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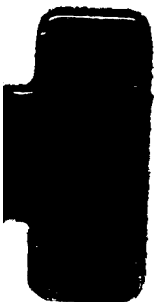
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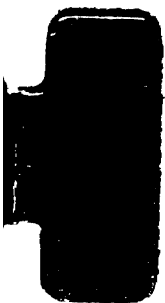


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MISSIONARY

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THE
MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS AT LARGE OF THE

American Board of Commissioners for Foreign Missions:

WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1842.

VOL. XXXVIII.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and
all the profits devoted to the promotion of the missionary cause.



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THE
MISSIONARY HERALD.

VOL. XXXVIII.

JANUARY, 1842.

No. 1.

American Board of Commissioners for Foreign Missions.

ABSTRACT OF THE THIRTY-SECOND ANNUAL REPORT.

Domestic Department.

FIVE members of the Board have been removed by death, since the last meeting, viz. William Bartlet, Esq., one of the number appointed by the General Association of Massachusetts in 1810, Zachariah Lewis, Esq., Rev. George A. Baxter, D. D., Rev. Elihu W. Baldwin, D. D., and Gerrit Wendel, Esq.

Two missionaries, Rev. N. S. Benham and Rev. Story Hebard, and three assistant missionaries, Mrs. Nancy W. Barnes, Mrs. H. J. Van Lennep, and Mrs. S. N. Castle, have in like manner ceased from their labors.

No important change has occurred among the officers of the Board, or in the arrangements at the Missionary House.

Ten missionaries and assistant missionaries have been released from their connection with the Board, through failure of health, changes in the missions, and other causes.

Five, who had received appointments but had not gone forth, have also been released, at their own request, from their connection with the Board.

Thirty-four missionaries and assistant missionaries have been appointed.

Twenty-nine have been sent out to various missions, and five, who had previously returned to this country, have resumed their labors.

Twenty-four remain under appointment.

The Rev. William Clark has labored as the General Agent of the Board in the northern district of New England, and the Rev. Chauncey Eddy, in the southern district of New England and the eastern part of New York. Mr.

Eddy has been assisted during the year, by the Rev. Orson Cowles.

The Rev. F. E. Cannon has continued his labors as General Agent of the Board in northern, central, and western New York. He has been aided by the Rev. David Malin.

The Rev. W. M. Hall continued to labor as the General Agent of the Board in New Jersey, Pennsylvania, and Delaware, till near the close of the year, when he resigned his agency and received the thanks of the Prudential Committee for his faithful services. No successor to Mr. Hall has been appointed.

The southern agency is still vacant. The Rev. James Knox performed a temporary agency on the sea-board during the last winter.

The Rev. Harvey Curtis was appointed General Agent of the Board for the Western States, soon after the last meeting, and entered upon his duties at Cincinnati in the month of January.

The Michigan agency has been united again to that of the Western Reserve, and the Rev. Harvey Coe has charge of the whole agency.

The contributions through the Board of Missions of the Reformed Dutch Church are somewhat less than they were last year.

From the Board of Foreign Missions of the German Reformed Church one thousand dollars have been received, besides contributions from several churches of that denomination, which have not passed through the treasury of that Board.

Progress has been made in collecting missionary statistics by the officers and agents of the Board.

The plan of making collections by means of collectors in each church and congregation, who invite all persons, not known to be unfriendly to the cause, to aid in its support, has been more extensively adopted during the year, and with very happy effects.

The circulation of the *Missionary Herald* has gradually increased during the year. Twenty-four thousand copies are now published monthly.

The Prudential Committee have recently commenced the publication of a small monthly paper called the "Day-spring." Fifty thousand copies of the first number were published in August.

Four thousand five hundred copies of the last Annual Report have been published, together with Dr. Beman's sermon at the last annual meeting.

Twenty-six thousand copies of missionary and quarterly papers have been printed, and a large number put into circulation.

The receipts of the Board have again fallen short of the amount needed to sustain the present system of missionary operations, on the scale of rigid economy, to which they have been reduced.

The whole amount received during the year ending July 31st, was \$235,189.30, being \$6,501.74 less than the receipts of the previous year.

The whole amount of expenditures for the same period was \$268,914.79, exceeding those of the previous year \$22,313.42, and exceeding the receipts \$33,725.49. The debt of the Board, which on the 31st of July, 1840, was \$24,083.42, had increased on the 31st of July 1841, to \$57,808.91.

The increased expenditure of the last year, has been owing partly to an increase in the number of missionaries sent out; and partly to unexpected occurrences in connection with several of the missions, which have compelled them to exceed in their actual expenses, the estimates previously made.

Such are the present attitude and prospects of many of the missions, that if the present system of operation is prosecuted during the year which has commenced, the expenditures of the Board will inevitably be greater than in that which has just closed. Without a considerable increase of receipts, the missions cannot therefore be sustained. This increase may, it is thought, be readily obtained, if pastors of churches co-operating with the Board and the active friends of the cause in every part of the country will adopt and execute the plan of systematic contribution by

means of collectors, heretofore recommended by the Board, and acted upon with so much success where it has been introduced.

In addition to the amount mentioned above, the Board have received from the
American Bible Society, 17,850
American Tract Society, 12,000

Total, \$29,850

Foreign Department.

MISSIONS, STATIONS, MISSIONARIES, ASSISTANT MISSIONARIES, AND NATIVE HELPERS.

AFRICA.

MISSION TO THE ZULUS IN SOUTH AFRICA.

UMLAZI, near Port Natal.—Aldin Grout, *Missionary*; Newton Adams, *Physician*; Mrs. Grout and Mrs. Adams.

BOER'S ENCAMPMENT.—Daniel Lindley, *Missionary*, and Mrs. Lindley.

In this country.—George Champion, *Missionary*, and Mrs. Champion.

(2 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

MISSION TO THE GREGOS IN WEST AFRICA.

FAIR HOPE, at Cape Palmas.—John Leighton Wilson, *Missionary*; Benjamin Van Rensselaer James, *Printer*; Mrs. Wilson and Mrs. James.—Four native and five emigrant American helpers.

FISHTOWN, ten miles west of Fair Hope.—Alexander E. Wilson, M. D., *Missionary*, and Mrs. Wilson.—One native and two emigrant American helpers.

(3 stations; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 12 helpers;—total, 18.)

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

AREOPOLIS, on the most southern promontory of the Peloponnese.—George W. Leyburn, *Missionary*, and Mrs. Leyburn.—Three native helpers.

In this country.—Samuel R. Houston, *Missionary*.

(2 stations; 4 missionaries, 3 female assistant missionaries, and 3 native helpers;—total, 10.)

ASIA.

MISSION TO TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries*; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Five native helpers.

BROOSA.—Benjamin Schneider and Henry A. Homes, *Missionaries*; Mrs. Schneider and Mrs. Homes.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schaeffer, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight,

Mrs. Schaeffer, and Mrs. Hamlin.—Five native helpers.

TRBIZOND.—Thomas P. Johnston, *Missionary*, and Mrs. Johnston.—One native helper.

TAZERU.—William C. Jackson and Josiah Peabody, *Missionaries*; Mrs. Jackson and Mrs. Peabody.—One native helper.

LARNICA, on the island of Cyprus.—Daniel Ladd and James L. Thompson, *Missionaries*; Mrs. Ladd.

In this country.—Philander O. Powers, *Missionary*; Homan Hallock, *Printer*; Mrs. Powers, Mrs. Hallock, and Mrs. Pease.

(6 stations; 16 missionaries, 1 printer, 16 female assistant missionaries, and 12 native helpers;—total, 45.)

MISSION TO SYRIA.

BEYROOT.—Eli Smith, William M. Thomson, Nathaniel A. Keyes, and Leander Thomson, *Missionaries*; George C. Hurter, *Printer*; Mrs. Smith, Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thomson, Mrs. Hurter, and Miss Betsey Tilden, *Teacher*.—Two native helpers.

JERUSALEM.—George B. Whiting and Charles S. Sherman, *Missionaries*; Mrs. Whiting and Mrs. Sherman.—One native helper.

DSIR EL KAMER, among the Druzes.—Samuel Wolcott, *Missionary*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Wolcott.

ALKFFO.—E. R. Beadle, *Missionary*, and Mrs. Beadle.

In this country.—Isaac Bird and John F. Laneau, *Missionaries*; Mrs. Bird.

(4 stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 3 native helpers;—total, 26.)

MISSION TO THE NESTORIANS OF PERSIA.

OROOMIAN.—Justin Perkins, Albert L. Holladay, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Eight native helpers.

(1 station; 5 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 8 native helpers;—total, 18.)

MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale and Colby C. Mitchell, *Missionaries*; Asahel Grant, M. D., *Physician*; Mrs. Hinsdale and Mrs. Mitchell.*

(2 missionaries, 1 physician, and 2 female assistant missionaries;—total, 5.)

MISSION TO THE PERSIAN MOHAMMEDANS.

TABREZ.—James L. Merrick, *Missionary*, and Mrs. Merrick.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

MISSION TO THE MAHATTAS IN WESTERN INDIA.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Elijah A. Webster, *Printer*; Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AMHEDNUGUR.—Henry Ballantine, Ebenezer Burgess, and Ozro French, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Burgess, Mrs. French, Mrs. Abbott, and Miss Cynthia Farrar, *Teacher*.—Three native helpers.

*Mr. and Mrs. Mitchell have recently deceased.

JALNA.—Sendol B. Munger, *Missionary*, and Mrs. Munger.—One native helper.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(4 stations; 7 missionaries, 1 teacher, 1 printer, 10 female assistant missionaries, and 4 native helpers;—total, 23.)

MADRAS MISSION, IN SOUTHERN INDIA.

ROYAPOORUM, a northern suburb of Madras.—Miron Winslow, *Missionary*, and Mrs. Winslow.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.—One native helper.

BLACK TOWN, where the printing-office is.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

(3 stations; 2 missionaries—one a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

MADURA MISSION, IN SOUTHERN INDIA.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Thirteen native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—Robert O. Dwight and John J. Lawrence, *Missionaries*; Mrs. Dwight and Mrs. Lawrence.—One native preacher, and ten native helpers.

TERUPUTANUM, twelve miles southeast of Madura.—Nathaniel M. Crane, *Missionary*, and Mrs. Crane.—Four native helpers.

SEVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Three native helpers.

TRUMUNGALUM, twelve miles southwest of Madura.—Clarendon F. Muzzy and William Tracy, *Missionaries*; Mrs. Muzzy and Mrs. Tracy.—Seven native helpers.

(5 stations; 8 missionaries, 1 physician, 9 female assistant missionaries, 1 native preacher, and 37 native helpers;—total, 56.)

CEYLON MISSION.

TILLIPALLY.—James Read Eckard, *Missionary*, and Mrs. Eckard.—Eleven native helpers.

BATTICOTTA.—Henry R. Holsington and Richard Cope, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Holsington, Mrs. Cope, and Mrs. Ward.—Two native preachers, and sixteen native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Spaulding, and Miss Eliza Agnew, *Teacher*.—Eight native helpers.

MANEPE.—Samuel Hutchings, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Hutchings and Mrs. Minor.—Five native helpers.

PANDITERIPO.—(Vacant).—Four native helpers.

CHAVAGACHERRY.—(Vacant).—One native preacher, and two native helpers.

VARANY.—George H. Aphorpe, *Missionary*, and Mrs. Aphorpe.—Three native assistants.

In this country.—Benjamin C. Meigs, *Missionary*;* Mrs. Meigs, and Miss Sarah F. Brown, *Teacher*.

Three out-stations, with three native helpers.

(7 stations and 3 out-stations; 7 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, 3 native preachers, and 52 native helpers;—total, 75.)

*Rev. B. C. Meigs, also Rev. Messrs. S. G. Whitelacy, Robert Wyman and J. C. Smith and their wives have recently embarked for Ceylon.

MISSION TO SIAM.

BANGKOK, the seat of government, TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Johnson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, Mrs. Benham, and Miss Mary E. Pierce, *Teacher*.

(2 stations; 7 missionaries, 9 female assistant missionaries;—total, 16.)

MISSION TO CHINA.

MACAO.—Elijah C. Bridgman, D. D., and David Abeel, *Missionaries*; Samuel Wells Williams, *Printer*.

In this country.—Peter Parker, M. D., *Missionary*, and Mrs. Parker.

(1 station; 3 missionaries—one of them a physician, 1 printer, and 1 female assistant missionary;—total, 5.)

INDIAN ARCHIPELAGO.

MISSION TO SINGAPORE.

SINGAPORE.—Dyer Ball, M. D., *Missionary*; Alfred North, *Printer*; Mrs. Ball and Mrs. North.—One native helper.

In this country.—Ira Tracy, Joseph S. Travelli, and George W. Wood, *Missionaries*; Mrs. Tracy and Mrs. Travelli.

(1 station; 4 missionaries—one of them a physician, 1 printer, 4 female assistant missionaries, and 1 native helper;—total, 10.)

MISSION TO BORNEO.

SAMBAH.—Elihu Doty and William J. Pohlman, *Missionaries*; Mrs. Doty and Mrs. Pohlman.

PONTIANAK.—Elbert Nevius and William Youngblood, *Missionaries*; Mrs. Nevius, Mrs. Youngblood, and Miss Azuba C. Condit, *Teacher*.

BATAVIA, a temporary station, on the island of Java.—Frederick B. Thomson, William T. Van Doren, and Isaac P. Stryker, *Missionaries*; Mrs. Thomson and Mrs. Van Doren.

(3 stations; 7 missionaries, and 8 female assistant missionaries;—total, 15.)

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, *Missionaries*; Mrs. Forbes and Mrs. Ives.

WAIKOA.—Lorenzo Lyons, *Missionary*, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Isaac Bliss, *Missionary*, and Mrs. Bliss.

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorrin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Mrs. Andrews, Mrs. Clark, and Mrs. Dibble.

WAILUKU.—Jonathan S. Green, *Missionary*; Edmund Bailey, *Teacher*; Mrs. Green and Mrs. Bailey.—Miss Maria C. Ogden, *Teacher*.

HANA.—Daniel T. Conde, *Missionary*, and Mrs. Conde.

ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*; Bethuel Munn, *Teacher*; Mrs. Hitchcock and Mrs. Munn.—Miss Lydia Brown, *Teacher*.

ISLAND OF OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries*; Gerrit P. Judd, M. D., *Physician*; Levi Chamberlain and Samuel N. Castle, *Secular Superintendents*; Amos S. Cooke and Horton O. Knapp, *Teachers*; Edmund O. Hall and Edmund H. Rogers, *Printers*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

EWA.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

WAILUA.—John S. Emerson, *Missionary*; Edwin Locke, *Teacher*; Mrs. Emerson and Mrs. Locke.

KANOEHE.—Benjamin W. Parker, *Missionary*, and Mrs. Parker.—Miss Marcia M. Smith, *Teacher*.

ISLAND OF KAUAI.

WAIKOA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOLOA.—Peter J. Gulick, *Missionary*, and Mrs. Gulick.

WAIOLI.—William P. Alexander, *Missionary*; Edward Johnson, *Teacher*; Mrs. Alexander and Mrs. Johnson.

On their way to the Islands.—Daniel Dole and Elias Bond, *Missionaries*; Mrs. Dole and Mrs. Bond.

In this country.—Hiram Bingham, *Missionary*; Mrs. Bingham and Mrs. Thurston.

(17 stations; 25 missionaries—one a physician, 2 physicians, 2 secular superintendents, 7 teachers, 2 printers, 1 bookbinder, and 40 female assistant missionaries;—total, 79.)

SUMMARY.

The number of missions in this department is 17; of stations 61; of ordained missionaries 115, five of whom are also physicians; of physicians 7; of teachers 8; of secular superintendents 2; of printers 11; of bookbinders 1; of female helpers married and unmarried 141;—making a total of laborers beyond sea from this country, of 287. To these add 4 native preachers, and 135 other native helpers, and the number of laborers, who are employed and supported by the Board in the missions beyond sea, is 426.

AFRICA.

MISSION TO THE ZULUS OF SOUTH AFRICA.

Mr. Grout arrived at Port Natal on the 30th of June, 1840. Early in the present year he was preparing to remove into the proper Zulu country, beyond the Umto-gela river. Doct. Adams was to continue at Umlazi, and Mr. Lindley to prosecute his labors among the Boers. The con-

gregation at Umlazi on the Sabbath numbers about five hundred, and there is a Sabbath-school of two hundred. The political state of the country is not settled, and doubts have arisen as to the propriety of continuing the mission, especially as there are English missionary societies which stand ready to occupy the ground, should the Board retire from it. In that case our labors will not be lost.

MISSION TO THE GREBOS IN WEST AFRICA.

Doct. Wilson commenced a station at Fishtown a year ago. The town contains three thousand inhabitants, and has a fine healthful situation on the seashore, ten miles from Fair Hope, with a good landing. Rocktown, between Fair Hope and Fishtown, has a larger population than either of those places. Schools exist there, and also at Sarekeh, twelve miles in the interior. It is said that the practice of praying morning and evening is more or less prevalent in all the native communities around, where the gospel has been preached, even where there is no manifest desire to conform to any other requirement of the gospel.

The seminary at Fair Hope contains 54 pupils. The number in the mission-schools is 125. Twelve natives are members of the church. At six places there is stated preaching. One third of the more influential native men are thought to have discarded their grees. The feteishmen are losing their power over the minds of the people, and are often treated with disrespect. It is not true, however, that the gospel occupies all the ground thus lost by superstition. More than a million of pages were printed the past year. New laborers are needed for this mission, and there are many openings for missionaries along the coast eastward. There is a prospect, too, that the immense and populous interior will soon be accessible along the great high-way of the Niger.

EUROPE.

MISSION TO GREECE.

Of all the branches of the oriental church, the Greek appears to be the most difficult to engraft with an evangelical faith and influence. This may be owing in part to the character and position of the Greek mind; and it may be that the Greek church comes nearer than the others to the exclusive, sectarian spirit

of the church of Rome. One thing is certain, the Greek church pronounces anathemas equally upon all protestant sects without exception; and those protestant missionaries, therefore, will labor most usefully in it, who put the least stress upon forms, and, with most of the meekness, gentleness, and love of Christ, are most single in their endeavors to fix attention upon the fundamental principles of the gospel.

It should encourage our hopes, that some of the best Greek minds have imbibed the spirit of free religious inquiry, and come out with great boldness through the press; and, notwithstanding many adverse appearances, it may be doubted whether it will be found possible to build up a religious despotism in that kingdom. The people are perhaps in greater danger from infidelity and its demoralizing influences.

The station at Areopolis, in Mane, continues to prosper. The Maniotes are a brave, free people, and have long been accustomed, in their rocky defences, to think and act for themselves. The high-school at this station has about thirty pupils, and the Lancasterian a hundred. The mission has printed nearly 3,000,000 of pages during the year. The printing is done at Athens. Dr. King continues his exegetical class. What Greece needs above all things is an educated, pious priesthood, which shall preach the gospel in the churches from Sabbath to Sabbath. This is beginning to be felt, and a few promising men have commenced preaching.

ASIA.

MISSION TO TURKEY.

The printing establishment of this mission is at *Smyrna*, and here the amount of printing during the year, was about 1,340,000 pages in the Armenian language, about 3,860,000 in Armeno-Turkish, and about 1,780,000 in modern Greek; or nearly 8,000,000 in the whole. Mr. Adger has completed his revised version of Zohrab's modern Armenian New Testament. The Greek and Armenian monthly magazines increase in popularity. Mrs. Van Lennep departed this life just as the Board closed its last annual meeting.

When the Committee began to think it time for the preachers of the gospel stationed at *Broosa* to retire from that city, on account of the protracted and obstinate refusal of the people to hear, there began to be indications of the pre-

sence of the Holy Spirit. Not only was there a call for books, but new hearers attended almost every Sabbath on Mr. Schneider's preaching, and were often deeply affected. The printing for this station in Greco-Turkish has been done chiefly in Athens, and amounted during the year to 524,000 pages.

In our survey of the mission we come next to the station at *Constantinople*. Mr. Schaffler is still at Vienna, printing the Hebrew-Spanish Old Testament. Mr. Homes has returned to his mission, and will probably reside for the present at Broosa, Mr. Powers having been called away by the illness of his wife. The persecuting patriarch of the Armenians has been compelled to resign his office, and the former mild and tolerant patriarch has been reinstated. The persecution has been followed by a strong reaction of feeling in the Armenian community. Mr. Dwight holds three meetings a week with the serious and inquiring, and has more encouragement and hope than ever before. A priest from Nicomedia is doing the work of an evangelist at Constantinople, going from house to house. The influence of good books is felt there, and at Adrianople, Nicomedia, Ada Bazaar, and other places. At the place last named the number of converts to evangelical truth exceeds thirty. Mr. Goodell has translated the Old Testament into Armeno-Turkish as far as the book of Jeremiah, and printed it as far as the book of Job. His translation of the New Testament has long been in print. Mr. Hamlin has commenced a boarding-school on a small scale for Armenian youth, but will probably remove with it to Smyrna. The papists are sparing no expense in the department of education.

At *Trebizond*, where Mr. Johnston still labors without an associate, there are some encouraging indications of the presence of the Holy Spirit. The Rev. Josiah Peabody has been sent, with his wife, to reside with Mr. Jackson at *Erzeroom*. About four thousand books were distributed last year in *Cyprus* by Messrs. Ladd and Thompson.

On the whole, the prospects of this mission are such as to call for strong faith and a more active zeal. Mr. Temple says that he has never seen such indications of the presence of the Spirit of grace, in the nineteen years of his sojourn in that part of the world. Mr. Hamlin, however, while he represents the reformation as advancing in Nicomedia, says the papists are taking advantage of the religious excitement to gain proselytes. The fact seems to be, that the

dark, inquiring, dissatisfied mind, if not met by the minister of truth, is there in danger of falling into the cold, iron embrace of the Man of Sin.

MISSION TO SYRIA.

The principal ports of Syria have been subjected to a destructive bombardment, and the country has passed from under the government of Mohammed Ali to that of its old master, the sultan. Whether its social condition and prospects have improved by this change, is yet uncertain.

Mr. Smith has returned to Syria, and Mr. George C. Hurter has been sent to take charge of the printing. In June last the proofs that the whole Druze people were open to the mission became so convincing, that Messrs. Wolcott and Van Dyck were sent by their brethren to form a station at Deir el Kamer, the seat of the Druze government. Mr. Smith, also, who had just arrived, proceeded immediately into the mountains, and Mr. Wm. M. Thomson was to spend the summer among the Druze villages. The circumstances of the case are extraordinary; and should the prospects remain as, in the good providence of God, they are at present, the principal force of the mission will be turned this way. It is in contemplation, if such be the divine pleasure, to erect a seminary for the Druzes in some central position, and to open schools in their principal villages, while the way appears to be prepared for preaching the gospel wherever we will. Such are the providential indications. It surely cannot be that the churches will withhold the funds, with such a call as this.

It was necessary to retire from Beyroot during the bombardment. How remarkably the printing establishment, the valuable library, the houses, furniture, and other property of the mission were preserved by a kind Providence, is known to the readers of the *Missionary Herald*.

The seminary and schools are much as they were at the time of the last annual meeting. The mission has severely felt the want of more funds; and without more means, the precious opportunity of diffusing gospel light through the Druze community, must be nearly lost.

MISSION TO THE NESTORIANS OF PERSIA.

Doct. Wright and also Mr. Breath, a printer, have joined the mission. The latter was accompanied by a press, which

has since been an object of great curiosity to the people. We are beginning to witness the gradual revival of preaching in this ancient church. Three bishops and four priests have made a beginning in this heretofore to them unwonted service. Only bishop Elias ventures as yet, however, to conduct a preaching service alone, the others acting as aids to members of the mission. The seminary has a class of eleven in theology. The Nestorian pupils amount to 476, and are taught in two boarding-schools and sixteen village free schools. Sixty-two are boarding-scholars. Eighteen priests and sixteen deacons are teachers in the schools. The Mussulman school is still in existence.

MISSION TO THE INDEPENDENT NESTORIANS.

Doct. Grant, after visiting this country, has returned to his interesting field, and by this time, probably, is among the independent Nestorian mountaineers. The Rev. Messrs. Abel K. Hinsdale and Colby C. Mitchell,* with their wives, have proceeded as far as Aleppo, in northern Syria, on their way to meet Doct. Grant at Mosul, where arrangements are to be made, should such be the divine will, for occupying a station in that place, and another in the mountains. Those two brethren have probably suffered some detention at Aleppo by disturbances on the route beyond.

MISSION TO THE PERSIAN MOHAMMEDANS.

In view of the increasing claims of other fields occupied by the Board, and the unpromising nature of the one now under consideration,—as appears from the general tenor of Mr. Merrick's correspondence during the five or six years he has been in Persia,—the Committee have decided not to continue a distinct mission to the Persian Mohammedans. It will be recollected, that the specific object of Mr. Merrick's mission was to collect the facts bearing on this question. He is authorised to join the Nestorian mission at Ooroomiah.

MISSION TO THE MAHRATTAS, IN WESTERN INDIA.

Though the progress of this mission is apparently slow, the way of the Lord is

evidently preparing among the Mahrattas. They now stand very differently related to the christian religion from what they did in the year 1814. Much unavoidable preliminary ground has been gone over. The truth is nearer the great mass of the native intellect and heart. The sensation occasioned by the conversion of one or two Parsee or Brahmin young men, shews how the subject is regarded by the more intelligent native population. If there were no progress, no impression, no danger, there would be no alarm.

The mission has continued its stated and itinerant preaching as usual. The seminary at Ahmednuggur has 60 pupils, and four other boarding-schools have 15 boys and 67 girls; making nearly 150 boarding scholars. Twenty-three free schools contain about 700 pupils. The printing for the last year was somewhat more than 2,000,000 of pages. The three native helpers, Dajeeba, Narayan, and Harripunt, continue to retain the confidence of their employers.

MADRAS MISSION, IN SOUTHERN INDIA.

The large printing establishment in this mission has nearly refunded the amount of its purchase money, and is expected to meet, in great measure, the expenses of the mission in 1842. This it does by the profit on its job-work, of which there is a considerable amount in such a place as Madras. The Tamul printing in the last year comprised about 11,660,000 pages. The number of free schools is sixteen, containing about five hundred pupils. Several useful and encouraging tours were performed during the year.

MADURA MISSION, IN SOUTHERN INDIA.

Mr. Spaulding, of the Ceylon mission, explored the territory occupied by this mission, as a preliminary step to its commencement. Seven years after that exploring tour, that is, during the past year, he again went over the ground, and was much struck with the progress of the mission, and with the openings for usefulness on every hand.

Six boarding-schools contain more than a hundred pupils, and a hundred free schools embrace more than three thousand pupils. Twelve native converts were added to the mission churches during the year. Pains are taken to scatter the good seed over the district. At Dindigul a mission-chapel has been erected, through the liberality of individ-

*Information has been received that Mr. and Mrs. Mitchell have deceased.

uals. Mr. Poor greatly needs a commodious church at Madura. Saying nothing of adults, he has under his care more than a thousand children who might be assembled for preaching, while now he has only a dwelling-house for his meetings, that will not accommodate more than a hundred persons. The mission needs also more laborers, and more ample means for training up a native ministry.

CEYLON MISSION.

Mr. Meigs has been waiting more than six months for an opportunity to return to his mission. Such delays are rarely necessary. The Committee expect two or three associates to accompany him on his return*.

The pages printed in 1840, exceeded 11,300,000. Forty-eight converts were admitted to the church. The number of pupils in eighty-nine schools of different kinds, was nearly 3,400. These may be divided into three classes, viz., about 2,500 in seventy-five free-schools, about 500 in ten English day-schools, (a higher class of free-schools,) and 312 boarding-scholars, 162 of whom are members of the seminary at Batticotta. About one hundred of the seminarists are members of the church, and eight of them form an advanced or select class.

MISSION TO SIAM.

Mr. Benham was drowned in the Meiman in April of last year, and his loss is severely felt. Mr. Johnson has returned to his mission. The last three of the Gospels have been translated into Siamese and printed, together with the Acts, the Epistle to the Colossians, and the three Epistles of John. The press was idle for ten months for want of pecuniary means. The general state of the mission is as when last reported, except that all the company which embarked in the 'Arno' have arrived at Bangkok.

MISSION TO CHINA.

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, or what is to be the result of them, does not yet appear; but there is ground for hope found in the analogies of divine Providence. The Chrestomathy was nearly completed at the beginning of the present year. One of the Japanese sailors under

the care of Mr. Williams gives evidence of conversion to God. At the latest date, Mr. Abeel was about visiting his Reformed Dutch brethren in Borneo.

INDIAN ARCHIPELAGO.

MISSION TO SINGAPORE.

The seminary for boys contains 57 pupils, and the female boarding-school ten. The printing has all been in Chinese, amounting to about 1,146,000 pages. Owing to failure of health and other causes, only Doct. Ball and Mr. North are now left in this mission, and the Committee have lately adopted the resolution, which they have been coming to for several years, to relinquish the mission. The comparative value of different fields cannot always be known without experiment, but when experience on this point is gained, it is the part of wisdom to give it due influence on our proceedings.

MISSION TO BORNEO.

The Rev. Messrs. William T. Van Doren and Isaac P. Stryker have been sent forth during the past year. Mr. Pohlman has probably reached Borneo ere this. As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his brethren in Borneo. Two brethren are under appointment for the mission, and are expected to embark soon after the annual meeting.

The points of interest in this hitherto unknown field are gradually developing under the blessing of God on the labors of our self-denying brethren. Mr. Doty has not yet succeeded in getting the consent of the authorities to his making Montrado the seat of the Sambas branch of the mission. He has distributed more than two thousand Chinese books and tracts. A school has been opened at Pontianak, and more laborers and funds are needed to enlarge this department. In the spring of last year, Messrs. Youngblood and Nevius made two tours into the country of the Dyaks. The first was up the Kapwas river, as far as Sintang, about three hundred miles, following the course of the river. The second was to Landak, on a river of that name having its junction with the Kapwas at Pontianak, the distance by water about 130 miles. They were every where treated with kindness by the Dyaks of all ranks. The mission asks for five additional laborers.

*Mr. Meigs, also Rev. Messrs. S. G. Whittelsey, Robert Wyman, and J. C. Smith and their wives embarked 14th October.

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

Mrs. Castle died at Honolulu on the 5th of March last. The Rev. Messrs. Daniel Dole and Elias Bond have been sent forth to strengthen the mission. The visit of the United States exploring squadron, commodore Wilkes, which was of more than two months duration, gave great satisfaction to the mission, and was honorable to the christian nation it represents.

Somewhat more than 4,000 members were added to the nineteen churches during the year ending June 1840. The number of members then in good standing was 18,451. Nearly 6,000 children have been baptized by the mission since its commencement. In some of the larger churches there has been a season of coldness and reaction; but a statement of the case cannot be attempted in a brief abstract. Eight houses for worship were built by the natives during the year, and three more were in progress. The natives had also built about twenty school-houses; besides contributing in money and articles for a variety of objects to an amount exceeding 4,000 dollars, which they gave out of inconceivable depths of poverty.

The number of pupils in the common school is estimated at 14,000, about 10,000 of whom are readers. The number of boarding scholars in the mission is 235. Eighty-three of these are in the seminary at Lahainaluna, on the island of Maui; fifty-four in the female seminary at Wailuku, on the same island; eleven in the school at Honolulu for the children of the chiefs; ten in the manual-labor or self-supporting school at Waialua, on the island of Oahu; and fifty-five in the male and twenty-two in the female boarding-school at Hilo, on the island of Hawaii.

The printing embraced more than 100,000 copies, and more than 4,600,000 pages. The whole amount of printing in this mission from the beginning, is about 100,000,000 of pages.

The number of papal priests has been considerably increased. The irruption of so adverse an influence must be productive of great evil, but possibly, in the end, through an overruling Providence, it may result in a greater good. They do not appear yet to have made many converts; and the more intelligent of the natives think they perceive many striking analo-

gies between the papal religion, as it is presented to their view, and their old idolatry.

Department of Indian Missions.

MISSIONS, STATIONS, MISSIONARIES, ASSISTANT MISSIONARIES, AND NATIVE HELPERS.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs*, and Mrs. Hitchcock; Roderic L. Dodge, *Physician*, and Mrs. Dodge; Henry K. Copeland, *Farmer*, and Mrs. Copeland; Ellen Stetson and Hannah Moore, *Assistants and Teachers*.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*, and Mrs. Butler; Esther Smith, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*, and Mrs. Worcester; Stephen Foreman, *Native Preacher and Assistant Translator*; Mary Avery, *Teacher*; Nancy Thompson, *Assistant*; John Candy, *Native Printer*.

~ HONEY CREEK.—John Huss, *Native Preacher*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

William Potter, *Missionary*, and Mrs. Potter; and Sophia Sawyer at present not laboring in connection with the mission.

(5 stations; 4 missionaries—one a physician, 1 other physician, 2 native preachers, 2 male and 14 female assistant missionaries, 1 native assistant;—total, 24.)

MISSION TO THE CHOCTAWS.

WHELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmstead, *Teacher*, and Mrs. Olmstead; Anna Burnham and Sarah Kerr, *Teachers and Assistants*; Pliny Fisk, *Native Catechist*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington.

MOUNTAIN FORK.—No resident missionary at present.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Jonathan E. Dwight, *Native Assistant*.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*, and Mrs. Hotchkin.

(5 stations; 4 missionaries, 1 teacher, 7 female assistant missionaries, 2 native assistants;—total, 14.)

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, *Farmers*; Mrs. Allis and Mrs. Gaston.

(1 station; 1 missionary, 2 male and 3 female assistant missionaries;—total, 6.)

MISSION TO THE OREGON INDIANS.

WAILATPU.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman; William H. Gray, *Mechanic and Teacher*, and Mrs. Gray; Cornelius Rogers, *Printer and Teacher*.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding.

KAMIAH.—Asa B. Smith, *Missionary*, and Mrs. Smith.

TAHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.

John D. Paris, *Missionary*, and Mrs. Paris; William H. Rice, *Farmer and Teacher*, and Mrs. Rice; on their way to the mission.

(4 stations; 5 missionaries, 1 physician, 3 male and 8 female assistant missionaries;—total, 17.)

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*, and Mrs. Williamson; Stephen Riggs, *Missionary*, and Mrs. Riggs; Alexander G. Huggins, *Farmer*, and Mrs. Huggins; Fanny Huggins, *Teacher and Assistant*.

NEAR FORT SNEILING.—Samuel W. Pond, *Missionary*, and Mrs. Pond; Gideon H. Pond, *Farmer*, and Mrs. Pond.

(9 stations; 3 missionaries—one of whom is a physician, 2 male and 6 female assistant missionaries;—total, 11.)

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall and Leonard H. Wheeler, *Missionaries*; Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, *Teacher and Catechist*, and Mrs. Sproat; Woodbridge L. James, *Teacher and Farmer*, and Mrs. James; Abigail Spooner, *Assistant and Teacher*.

POKEGUMA.—William T. Boutwell, *Missionary*, and Mrs. Boutwell; Frederic Ayer, *Catechist*, and Mrs. Ayer; Edmund F. Ely, *Teacher and Catechist*, and Mrs. Ely; Sabrina Stevens.

(9 stations; 3 missionaries, 4 catechists and teachers, 9 female assistants;—total, 16.)

MISSION TO THE STOCKBRIDGE INDIANS.

STOCKBRIDGE.—Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary, and 1 female assistant;—total, 2.)

MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; William S. Vanduzee, *Farmer and Teacher*, and Mrs. Vanduzee; Asenath Bishop and Sophia Mudgett, *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGANY.—William Hall, *Missionary*, and Mrs. Hall; Margaret N. Hall, *Teacher*.

(4 stations; 4 missionaries, 1 male and 10 female assistant missionaries;—total, 15.)

MISSION TO THE ARENAQUE.

P. P. Osunkhirhine, *Native Preacher*; Caroline Rankin, *Teacher*.

(1 station; 1 native preacher, 1 female teacher;—total, 2.)

SUMMARY OF INDIAN MISSIONS.

25 stations; 25 missionaries—two of whom are physicians; 2 other physicians, 5 teachers, 10 other male and 59 female assistant missionaries, 3 native preachers, and 3 other native assistants;—total, 107.

MISSION TO THE CHEROKEES.

During the year just terminated some important changes have occurred among the laborers connected with this mission, and its strength has been still further diminished. Rev. C. Washburn and wife and Mr. and Mrs. Orr have, at their own request, been honorably discharged from further connection with the Board. Miss Stetson has also retired from her labors for a time, though it is hoped that she may soon return to the work in which she has so long been engaged. Thus in five years the number of male missionary laborers among the Cherokees, under the patronage of the Board, has been reduced from seventeen to six.

Miss Hannah Moore has been sent to Dwight to labor in connection with the girls' school. Mr. and Mrs. Day are expected soon to proceed to the same station to take charge of the boys' school.

Doct. Butler has taken charge of the station at Fairfield. Mr. Butrick has removed to a new station named Mount Zion. Miss Sawyer is still teaching at Fayetteville.

Little information has been received from the churches during the year. The state of religion, as for some years past, has been unfavorable, though it is hoped that the obstacles to its advance have been to a great extent removed, and that its prospects are brightening. The number of churches is five, and the whole number of members, including those who emigrated from their old country but have as yet joined no church where they are, may be estimated at about 300.

In the five schools taught are embraced about 225 pupils, though the average daily attendance has not much exceeded half that number. A commendable desire for the education of their children is manifested to an increasing extent.

The native preachers, Messrs. Huss and Foreman, are devoted to their work and are highly acceptable and useful in it.

No particular account has been received of works printed at the press.

Party strife among the Cherokees has subsided, and harmony of views appears to prevail; and their difficulties with the United States government seem likely to be satisfactorily adjusted.

MISSION TO THE CHOCTAWS.

During the summer of last year the family of Mr. Byington was sorely afflicted by sickness, which resulted in the

death of Mrs. Barnes, a valuable teacher, highly beloved by her missionary associates, and the Choctaws; and also of a promising son of Mr. Byington.

Mr. and Mrs. Jones have been obliged to relinquish their labors in consequence of impaired health. One female assistant missionary has joined the mission.

Two Choctaw young men, who have enjoyed some important advantages for acquiring knowledge, are now preparing to become preachers to their countrymen.

Under the care of the mission are six churches, one of them recently organized. During the year ending in May last eighty-five persons were received to the mission churches on profession, and forty-three since, making the present number to be about 314. Never, perhaps, have the religious prospects of the Choctaws been more favorable than for the last twelve or fifteen months.

The six schools taught were well attended and prosperous, embracing 157 pupils.

Temperance, good order, and education are advancing. Never was more confidence placed in the missionaries. Two missionaries and a physician, at least, should be added to their number.

The epistles of John have been printed.

MISSION TO THE PAWNEES.

Little information has been received from this mission. Some advance towards the settlement of the Indians has been made, though it has not been consummated. Messrs. Dunbar and Allis had been requested to become teachers under the patronage of the United States government. Till the Indians shall abandon their wandering life, and the missionaries and their families can bring a steady influence to bear upon them, little fruit can be anticipated. Increasing the number of missionary laborers would much facilitate and probably hasten the settlement of the Indians on their lands.

MISSION TO THE OREGON INDIANS.

The missionaries in the Oregon country are laboring for three tribes of Indians, the Kayuses, among whom is the Wailatpu station, the Nez Perces, among whom are Clear Water and Kamiah stations, and the Flat Heads, among whom is Tshimakain station. At the first and the last of these stations the work of the mission seems to have been steadily advancing. Among the Nez

Perces the aspect of the mission is less favorable, though few particulars have been received from the stations.

In the school at Wailatpu the number of pupils varied from thirty to fifty, and in that at Tshimakain the average daily attendance was about fifty, and in regard to both the parents and the pupils manifested as much interest as could be expected.

The number of those attending on public worship was at both these stations gradually increasing, while in respect to the interest manifested in religious instruction, and the knowledge obtained of divine things, there was a decided advance. From 100 to 300 Indians are generally accessible to the missionaries at each of these stations.

On the 11th of January the mission-house at Tshimakain was destroyed by fire, with most of the clothing, books, and furniture of the family. The gentlemen at Colville, the trading-post of the Hudson's Bay Company, rendered seasonable and important assistance on the occasion, which is gratefully acknowledged.

A second book in the Nez Perces language, of fifty-six pages, has been prepared and 800 copies printed.

A saw-mill and grain-mill have been put in successful operation at Clear Water, and a grain-mill at Wailatpu.

Rev. John D. Paris, and Mr. William H. Rice, and their wives, embarked at Boston, November 14th, to proceed to this mission by way of the Sandwich Islands.

MISSION TO THE SIOUX.

The unsettled state of the band formerly occupying the country near Fort Snelling, has prevented the Messrs. Pond from selecting hitherto any permanent location. They have, however, had about 2,000 Indians near them, and the opportunities for giving them religious instruction have been frequent and favorable. These brethren hope that soon the way will be opened for them to locate themselves more permanently. They are making progress in the language, and translating and preparing books in it.

At Lac qui Parle more progress has been made. During six years forty persons have been received to the mission-church; nine of them full-blood Dakotas, two men and seven women; and the remainder, with one or two exceptions, were of mixed blood. Thirty-four still are connected with that church. The average number of Indians present at public worship on the Sabbath is nearly

fifty. An increase of religious knowledge and less of prejudice are manifest.

The number of names enrolled in the schools last year was 101, and the average daily attendance was thirty or thirty-five. About twenty read intelligently.

The females, as far as circumstances will permit, are taught spinning, knitting, sewing, and weaving, with favorable prospects of their being benefitted.

Messrs. Riggs and Huggins last September visited the Dakota bands residing near the Missouri river. There they found bands embracing about 19,000 souls; making the whole population of the tribe about 25,000. There seems to be no serious obstacle in the way of introducing the gospel among them all, if there were missionaries and the means for sustaining them in their labors.

Recent investigations furnish reason to believe that the number of the Dakota people is increasing.

MISSION TO THE OJIBWAS.

Rev. Leonard H. Wheeler and his wife, Mr. Woodbridge L. James and his wife, and Miss Abigail Spooner, commenced their journey to join this mission in June last.

At La Pointe none have been added to the church, and one or two painful cases of discipline have occurred. The Ojibwa congregation on the Sabbath little exceeds a dozen. A service in English is regularly held on the Sabbath and well attended. A good house of worship has been erected, principally by the contributions of those who reside or transact business at the place. The church and congregation at Pokegama have been in a more prosperous state. Two persons have been received to church-fellowship, and some others are regarded as candidates for the church. The congregation and school fluctuate, as a greater or less number of Indians reside near the station; and in their wanderings the church-members are exposed to many temptations. Here also a good house of worship has been erected.

The school at Pokegama has been larger and more promising than in any former year, and even opposers of Christianity send their children. The schools at La Pointe have also been larger and more prosperous than usual.

On the whole there is a decided improvement in the character and manner of living of the Indians who come under the influence of the mission. The disposition to adopt the agricultural manner of life is extending.

MISSION TO THE STOCKBRIDGE INDIANS.

Early last winter the church at Stockbridge was graciously visited by the Spirit of God. Meetings which had before been well attended became more full and solemn. Evidence of a spiritual reviving was seen in the church; and out of the church some of the more intemperate and wicked were moved and gave evidence of saving conversion. Four have been received to the fellowship of the church, not including any of the converts of last winter, most of whom are promising candidates for the church. The present number of church-members is forty-four.

The school has the last year been under the direction of the Indians themselves.

MISSION TO THE NEW-YORK INDIANS.

Mr. and Mrs. Van Duzee, formerly of the Sandwich Islands mission, joined the mission family at Seneca in December last. Miss Bishop has relinquished her labors principally on account of ill health.

Although the question relative to their removal from the lands they now occupy cannot be regarded as decided, there has nevertheless been less of agitation and angry strife the last year among the Indians, than during the year or two that preceded the last.

The schools on the Tuscarora and Cattaraugus reservations have been more numerously attending than during any previous year. At these two stations seven schools were sustained wholly or in part by the mission, at which were taught, the whole or a part of the year, 175 pupils, and the average daily attendance, while the schools were taught, was about 100. Respecting the schools at the other stations no intelligence has been received. Probably 250 pupils, at least, have received instruction for a longer or shorter time.

No additions to any of the churches have been reported, except that at Alleghany, where seven Indians have been admitted on profession. In this church, as in those at Cattaraugus and Tuscarora, a number who had grievously backslidden have manifested repentance and been restored. The church at Cattaraugus contains fifty-one members, that at Tuscarora forty-five, and two or three, hopefully converted, have not yet joined the church. In the four churches the number of members is about 185.

MISSION TO THE ABENAQUIS.

The labors of Mr. Osunkhirhine seem to have been much the same as in preceding years, with similar opposition and hostility from the Romish priesthood, who have a controlling influence over a portion of those Indians. Attempts have been made by petitioning the Canadian government to have him and the school-teacher removed from the reservation; but as yet without success.

The church-members, now numbering twenty-nine, stand firm and appear well.

The school embraces sixteen or eighteen pupils.

The Rev. President Lord, of Dartmouth College, who visited Mr. Osunkherhine last winter, bears very gratifying testimony to his character, and to the good judgment and encouraging success with which his labors are conducted.

General Summary.

The sum of the whole is this. The receipts have been \$235,189.30, and the expenditures \$268,914.79, exceeding the receipts by \$33,725.49, and increasing the debt of the Board to \$57,808.91.

The number of the missions is 26, of the stations 85, and of the ordained mis-

sionaries 136, ten of whom are physicians. There are 9 physicians not preachers, 13 teachers, 12 printers and book-binders, and 12 other male and 198 female assistant missionaries. The whole number of laborers from this country is 381, or 16 more than were reported last year. To these we must add 7 native preachers, and 138 native helpers, which makes the whole number 526, 39 more than the whole number reported a year ago. Nine ordained missionaries, and 3 male and 17 female assistant missionaries, in all twenty-nine, have been sent forth during the year.

The number of mission churches is 59, containing 19,842 members, of whom 4,350 were received the past year.

There are 15 printing establishments, 29 presses, 5 type-founderies, and 50 founts of type in the native languages. The printing for the year was about 50,000,000 pages; the amount of printing from the beginning, is about 290,000,000 pages.

Seven of the 34 boarding-schools have received the name of seminaries, and these contain 499 boys; the other 27 contain 253 boys and 378 girls;—making a total of boarding-scholars of 1,130. The number of free schools is 490, containing about 23,000 pupils.

COMMUNICATIONS FROM THE MISSIONS.

Constantinople.

LETTERS FROM MR. HAMLIN, DATED
28TH AUG. 1841.

Reason for an increased Pecuniary Allowance for the Seminary.

THE letter from which extracts are given below was written under circumstances occasioning much perplexity and grief to the mission. A letter had just been received by the brethren, containing the appropriation for the station at Constantinople for the year 1842. In view of the inadequateness of the allowance for carrying forward vigorously the several departments of missionary labor there, when the providence of God is working such changes and presenting such openings, and especially for enlarging the seminary and improving its system of instruction as the present aspect of things seems to require, Mr. Hamlin adduces reasons why a much larger sum should be allowed.

And first, Let it be remembered that scholars are now wishing to come from

Trebizond, from Broosa, from Nicomedia, from Adar Bazaar, and from Constantinople, in all which places God has recently poured out his Spirit and brought souls to a saving knowledge of Christ and his cross; and yet I continue to reject them all, and must do so till the Committee authorize me to do otherwise.

Secondly, I beg you to consider the number of inhabitants for whom this seminary is designed. Compare it with other seminaries of the Board in this respect.

Thirdly, The great number of native helpers now wanted in the Turkey mission requires that the seminary be well supported. The Board has eight ordained missionaries, at five stations, expressly devoted to the Armenians. Each missionary ought to have one or two native helpers under his particular direction, and each station might send out native helpers to other villages and cities, had they suitable men. There is, therefore, a pressing demand for twenty or thirty well educated and pious men in this field. To supply this number v

ought to have a seminary of at least fifty scholars.

Without a well educated and pious Armenian teacher, we can have but little hope of making the seminary what it ought to be, in the work of evangelizing this people. But if we take a teacher, we must send away the scholars; and then, if we feel the folly of that, and would take some scholars, we must send away the teacher.

But there are other considerations which seem to demand, imperatively and immediately, a generous support for this school, unless we would abandon the field entirely. I have said this is the only evangelical seminary designed expressly for the Armenians. But it is not the only seminary. The pope has three well endowed colleges, viz. one at Vienna, another at Venice, and a third at Milan, expressly and exclusively for the Armenians, besides the colleges and other schools, located in different parts of the empire, as Constantinople, Smyrna, and Beyroot, into which Armenians are received with others. The buildings belonging to these institutions are large, magnificent, stone or brick structures, which must have cost immense sums. The professors are numerous and well supported. That branch of the college of St. Benois which is located at Bebek, has five teachers and thirty-five or forty students. How many the other and higher branch has at Galata I am not informed. In the department of education, the operations of the American Board, compared with those of the pope, cannot appear very formidable to his holiness. Three papal colleges exclusively for Armenians! The comparison is one, however, to be felt not by the Board but by the churches.

The power and success of the papists have often been referred to, but the churches seem to feel but little interest in the threatening prospect of their speedy triumph in the East.

I may safely hazard the assertion, that the papists are spending more money in their efforts to proselyte the nominal Christians of the East, particularly the Armenians, than all those American churches who act through the Board are spending in all parts of the world. If any one question this, let him examine the vast amount of real estate vested in colleges and schools, in convents, in large, numerous, and costly churches, and in all the paraphernalia of their pompous worship; also the contributions and legacies from the people already proselyted, and in addition to this, the

large sums annually received from Europe. Let him consider also the number of their priesthood, scattered over all the land and forming an unbroken chain from the papal throne to the Kurdish mountains. And this is not an idle priesthood. They are successful as well as numerous. Their proselytes are rapidly increasing; and while they are doing much among other denominations, their principal efforts are directed to the Armenians. The pope well understands the importance of this people in the religious affairs of the East.

There is another consideration of much weight. If papacy triumph in the East, that triumph will be felt throughout the world. It would inevitably seal over, not only the nominal Christians of Asiatic Turkey, but those interesting provinces of Moldavia, Wallachia, Bulgaria, and Hungary to the spiritual domination of the pope, though now the providence of God seems to be calling upon protestant Christendom to prophesy upon these fields of dry bones. It would inspire papacy with new hope and life, and its influence would not only pervade Europe and Asia, but reach beyond the Atlantic.

Whatever is to be done for the Armenians, then, must be done quickly. Their young men have an ardent desire to receive European education, and if we reject them, they will undoubtedly go to the papal schools, the doors of which are never shut by limited resources. One young man, who sometime since wished to enter our seminary at Bebek, is now in the Jesuits' college at Bebek; and others will either follow his example or live and die in ignorance.

But notwithstanding these formidable aspects of popery, you have every possible encouragement to go forward in your educational plans. The peculiar intellectual and moral character of the Armenian youth calls upon you to increase your efforts in their behalf. Considering all the circumstances and influences of their early childhood, they have a wonderful degree of moral stamina and manliness of character. Their gravity and soberness is sufficiently tempered with vivacity and activity to form the basis of a noble developement of christian character.

Let me urge also the fact that a seminary well endowed and well conducted promises, under the blessing of God, immediate and great intellectual and spiritual results among the people. One of the students is already translating Wayland's Elements of Moral Science and

Blake's Natural Philosophy, with an ability which I think will authorize the printing of his manuscripts after thorough criticism and correction, and there is some probability that they will be published, not at the expense of the Board, but by an Armenian literary society recently formed for printing such works. A number of the members of this society, after hearing the translation of the first chapter of Wayland, said, "That is a book for us to publish." To see such fruit from the tree you have but just planted, to see such results springing from your labors, but going forward among the people without your fostering and expensive care,—is not this sufficient encouragement to redouble your efforts. I entreat you not to strike a fatal blow at such interesting results by limiting the school to the least possible sum which will allow it a feeble uncertain existence.

I would urge upon you one other fact of still greater moment. This school is established in the midst of a people upon whom God is pouring out his Spirit. The fathers and other relatives of some of the scholars we believe to be the sincere followers of Christ. The school is an object of their constant prayers. One of the young men wishing to join it appears to be eminently devoted to Christ. Christ and his kingdom is the chief subject of his conversation, and I have no doubt the supreme object of his affections. I met him to-day and said, What good news do you bring from your city? "The Lord Jesus is there," he replied, "and where he is there is always something good and new; but aside from this I have nothing." It is a simple illustration of the bent of his thoughts. Now, although you may deny the lamp of knowledge to the poor idolater who loves his darkness better than light, deny it not, I beseech you, to your poor christian brother for whom Christ died, and who has none but you to whom he can look for aid.

In this city there are some scores (we cannot mention numbers with precision) who have been brought to a knowledge of the truth, the greater part of them heads of families, not in our employment, having no connection of self-interest with the station, but often meeting with us and mingling their voices with ours in prayer and supplication for their nation and the world. God has graciously appeared at other places, and the people are waking up, not merely to an intellectual, but to a new and spiritual life. Be assured there is a universal move-

ment upon the Armenian mind, which betokens great revolutions in their moral and religious history. Shall we be compelled to abandon this field to the papists, when God is so signally blessing our feeble labors? Will the churches virtually abandon us in this interesting crisis? Shall the reapers of eternal life, or of eternal death, descend upon these whitening harvest fields?

Revolutions in the Political Affairs of the Armenians.

It was mentioned at page 490 of the last volume, that the Armenian people at Constantinople, having grown weary of the oppression exercised over them by the bankers, by whom all their national affairs had been managed, had petitioned the sultan that the power might be taken from the bankers and committed to twenty-four counsellors elected by themselves, from among their own merchants and artizans. By perseverance the people gained their object. Their request was granted, and they elected their counsellors, who entered upon the government intrusted to them. Of a counter movement by those who had been, in the manner stated above, removed from power, Mr. Hamlin writes—

One of the most remarkable popular movements known in Turkey has just occurred among the Armenians. I cannot give you the long and interesting details but will give you a few facts briefly. The bankers and higher clergy have been making an effort to recover their waning power. They preferred charges of impeachment against the twenty-four counsellors from among the merchants and artizans who have lately managed affairs. The twenty-four counsellors were thrown into prison last Thursday, September 2d. Three escaped on Friday morning, and passing through the bazaars, informed the people. The people rushed to the sublime porte, it is said, to the number of from 4,000 to 6,000, and said to the prime minister, "If you imprison them, imprison us also. Whatever they are guilty of, we are guilty of." The prime minister addressed them and said, "Your bankers and clergy and patriarch have accused you." The people cried out, "We are subjects of the sultan; we will no longer be the subjects of the bankers, bishops, etc." The prime minister, wishing to allay the excitement, said to them, "The sultan will grant you a new patriarch of your own choice. All your bishops are at my palace, which of them do you choose?"

They cried out, "None of them! none of them! they are the men who filch us of our money and fatten on the spoils of the poor." An aged bishop, who was formerly patriarch, was sent out to address them, being a man of immense wealth and influence. He asked them, "What fault has your present patriarch, that you wish to change him?" The people cried out as with one voice, "Shut your mouth! shut your mouth! you were once our patriarch and know the faults well." A priest who was in the crowd attempted to speak, but those around him plucked out his beard. The bishops and vartabeds at length retired through the crowd, and as they passed, the people cried out, "These are our oppressors! Whoever goes with them goes to destruction." Some cried out, "Let no man tread his foot again in our Armenian church, while these men are there, on peril of his salvation. Behold the deceivers and robbers of the people." Many such things were said, which showed a very bitter spirit towards the higher clergy. The prime minister released the men who were imprisoned, and brought them out to the people, and assured them that the government would regard the will of the people in its measures with regard to the patriarch and counsellors; and the crowd then dispersed. This all seems more wonderful to us than it can to you, but you will doubtless see in it one of the signs of the times. It seems hardly possible that clergy and bankers are going down into such a pit so suddenly; and perhaps they will still, by craft and intrigue, save themselves for a little time.

Syria and the Holy Land.

LETTERS FROM MR. WHITING AT JERUSALEM.

Quarterly Report of Labors.

ON the 21st of March, 1841, Messrs. Whiting and Sherman give the following account of the missionary labors performed by them in Jerusalem and the vicinity.

At present there is but one school in successful operation in connection with the station. This is at Bethlehem. And though repeated efforts have been made on the part of ecclesiastics to disturb and interrupt its progress, it has still continued to flourish; and we have reason to think that the opposition made to it has turned out the rather to its advantage. The threats of the priesthood and the establishment by them of a school to

draw away our scholars, have had but a temporary effect to diminish essentially their number. The attendance has been as high as forty, but the average number for the summer and winter may not exceed twenty-five.

The school in Jerusalem languished during the summer, in consequence of the illness of its teacher, Abou-Daoud, who was removed from us by death the latter part of October. Since this event the school has remained closed, but we hope to have it re-opened when a suitable teacher can be obtained.

It would not be difficult for us to multiply schools to an indefinite extent, had we the requisite funds and the suitable men to engage in teaching. Applications have repeatedly been made by persons from the different villages in the neighborhood for the opening of schools among them; but for the reasons just stated we have been obliged to defer their requests.

Mrs. Whiting has now four little girls in her family, and Mrs. Sherman one, whom they have taken for this object, as well as to train them to industrious and useful domestic habits. This number, it is expected, will be increased so far as the health and circumstances of the families will admit.

The children are taught in both the Arabic and English languages. The Arabic service on the Sabbath has been kept up during most of the year. It is truly a little congregation, the number of persons composing it being usually from ten to twenty. Occasionally the number is larger. We would not, however, despise this day of small things. We deem it a privilege of which we are unworthy to expound the blessed gospel to even this little handful of people; nor would we disdain to instruct a single individual, if only one should come to us.

Our usual practice in these services is, first to read with the natives a chapter from the New Testament, with brief expository remarks, and then, after prayer, to select some portion of the chapter read, as the basis of a more formal practical discourse, twenty or twenty-five minutes in length; endeavoring to press the truth home upon the conscience with the utmost plainness. In this manner we go through one of the gospels or epistles in course; by which means opportunity is afforded for giving instruction on all subjects that occur in the teaching of Christ and his apostles; opportunity also, to apply the sword of the Spirit to all the prevailing sins and errors of this people.

In this connection we would remark that we greatly need a more commodious place for worship. Hitherto we have had no other than a room in one of our dwellings. We ought to have a chapel, a place devoutly set apart for the worship of God. Not to speak of other inconveniences connected with holding the service in a common room, it is not respectable in the view of this people. It does not accord with their ideas of religious propriety, nor, we may add, with our own. To have no church or chapel, looks to them like having no religion. Besides, should our congregation increase, as we have reason to hope it will, the place we now occupy will be too strait for us. A few women occasionally attend the service, (which is a new thing in Jerusalem,) and if we had a suitable place for them, there is reason to think they would attend constantly, and in increasing numbers. But the customs of the country will not permit the women to sit in the same apartment with the men. What we want, therefore, is a chapel, like the mission chapel at Beyroot, consisting of two apartments, so arranged that the occupants of both can see and hear the preacher.

One very important channel for the circulation of our books, especially in the Greek, Armenian, and Turkish languages, is by means of pilgrims who annually visit our city. Owing, however, to the late disturbances in the country, access thereto by travellers of every kind has, for a considerable portion of the year, been cut off, and the number of pilgrims consequently reduced far beneath that of preceding years. The effect has been to diminish considerably the applications made for books, and of course to render the circulation of them through this medium less than heretofore. Something has been done in the distribution of Arabic books both in Jerusalem and in some of the neighboring villages; but less than would have been attempted, had not sickness and the unsafe state of the roads prevented us, in a great measure, from making excursions into the country. Could the time be spared from other duties and engagements, we should probably find no difficulty in soon disposing of all the books in our depository.

The increasing circulation of our books has caused the ecclesiastics of the papal sects considerable uneasiness. Repeated prohibitions of all our books have been published in their churches, but without accomplishing their object. A few months ago a strong effort was made

by the papal Greek bishop, first by persuasion, and then by threats, to induce one of his flock (an intelligent man from Jaffa, who was visiting Jerusalem) to give up the books he had received from us. The chief objection was to the Scriptures, which the bishop alleged were corrupted by the protestants. The man replied that he would not give up the books; that the Bibles we circulate were an accurate reprint of the edition of the Arabic Bible printed at Rome, and sanctioned by the propaganda in 1671. The bishop was obliged to admit this fact; and finding increasing numbers of the people firmly resolved to retain the books, at all hazards, he held a consultation with the Latin bishop, the result of which was, that it was no longer possible to prevent the circulation of these books; and that it was better to give their people liberty to read them, than to weaken their own influence and authority by continuing to put forth prohibitions and threats of excommunication, which they dared not carry into effect. Such permission was accordingly given.

Heat of Summer—The Bethlehemites—Labors hindered for want of Pecuniary Means.

Writing on the 4th of September, 1841, Mr. Whiting mentions that the extreme heat of the summer and the effect produced by it on the health of Mrs. W., rendered it necessary for him to remove from Jerusalem to Bethlehem for a few months, where he was still residing. Mr. Sherman and family continued in the city till August, when they removed to the Convent of the Cross, a mile or two outside the walls.—Respecting the summer Mr. Whiting writes—

The heat during the present summer has been very extraordinary throughout the country. In this mountainous district—the hill-country of Judea—it is not common to have oppressively hot weather for many days in succession. We are elevated about 2,500 feet above the Mediterranean; and ordinarily a cool, dewy, westerly breeze prevails over this part of the mountains in the summer months, producing a temperature of from sixty-five to seventy-five in the shade, during the day. The nights are still cooler. Occasionally we have an easterly wind, (which the natives call *shirocco*) for a few days at a time. This wind is hot and dry, and very trying to health. It seldom prevails more than three or four days at once: but during the present season it has sometimes continued six

and ten days, and once nineteen days, without interruption. This is very extraordinary. It will be a wonder, if we do not have much sickness in Jerusalem during the ensuing six weeks.

Mr. Whiting mentions that a few cases of the plague had occurred at Bethlehem, but the disease did not spread through the village; and though it occasioned some inconvenience and some interruption of his labors, it did not awaken serious alarm. When the heat of summer came on, the plague ceased.

I have had a service in Arabic for the last four Sabbaths, attended by about twenty adult hearers, and some children. Some of these persons have rarely, if ever before, heard an evangelical sermon; nor do they often hear prayers in a language that they understand. An exercise, therefore, whose object is to make them understand the word of God, and to impress it upon their hearts, interests them for its novelty, if for no other cause. And it is encouraging when we can, by any proper means, gain the attention of the people to the truths of the gospel.

The Bethlehemites are in many respects an interesting people. The men are hale, strong, active, and bold. The women are proverbially fair. All are sociable and hospitable to a fault. Many have actually reduced themselves to poverty, and are kept poor, by their extreme generosity in the entertainment of visitors. They are a more independent, and a less priest-ridden people, than the inhabitants of Jerusalem. The population is, perhaps, a little more than 3,000; nearly all of whom are Christians of the Greek, Latin, and Armenian churches. Each of these sects has a large monastery connected with the church of the nativity. The inmates of these monasteries, as well as those of the larger convents in Jerusalem, look with great jealousy upon the movements of a protestant missionary, coming into their village, supporting a free school, distributing books, holding divine service, and preaching the gospel to people whom they are wont to call their people. It annoys them to find that there are some of their people who will not acknowledge their right to prevent them from reading (and hearing) the word of God.

The school which we have in Bethlehem has, for various reasons, been much interrupted during the present summer. There are, however, some promising boys in it, and the school has very evidently done good. Some few of the boys are

desirous to be sent to the seminary at Beyroot. Their friends also wish it, and the only difficulty is the want of means to support them. Do the friends of missions know the fact, that there are scores of fine boys in this country, desiring to be educated at our seminary; that the whole yearly expense of their support is only forty or fifty dollars for each boy; and yet, that we are compelled to say to them, We cannot receive you for want of funds? There are also several bright little girls in this village, whose parents are very desirous to place them in our family, to be educated with those that we already have. The feeble health of Mrs. Whiting will perhaps compel her to refuse their applications. But if this difficulty were removed, we could not receive them for want of the means of supporting them.

I may add, that we have some warm friends here, who are exceedingly desirous to have a missionary permanently stationed among them. I hope we shall at least be able to keep up the school during the ensuing winter; and occasionally at least to spend a Sabbath here and preach to the people. I have said nothing here respecting the adjacent villages of Beit-Jalah and Beit-Sahour, which contain, together, a population about equal to that of Bethlehem, and are easily accessible to a missionary residing here.

In a former letter I mentioned the urgent requests we were receiving to have our school in Jerusalem re-opened. Although straitened for funds, we at length yielded to the importunity of the people, employed a teacher, and commenced the school about the beginning of June. It flourished for a few weeks, when a violent storm of opposition arose from the Greek convent, which threatened to destroy it. Bribes, threats, and the whole authority of the bishops were brought to bear upon the poor teacher, to induce him to dismiss his school and return to his former employment. This he refused to do, but he at length agreed to break off his connection with "the Americans," and remove the school to a room in the premises of the convent, they engaging to pay him the same wages that he was receiving from us, and also the daily rations of one of their monks, which will nearly suffice the teacher's family. Thus, through envy and strife, our neighbors have taken the school off our hands. They are not aware, probably, that it is a great convenience to us, in these hard times, to be relieved of the expense of supporting it; and that the most we have to regret

about it is, that some error will now be taught in the school, which we should have excluded; and some religious instruction omitted, which we should have given.

The people are well pleased to see their ecclesiastics beginning to bestir themselves, and expending a little money for the education of their children. They heap their blessings upon us, as the cause of it all; and they hope we will set up other schools, and thus still further provoke them to good works.

The political condition of this part of the country, as well as that of Mount Lebanon, is unquiet. The government is weak and bankrupt; the people are divided into factions; oppression, robbery, and murder are of frequent occurrence. Many of the roads are unsafe, which, with other causes, prevents us from doing much in the way of missionary tours, which ought to be made in various directions. We wait with prayerful interest for a better state of affairs in this long oppressed and distracted country, not knowing what shall be on the morrow.

COMMUNICATION FROM MR. W. M. THOMSON AT BEYROOT.

Mr. Thomson has recently forwarded the following statistics relative to Syria and Palestine. His opportunities and means for collecting information of this nature have probably enabled him to render these statements and estimates as correct as the circumstances of the case will permit.

Chief Cities and Towns in Syria and Palestine.

SYRIA PROPER.

<i>Damascus</i> .—Moslems, Druzes, Greeks and Greek Catholics, Maronites, and Jews,	100,000
<i>Aleppo</i> .—Moslems, Maronites, Greeks, Greek Catholics, Armenians, and Jews,	70,000
<i>Hamath</i> .—Moslems, Greeks, and Ismaeleea,	30,000
<i>Homs</i> .—Moslems and Greeks,	23,000
<i>Aintab</i> .—Chiefly Moslems, and few Greeks,	25,000
<i>Kilis</i> .—Do. do.	12,000
<i>Tripoli</i> .—Moslems and Greeks,	20,000
<i>Beirut and Gardens</i> .—Moslems, Greeks, Greek Catholics, Maronites, Druzes, Jews, and Franks,	15,000
<i>Sidon</i> .—Moslems and Greek Catholics,	6,000
<i>Acre</i> .—Moslems, Greek Catholics, Maronites, Greeks, and Jews,	5,000
<i>Tyre</i> .—Moslems, Metewalies, and Greek,	2,000

*These estimates may be too large.

<i>Ladakeea</i> .—Moslems and Greeks,	5,000
<i>Antioch</i> .—Moslems, Ansaireea, and Greeks,	9,000
<i>Bylon</i> .—Ansaireea and Armenians,	3,000
<i>Swidia and Gardens</i> .—Ansaireea, Greeks, and Armenians,	7,000
<i>Edlis</i> .—Moslems and Ansaireea,	2,500
<i>Jisr es Shugul</i> .—Moslems and Ansaireea,	3,000
<i>Haslayeh and Rasheyeh</i> .—Greeks, Druzes and Moslems,	11,000

PALESTINE.

<i>Jerusalem</i> .—Moslems, Jews, Greeks, Armenians, and Latins,	16,000
<i>Nablus</i> .—Moslems, Greeks, and Samaritans,	10,000
<i>Jaffa and Gardens</i> .—Moslems, Greeks, Armenians, and Latins,	8,000
<i>Hebron</i> .—Moslems and Jews,	6,000
<i>Gaza</i> .—Moslems and Greeks,	6,000
<i>Bethlehem</i> .—Greeks and Latins,	3,000
<i>Nazareth</i> .—Moslems, Greeks, and Latins,	2,500
<i>Ramla</i> .—Do. do.	4,000
<i>Safed</i> .—Moslems and Jews,	3,500
<i>Tiberias</i> .—Moslems, Jews, and Greeks,	1,500
<i>Jennur</i> .—Moslems,	1,500

LEBANON.

<i>Deir el Kamer</i> .—Maronites, Greek Catholics, and Druzes,	8,000
<i>Zahly</i> .—Greek Catholics, Greeks, and Maronites,	9,000
<i>Besherrai</i> .—Maronites,	7,000
<i>Shuofat</i> .—Druzes, Greeks, and Maronites,	6,000

Adona, 50,000—*Tarsus*, 7,000.

Numbers and Residence of the Several Sects.

If we drop out of the account the district of Adona, which does not properly belong to Syria, the entire population cannot exceed one million and a quarter, and perhaps there may be 100,000 wandering Arabs, making in all 1,350,000.

Of this population, including the wandering tribes, the Moslems may be	565,000
The Antioch or orthodox Greeks,	240,000
Maronites, say 180,000—possible	200,000, 180,000
Greek Papists and all other sects,	40,000
Druzes,	100,000
Jews,	30,000
Metewalies,	25,000
Ansaireea and Ismaeleea,	200,000
Armenians and other sects,	20,000
	1,400,000

The Moslems are spread over the whole country, except Lebanon and the large mountainous region of the Ansaireea; in both of which districts they are so few as scarcely to merit attention.

The orthodox Greeks extend to every part of Syria and Palestine.

The Druzes occupy Lebanon, and particularly the southern half of it. The Jebble es Sheik, or Anti-Lebanon, the

Jebble Haouran, Jebble Aata in the pashalic of Aleppo, and a few thousands reside in Damascus and the vicinity.

The Ansaireea and Ismayelea occupy the large and fertile region north of Tripoli, and spread over mountain and plain all the way round the head of the sea to Tarsus and the plain of Adona. Lada-keea is to the central sea-port.

The Maronites reside in Lebanon, about 2,000 in Aleppo, and a few in Damascus, and small scattering communities in other places.

The Greek Papists are confined chiefly to Aleppo, Damascus, Beyroot, Sidon, and different villages in Lebanon and a few in the Haouran.

The Armenians reside chiefly in Jerusalem and Aleppo and within the Aleppo pashalic. They increase along the northern frontier of Syria.

The Syriac, Jacobite, and Chaldean sects are too insignificant in numbers to merit attention.

The Jews reside in Jerusalem, Hebron, Tiberias, Damascus, and Aleppo, with small communities in some of the other cities.

Small Arab tribes occupy portions of nearly all the great plains in Syria and Palestine, but chiefly along the eastern frontier and in the Haouran.

The Yezzidees, worshippers of the devil, are few and occupy the extreme northeast frontier.

The Moslems are divided into two sects, the Sonnites, or followers of Omar—this is the greatest body; and the Metewalies, who are Shiites or disciples of Ali.

The Greeks are divided into orthodox and papal Greeks.

The Maronites are papists.

The Armenians have also a papal offset from the ancient church.

So have also the Syriac and Chaldean churches.

The Jews are chiefly Spanish, German, and Polish.

The Druzes are divided into two classes, Akkals and Jahals (initiated and uninitiated.)

The Ansaireea have different sects, but as their entire superstition is a profound secret, it is not possible to define the points of difference between them. The various names of Shemseyeh, Kelbyeh, Kadmusyeh, etc., are in use among them, but without conveying to a stranger any intelligible distinction.

Ceylon.

LETTER FROM MR. ECKARD, DATED
JUNE 26TH, 1841.

WRITING from Panditeripo Mr. Eckard makes the following remarks respecting—

Preaching and Pastoral Visitation— Native Assistants.

It is almost two years since it was strongly impressed on my mind that great results might be looked for in Jaffna, if a few missionaries, or even one, could be entirely given up to the work of preaching and prayer. I made an attempt to engage systematically in a course of evangelical labors in the villages and by the road-side. Providential interferences soon arrested my efforts, and for ten months past have very much broken them up. Whilst I have not entirely neglected to visit among the people for religious purposes, nor to preach in the villages, my labors have been chiefly directed towards the children in the schools, who, by the way, are as much a part of "all the world" as their parents. Along with this I have spent much time in various literary labors, which may turn eventually to as good account as any thing else I could have done in the same time. You will probably agree with me in this opinion, when I add that part of my time was spent in rendering intelligible to Tamul copyists a portion of the valuable English and Tamul manuscript dictionary, which our late brother Mr. Knight prepared for the assistance of future missionaries. I have also spent much time in revising one of the several Tamul works which I commenced at Tillipally and Batticotta. It is an Essay on Faith and Justification. The last revision which I expect to give to the Tamul, before it is published, was lately completed. The domestic afflictions which resulted in our leaving Tillipally interrupted an Ancient History in Tamul, in which I had made considerable progress. I hope in due time to complete it according to my original plan. I prepare these works in English, and the first translation into Tamul is made by a native. Afterwards, with the best native aid which I can get, I revise and bring it into its proper character and form. In this way, with three or four good translators and writers, such as I had at Tillipally, sev-

eral works may be carried on at once. At present I have but one educated native on whom I can rely.

One of my most important avocations, is the instruction of the theological class of native assistants, excepting those at Varany and Chavagacherry, who are too distant to attend with the others, and of whose studies Mr. Apthorp takes charge. The class has just completed Mr. Rhenius' work on theology in Tamil.

As my knowledge of the people, and especially of the native church, increases, I am led to correct a feeling which I had rather strongly some years ago, that our native assistants were those who were to be relied on for a large part of the impression which is to be made on the present generation of heathens. They may be made exceedingly useful, as auxiliaries, and as instruments in the hand of a missionary. Ultimately the chief burden of the work must come upon them. But it now seems to me that the first rude mass of national Christianity must be wrought out by foreign teachers. Until something like a general conversion shall have taken place, it is probable that there will not be either the soil nor the atmosphere, in which Hindoos, fit to guide and instruct others, can grow. Still a native agency is of primary importance. There cannot be an oak, unless there is first an acorn. When a coral reef emerges from the ocean, fruits and flowers are not the first production of its stony surface. Mosses and weeds grow, die, and decay, until a soil is formed. Our native agents are better than these mosses, which have no other use than to decay. Perhaps they more resemble the sea-bird, that carries seeds to the surface which our efforts gradually prepare. Whilst we try to reduce the solid rock to a cultivable condition, we find much benefit from such assistance.

But after all, our only hope must be placed in the omnipotence of Him who controls the elements of the moral world, and who can, at any instant, send upon us those influences which shall change the rocky wilderness into an Eden beautiful as that which our first parents lost. Should the fire and the whirlwind and the still small voice pass through this land and this church, with deep and permanent power, we might hope for a very different tone and energy in our native assistants as well as in ourselves. "He that is feeble among them at that day, shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

Madura.

LETTER FROM MR. POOR, DATED 22D
JULY, 1841.

Visit to Batticaloe—Graduates of the Mission Seminary.

AT page 478 of the last volume it was mentioned that two members of the Ceylon mission visited Batticaloe, a Wesleyan mission station about 200 miles southeast of Point Pedro. Mr. Poor, of the Madura mission, accompanied them. This is one of the oldest Wesleyan stations in Ceylon, having been occupied first in 1814. It is on the confines of the Tamil and Cingalese parts of the island, and in the immediate vicinity of the haunts of the Vadahs, a tribe of wild men, supposed by Mr. Poor to have been occupants of the island prior to either the Tamulians or Cingalese. The British government agents are now attempting to civilize them.—After giving many particulars respecting his visit, Mr. Poor proceeds—

One of the most interesting circumstances attending my late excursion to the island of Ceylon, was, that, in almost every place I visited, I met with some of my former pupils filling important stations, who gave me a hearty welcome. At Batticaloe, the most distant place I visited, I met with Samuel Worcester, a member of the first class that finished a course of study at the Batticotta seminary, in 1828, and John S. Newbold, who was graduated in 1834. From that time to the present Newbold has been in connection with the Wesleyan mission as a native assistant. He has, I am happy to learn, acquitted himself generally to the satisfaction of his employers. He is now pursuing his theological studies, in prospect of being appointed in due time an assistant preacher to his countrymen. He has not seen his parents, who are bigotted heathens, for several years, not wishing to trust himself in their hands. He was deeply affected in giving me an account of their opposition to him for continuing with the missionaries, while he had qualifications for obtaining a situation in the service of government. I was happy to be able to make such suggestions to him as may prepare the way for him to leave father and mother in prospect of a happier home.

Samuel Worcester was connected with the seminary as a teacher for ten years. He ranked among the first in point of

scholarship, but never publicly professed faith in Christ. He was enticed away from the service of the mission by the influence of his elder brothers, who were the means of procuring for him a situation under government. He is now government interpreter in the court at Batticaloe; is married and living as a heathen. The following is the substance of a conversation I had with him at a private interview.—What is your name? "Samuel Worcester." Whose name was that? "Of Dr. Samuel Worcester, the first secretary to the American Board of Missions." How happened it that that name was given to you? "It was given by the Tabernacle Thanksgiving Society." And what society was that? "A society of ladies who supported me." How long did they support you? This led to an inquiry as to the year of his entering and leaving the boarding-school, from which it appeared that he was supported by the society about ten years. What was the yearly expense? "About four rix dollars per month, or forty-eight rix dollars a year." How much for ten years? "Nearly five hundred rix dollars." What was the object of those kind ladies in sending so much money for your support? "That I might be educated and obtain salvation." Do you think that their object is in a course of accomplishment? "Not in the greatest point, as I have not become a true Christian." Inasmuch as there has been a capital failure in your case, and as you have now a lucrative situation, ought you not to refund the 500 rix dollars for the support of another boy in whom the fond expectations of the members of the Tabernacle Thanksgiving Society might be realized? At this question he was a little startled, but after a little hesitation said, "I should do it." I then endeavored to set before him the doings of those ladies in his behalf, their feelings and conversation, prayers and contributions, from the morning on which the subject of the formation of a society on his account was brought under consideration to the present time. I was happy to find that he was not entirely callous to all tender feeling in view of such topics. He evidently expressed a feeling of regret at the disappointment that must have been felt by his benefactors. I reminded him also of a message once sent to him by Dr. Worcester in a letter to me. "Tell the dear boy that I do not cease to pray for him." In view of the future bearings of the subject, and on supposition that you live and die in a state of impenitence and unbelief, do you

not sometimes wish that you had never been raised from the obscurity of your father's house, and favored with a christian education? "I have had some such thoughts." Well, what is your final conclusion and decision as to the truth and demands of Christianity? "I am examining the subject." Have you come to no conclusion at the end of twenty-three years study and inquiry? "I am now reading such a work (naming the title) on the higher forms of Hindooism, but the reasoning is not satisfactory." Have you kept the splendid copy of the Bible in two volumes with references, presented by the Thanksgiving Society? "I have kept it." At the close of the interview I urged upon him in connection with other topics of counsel and advice, the importance of a daily and methodical re-perusal of the Scriptures, which he promised to do.

On his leaving me I proposed to visit him at his house before leaving Batticaloe, and expressed a wish that the whole family circle, his wife's relatives, might be present. In the course of a few days I made the proposed visit, and had a favorable opportunity for setting forth the truths of the gospel to eight or ten individuals. On this occasion Worcester brought forward the nice Bible which had been presented to him, and which furnished me with a fruitful topic of remark. In each volume I found a slip of paper, indicating that he had commenced reading the Old and New Testament in course. After commending this heathen family to God by prayer, I took leave of them, feeling assured that my intercourse with them had not been in vain. I was afterward informed that they were much surprised at the interest I manifested in their welfare, they having never seen it on this fashion before.

Siam.

LETTERS FROM MR. CASWELL, AT
BANGKOK.

Favorable Disposition of the Priests.

RELATIVE to the tours to Ayuthia and the Tha-chin river, noticed at page 433 of the last volume, Mr. Caswell remarks under date of 10th February, 1841—

Two facts observed during the last tour alluded to above, may be of interest, as showing the disposition manifested by the priests in view of our efforts to evan-

gelize this people. They are a good index to this, because occurrences of a similar character are quite common, and it is on this account that I advert to them.

We had stopped at a wat in Tha-chin to dine. While our rice was cooking I entered into conversation with four or five boys, who were scholars in the wat, telling them, as well as I could, some of the simple truths of the Bible. They listened with much interest, and when they learned that I would give each one who could read a book, they seemed much elated. Soon an aged priest drew near, and presently afterwards several others younger. After conversing some time with them, I gave each priest two or three tracts, sending the same number to each of those who were not present belonging to the wat. But what was particularly pleasing was the fact, that, so far from discouraging the boys from receiving books, the old priest seemed delighted with the office of distributing to them himself.

The last day we were out we stopped for the same purpose as above, in front of a wat. As I lay in the open zayat resting myself, with some tracts lying near me, an old priest came, and seating himself by my side, requested the privilege of looking at the books. After explaining to him the nature of the books and our object in distributing them, I asked him how many priests resided in that wat. On learning there were six, I told him I would give each of them three tracts, if they desired them. He immediately volunteered to call them, and in a few minutes all were present and received their books.

The fact that the numerous boodhist priesthood of Siam make scarcely the slightest opposition to our efforts, and are generally so eager to get books themselves, seems to me very remarkable. One prominent reason for their not opposing us doubtless is their belief that their own religion is not at all in danger. But why do they feel so? They know our object, at least very many of them do, and that too very well. Why do not some of them take the alarm? Surely this must be from the Lord. Were the priests as a body to oppose, our influence over the people would be trifling, compared with what it is now. Is not the Lord granting us this great calm, that we may have every facility to distribute the word of life to this whole people?

I have commenced systematic distribution of tracts among the boats that come from the country, going out four

days a week and distributing about an hour and a half, or two hours, just before sun-set. I find that the boats from any particular town usually cluster together. For instance, one day this week I distributed among a group of boats, fourteen in number, twelve of which were from Rapree, two days to the west of this. The next day I visited another cluster, ten of which were from Pripree, three days to the southwest. Each of these boats usually contain a family, at least the father and mother and the oldest and youngest children, or those who are able to take part in the business of trading, and those who are so young as not safely to be left at home. And these families are not among the lowest. They are those who are able to furnish a boat of considerable size with sugar, rice, and various other articles of marketing. The fact that I found among the ten boats last mentioned five or six females who could read is pretty good proof that they are among the more intelligent.

Writing again on the 1st of April, Mr. Caswell makes the following remarks respecting

The Facilities for an extensive Distribution of Books and Tracts.

During these tours I was deeply impressed with the importance of a systematic and large distribution of tracts among the boats visiting Bangkok from abroad. Accordingly, about the first of February I commenced this work, which I have prosecuted till the present time. My usual time for distribution is from four o'clock, P. M., till sun-down. I go out in a small boat, sitting Turk fashion, with a box of books before me, having two men to manage the boat. I go to some common resort of boats, and usually distribute from seventy-five to a hundred books, to from twenty-five to thirty boats, before returning. More commonly but one tract is given to a person. The giving of a tract is usually accompanied with a few words of explanation; instruction, or exhortation; but the nature of the work is such as forbids any extended address, even though my knowledge of the language were such as to admit of it.

During the last month I have distributed a few tracts before sun-rise nearly every day. My main object in this morning excursion is exercise by rowing the boat. By going out every morning I can, besides attaining this object, supply those boats with tracts which stop near the mission premises,

and thus leave the boats farther off for the afternoon when I have more time.

In these distributions I avoid as far as practicable those boats which belong in Bangkok; not because distribution to them is of small importance, but because such distribution would greatly interfere with the attainment of my object, which is to send the gospel into the remote corners of the kingdom. Still, such is the importunity with which the inmates of these boats plead for books, that a desire to save time, if nothing else, sometimes induces me to give to them.

Boats coming from the country may be arranged in three classes; 1. Small junks, sometimes with one mast, but commonly with two. These come from towns on the gulf, and contain from twelve to twenty-five men: 2. Trading boats from inland towns. These, I should judge, are from thirty to thirty-five feet in length, and are covered with a wattling of bamboo split fine, snugly woven, and lined so as to shed rain. These boats seem to be the property of the most substantial farmers of the country. They commonly contain one family, sometimes two, with the produce which they bring to sell. They are propelled by oars and setting poles: 3. A smaller class of boats, containing not families, but from two to four or five men. These have come to Bangkok, not for trade, but to do what they call "royal work." By law all males in Siam are required to labor every fourth month for the king. This is equivalent to taxation in other countries. The men in any particular town, Naconchaissee, for instance, are divided into four equal divisions, which labor alternately, each division a month at a time. On the last day of our tour to the Tha-chin, it being the last of the Siamese month, we were passed by large numbers of men from the town just named, some returning home from Bangkok, and others going thither to commence work. This class of boats are usually found lying before the palaces of the king, princes, and nobles, and before wats that are in the process of building or repairing.

These three classes of boats afford a most interesting and important field of labor. By them the gospel may be conveyed to every part of the kingdom. Probably there is no other kingdom on earth, as large as Siam, where the people of all classes so generally visit the capitol. This field is now open. I know of nothing to hinder the giving of tracts to any boat visiting Bangkok. I have distributed tracts before the palace of the prah klang, before that of Chou-Fah, and

before that of the king, and have never met with the slightest opposition. There is not only no hindrance of a governmental nature; there is none or next to none from the exercise of influence of any kind. In most countries the priests feel called upon to oppose the introduction of a new religion, and do actually constitute a strong barrier to the progress of the gospel. But here it is not so. There is no class of people more importunate in begging for books than are the priests; and this too in public and on all occasions. Probably one prominent reason why the priests do not oppose is found in the singular fact that the great mass of them expect to remain in the priesthood but a very short time. My teacher, who has himself been a priest of some distinction, says that of one hundred priests he thinks perhaps five remain so during life, twenty for ten years, but the great majority not more than one or two years. The sons of noblemen and high officers of government usually continue priests but three months. I suppose too that the priests look upon the king, rather than themselves, as the defender of the established religion.

But how long this field may be open for cultivation none can foresee. How easy for one man to shut us out of it! If the king forbid the distribution of tracts, what can be done? Or should he choose to take a different course, and call upon all his princes, nobles, and officers, and all the priests to oppose, not their authority, but barely their influence, to our operations, what could we do? Is it not plain that God, in a most loud and impressive manner, is calling to the occupancy of this field? Why is it that almost every adult male in Siam is able to read? Why is it that all, not excepting the priests, are urgent in their requests for books? And why is it that no systematic opposition is made to our labors? Surely this is the hand of the Lord!

During the months of February and March I have distributed 1,209 tracts to 349 boats which came from abroad, besides more than 200 to boats belonging in Bangkok. These 349 boats were from forty-six different places.

Another branch of my labors during the latter half of the last quarter has been the distribution of tracts to children. A commencement has been made. A small tract, (a translation of Patty Parsons,) has been printed. Of this tract I have distributed 725; of which 585 have been distributed at fourteen different wats. The wats are undoubtedly the

most eligible places for this kind of labor. There are about a hundred of these within ten or fifteen miles of Bangkok. Here the children, or rather the boys, are taught to read. The average number of boys able to read at each of the wats I have visited is a little more than forty. In one hour a person may give a book to each boy in a wat, that is able to read, hearing each read a little before giving the book. To find the same number of children capable of reading by going to the houses of the parents would require probably ten or fifteen hours, if not more. It would be somewhat like seeking for the reading children of a New England village, at the houses of the parents, while the children are at school. Most of the boys remain at the wats night and day while receiving instruction. Each wat or temple consists of one large building for the principal idol, and two smaller ones for inferior ones. Around these are built the houses for the priests. In these houses the children live in company with the priests, and here they receive instruction. When distributing books I go to the door of one of these houses and inform the priest or priests, as the case may be, that I have books for the children, and request that they may be allowed to come and receive them. Such permission they never fail to give with cheerfulness, and almost invariably the priests beg hard for themselves. In several instances I have given books to boys entirely naked, but who yet could read fluently. Once a couple of boys ran up to me as I entered the grounds of the wat to which they belonged, not having a particle of clothing on, but covered with the mud of the canal in which they had been playing. I found they could read and offered them books, but they could not receive them because of the mud on their hands. I bid them open their mouths and inserted the corner of a tract between the teeth of each, when they scampered away as fast as they could.

As to teaching I have done but little of it during the last quarter. One boy, son of a man employed as teacher in the mission, has been under my instruction with but little interruption for a year. For several weeks during the latter part of 1840 I had a couple of boys who were servants of Prah Nai Wai, under my care; but they soon became unsteady, and I thought it my duty to refuse to teach them longer. I now practise teaching my hired men a little every evening.

About a week since I commenced family devotions in Siamese. I should probably have done this before, had I not been so situated that those employed by me could easily attend in the families of the older missionaries.

My health and that of Mrs. C. and of our child, I think I can pronounce good. Our mission, as a whole, are enjoying very good health, but our Baptist brethren are exceedingly afflicted.

All departments of the labors of our mission are going on quite prosperously.

Batavia.

EXTRACTS FROM THE JOURNAL OF MR. F. B. THOMSON.

MR. Thomson has been residing temporarily at Batavia, in compliance with a requirement of the Dutch colonial government, preparatory to his joining the mission in Borneo. To that field of labor he is expected soon to remove. During the time spent at Batavia he has been employed in various missionary labors, principally among the Malay population residing there. Some portions of his journal are given below.

October 13th, 1840. Had an interesting conversation with my landlord. He is a Malay man, but holds a sort of office under government with the title of "Wyk Meester." Though a Mohammedan, he seems to take quite an interest in our object, especially the establishment of schools. This indeed may be merely the effect of selfishness, for his house has been empty a number of years already, and it is in so secluded and in some respects inconvenient a place, that scarcely any one but a missionary would be disposed to occupy it. Be the cause what it may, he has thus far shown himself very favorable. To-day, being a little while at leisure, waiting the arrival of some of my goods, we fell into conversation, and of his own accord he turned it to the subject of religion. After remarking upon some of the idolatrous ceremonies of the Chinese, and endeavoring to clear various similar customs of the Malays of a like charge of folly, if not of superstition, he addressed himself very significantly to me, and asked if it was not our opinion that human existence terminates with the present life? I answered, with an expression of surprise, that we consider the world to come far more important than this, and accordingly think the great object for which men ought to live here is to prepare for hap-

piness there. I then explained to him our views of a future state, the bliss of heaven and the torments of hell, as the respective portions of the righteous and the wicked. He asked whether the wicked could ever get a release from the guilt of sin, except by suffering condign punishment. This led to a particular explanation of the sinful state of all mankind, and the glorious plan of salvation which God has devised. He listened with apparent attention, and, I trust, not without profit.

19. Though not yet prepared to open a regular school, I have thought best to encourage applicants by receiving those who apply and putting them under the care of my teacher. However I have them present at morning worship, when I have the opportunity of expounding to them the principles of the gospel in a familiar and practical way, and exhibiting to them something of the interior of a christian household. I also spend about an hour a day in direct instruction. Several of the boys are quite large, yet they manifest considerable decorum and docility in their conduct. There are nine now that come with some degree of punctuality. But this will probably be one of the most difficult objects to secure permanently among Malay children. They run so much at large, and are left so much to their own wills, that the restraints of a well regulated school are likely to prove an almost intolerable yoke. Still, if the Lord bless the effort, it will, it must succeed.

The people begin to manifest their confidence also by applying for medical assistance.

25. Commenced a Sabbath exercise with the children of the school, open also to all such adults as may wish to come. One man came and appeared to be not a little interested in the lesson. Others also stood outside to listen. I felt much more as if directly engaged in the missionary work than ever before.

November 1. This afternoon adopted a new expedient to attract attention to the Bible. Set a young man to reading in the front varandah, while I examined him on the portion read, and explained when necessary. Four or five persons soon gathered round and became apparently interested in the subject. But, alas, how difficult to get into their hearts. Every day, every hour, every effort only shows that all our attempts are vain without the influences of the Spirit. Do our christian friends at home realise this? Gracious God, thou knowest all

our need. Oh pour those influences down in copious, refreshing showers.

15. The rainy season has now fairly set in. We have our showers more or less abundant and pretty regularly every day. Occasionally a day is quite wet throughout, and sometimes it rains almost incessantly the whole twenty-four hours. This, however, is rather rare, and more generally the sun appears more or less clearly for several hours. Now and then he sheds his reviving beams from morning to night upon the earth. Great part of the old city of Batavia is usually overflowed for several weeks. This season the rain has not been so abundant as last. Hence, whereas we expected by this time to be almost confined to our isolated abode, we as yet have no difficulty in going out as often as desirable to church, etc. But we can do little in visiting the people on foot. We should be in danger of being overwhelmed in sudden showers, which often come up in an unexpected moment; or if this did not occur, we should be very likely to sink in the mire of the way.

January 1st, 1841. All the people were very particular in their congratulations to me this morning. Some made quite formal addresses. But all the blessings they wished upon my head terminated in earthly good. How little they can appreciate the highest aspirations of a Christian's heart! Lord lift thou up the light of thy countenance upon my soul, that I may labor with diligence and zeal for thee, and give me their souls for my hire, and then withhold, if thou shalt deem it best, every earthly good.

8. Having got our school-room in order, we this day set ourselves to work in earnest to increase our school, and especially to collect some younger children in order to form an infant school. We finally succeeded in gathering about a dozen little boys and girls. They were quite shy of us at first, and scampered off in every direction as we went round to persuade and entice them to come. But no sooner had we got them together and commenced operations, than they appeared free, and every thing went on pleasantly. Several adults, mostly mothers of the children, assembled round the doors and windows and seemed greatly amused with the attempts to instruct such little children, whom they were disposed to consider as yet incapable of receiving instruction.

February 7. Sabbath. Early this morning, when we first arose, we had the satisfaction to see a great part of the

little children of our school assembled together in front of the house. They were all clean and neatly dressed, and made really to our eye quite an imposing appearance. Is it not as if they would fly as clouds and as doves to our windows? Oh for grace to meet our opportunities in the spirit of the gospel and improve them to the salvation of many souls. Will not those who love Zion help us by their prayers?

March 21. Sabbath. We have now six children in our house, two boys and four girls. Their regular conduct and gradual improvement afford us much pleasure. Mrs. Thomson spends considerable time in direct religious instruction and prays frequently with them, or rather leads them in praying together for themselves.

25. It seems that about in proportion as our boarders increase, our day scholars disappear. Very few now attend with any degree of regularity. Whether they are mortified with the distinction apparent between themselves and those who live with us, or whether some secret influence is beginning to operate against us, it is hard to tell.

Of the daily appearance and exercise of the boarding pupils in his school Mr. Thomson gives the following pleasing account.

April 27. The children of our little school, in their various occupations and exercises from day to day, present to our eye a very pleasing, not to say imposing, spectacle. When we first arise in the morning we usually see some of them refreshing themselves with an early bath, a duty which, for the sake of cleanliness and health, we impose upon them all. No sooner do we come down from our chamber than they all flock around to give us their morning salutation. Just before coffee they are all assembled together to repeat their hymns and verses of Scripture and unite in simple childlike devotion, all kneeling around Mrs. Thomson, who leads them in these addresses to the throne of grace. After this we sit down to coffee and they take their morning rice; and as their little bamboo table is arranged quite near to ours, a blessing is asked before meal in their own native Malay, so that they may hear and join in it. This is done at each of their meals, and we are well satisfied that it exerts a benign influence upon their manners and temper. Then we have family worship with them and as many of the people around us as we can get together. School follows, and in the

evening the day is closed much in the same way, and sure I am it would gratify any christian heart to see the regularity, the alacrity, and cheerfulness with sobriety or solemnity, as the occasion may require, with which this whole scene is ordinarily connected.

28. Visited a Mohammedan school in the campong. It consisted of about ten scholars, all boys, learning to chant the koran, which neither they nor their teacher understand.

May 16. Sabbath. This morning there were thirty-one natives at our Malay service, besides an old Dutch soldier, who is living with a Malay man near us. I gave the latter a Dutch Bible, which he said he could read, and for which he seemed thankful. His body seems to be undermined by disease: may his soul be renewed and sanctified by the word and the truth of the gospel.

Borneo.

LETTER FROM MESSRS. NEVIUS AND YOUNGBLOOD, DATED AT PONTIANAK, 26TH DEC., 1840.

Character of the Dyaks—Manners and Superstitions.

MESSRS. Nevius and Youngblood, after travelling extensively among the Malay and Dyak population of Borneo, makes the following statements respecting the latter—

In the form of their persons the Dyaks generally are superior to the Malays, their complexion is rather lighter, they are taller, and their limbs better formed and more muscular. In the features of the face the women are rather inferior to the men. We saw some, however, with good features and who were better looking than most Malay females. The men, except those who live near Malay towns, and those who have embraced Islamism, go almost naked, wearing only a narrow strip of cloth or bark, generally the latter, around their loins. The females wear a piece of cloth about half a yard wide around them extending from their hips downward. In natural intellect the Dyaks do not appear to be deficient, although they are considered and often treated by their Malay masters as if they were little, if any, superior to the orang outang, while they themselves appear to have no idea of their being able to advance beyond their present degree of knowledge. They seem to think it would be impossible for them to learn to

read and write. None of the tribes appear to have any knowledge of an alphabet, or of any way by visible signs of permanently recording their ideas. Neither have they, as far as we could learn, any system of religious belief, any idols, or temples. Of a Supreme Ruler of the universe and his perfections they have scarcely any conception. Some tribes are said to believe in a superior being whom they call Jubata. They are, however, very superstitious, believing in invisible beings whom they imagine to preside over the woods, water, paddy-ground, etc. When they are sick, or are about to plant their fields, or to engage in any important undertaking, they call on these for aid. They pay great attention to omens, especially to the cry and flight of certain birds. When they contemplate attacking their enemies, they do not proceed until there is a favorable omen, that is, until the birds are heard on the right of their village or encampment. If they are heard on the left, it is a bad omen, and they do not proceed until there is one that is favorable. For the want of this they are often kept in their place for weeks and months together, after an expedition has been determined upon. If the cry of the birds is heard both on the right and left, and that on the right is the stronger, they proceed anticipating difficulty, but confident they shall succeed in their undertaking. If a bird flies high over the house of a sick person and descends in its flight, it is a bad omen, the person will die, or some great calamity will befall him. If a bird flies low and ascends, it is favorable, and the sick person will certainly recover. When a favorable omen is wanting they sometimes call the birds, as they say, by placing rice or some other grain or seeds some distance from their dwellings; and they also beat on wooden gongs and other instruments for the same purpose. This is done by old and influential men among them, who are supposed to have much skill in these matters. In their rice fields they often employ means for keeping off a species of bird, which if it should remain near the field, the *niaoa*, or spirit within it would injure the growth of the rice. When a bird flies into a dwelling, they are frightened and imagine that an enemy is coming; and if certain birds are heard in the night, they will arise and go out of their habitations, also fearing the near approach of enemies.

Some of the tribes on the Kapwas river and other places believe in transmigration. After death they suppose that

they shall be changed, as their ancestors have been, into deer and orang outang, and on that account they never eat the flesh of the first named animal.

The Dyaks, as a people, are noted for their industry, a characteristic in which they differ widely from the Malays, as well as from most other natives of these islands. They are principally engaged in cultivating the soil, and with great labor are obliged every year to clear new lands in order to procure a crop of rice. In manufactures of some kinds a few of the tribes evince considerable skill. The Kyan tribe, near the centre of the island, manufacture swords of the finest polish from steel, a specimen of which we saw. Some tribes in the neighborhood of Sintang manufacture cloth from cotton, some of which displays considerable art. Honesty is another characteristic of this people. Theft is very uncommon.

Polygamy is very rare among the Dyaks, and we have reason to believe that divorces are not near as frequent among them as among the Malays and other Mohammedans. We were also rejoiced to learn that what has often been asserted as true respecting them is incorrect, viz. That every man is debarred from the privilege of matrimony, until he brings one or more human heads, cut off by himself, as an evidence of his bravery. That there are instances in which a father may refuse to give his daughter in marriage unless such a dowry is brought, is no doubt true, especially among the cannibal tribe of Sangau, but the greater part of marriages are celebrated without any thing of the kind being required. At the same time it is also true, that in most tribes the more heads a man can bring the greater and more honorable he is esteemed. It is said that widows sometimes refuse to marry, except the person making proposals can bring a dowry of heads. The marriage ceremony is performed, as far as we have learned, in a manner similar to that of other natives of the East. A dowry is always required, which is generally a piece of cotton cloth or a large water jar or two. When a Malay or Chinamen marries a Dyak woman, the same dowry is required. When this is brought, a feast is made, the relatives on both sides being invited, and a season of music and dancing ensues. When the bride leaves her father's house, she is often loaded with gifts such as they have to bestow, and which are often of more real value than the dowry given by the husband. There seems to exist a great

degree of affection between parents and children, and more between husband and wife than among the Malays.

This people are thinly scattered in small villages, generally from half a day to one day distant from each other. The largest desa or village we saw contained only eighty-six families and about 400 or 450 souls. But notwithstanding their location and the difficulty there is of access to them, we think that efforts ought to be made as soon as possible to carry

to them the blessings of the gospel. No people, humanly speaking, we think, would be more willing to receive the heralds of salvation and listen to their message.

In March the health of Mrs. Nevius was so much impaired as to require some change, and accordingly Mr. and Mrs. N. embarked for Singapore, at which port more recent communications from that quarter mention their arrival.

Proceedings of other Societies.

FOREIGN.

In addition to the summaries of the proceedings of English societies, given in the last number of the volume just closed, the following are inserted, taken from the English Missionary Register.

RELIGIOUS TRACT SOCIETY.

THE publications issued from the depository during the year amount to 17,799,562; making the total circulation of the society, in about eighty-six languages, including the issues of foreign societies, assisted by the parent institution, to exceed 337,000,000.

Besides 152 libraries, the committee have made grants for Great Britain and Ireland of 2,410,195 publications during the year; being 822,844 less than the grants of the preceding year. These supplies amount in value to £2,706.

Since 1832 the committee has granted 2,111 circulating libraries, at a cost of £6,902, exclusive of those sent to foreign lands.

The number of new publications for the year was 159.

LONDON MISSIONARY SOCIETY.

THE number of stations and out-stations belonging to the society in different parts of the world is 387, missionaries 163, assistants, European and native, 523, churches 110, communicants 11,485, and scholars 42,222.

The society has 15 printing establishments.

The number of missionary students is 18.

Deaths.—Seven champions of the cross, and, with a solitary exception, all in the vigor of manhood, have exchanged the sword of the Spirit for the crown of glory.

Returns.—Twelve laborers, five male and seven female, have been constrained, either by the sorrows of bereavement or by exhausted strength, to return to their native land, and far the greater part, without the prospect of resuming their work.

Sailed.—The directors have sent forth 37 brethren and friends to supply the places of the fallen, or to enter on new scenes of holy conflict and honorable toil.

The receipts for the year were £80,643, and the payments £90,391.

In an appeal for additional funds, issued by the society, it is stated—

During the last seven years, the number of faithful men who have left their native land, and gone forth under the auspices of the society to preach the gospel to the heathen, has been nearly equal to the entire number previously employed; and the increase also in the number of native evangelists and teachers is nearly in the same proportion. In the year 1833, the society employed 114 European missionaries and assistants, and 243 native evangelists and teachers: total 357. At the present time, the number of Europeans is 218, and of natives 452, making a total of 670 men, exclusive of their wives, (who in most cases are valuable and efficient assistants,) now laboring in connection with the institution and dependent on its funds.

Within the short period now described, the results of former years of prayer and labor have abundantly appeared; and, through the divine blessing, facilities and inducements to extended exertions have been secured, which the most benevolent and sanguine would not have ventured to anticipate.

The most urgent and affecting applications are at the present time before the directors, and did their resources permit, they could send forth more than fifty additional missionaries into fields where no laborer is yet found, or into others which are white even to the harvest. But, from the want of funds, and from that cause only, the applications cannot be entertained, these extensive and promising fields must be declined.

And as the providence of God is presenting wide and inviting spheres for exertion, so many devoted members of our churches, constrained by love to Christ and love to souls, are anxious to go forth on this arduous and holy work. But their offers of service the directors are unable to entertain. Since the last anniversary, more than twenty candidates for missionary work have been most reluctantly declined, from the want of funds, and from this cause alone.

The present embarrassment of the society is the obvious result of its success, not its dishonor, but the proof of its fidelity; and no occasion for regret, though a demand for forethought and an excitement to zeal. How different, how mournful, would have been our case, if faithful men had been wanting for the work, or had the devoted missionary still been denied access to the multitudes who were perishing, or had God refused to crown our humble service with his blessing! The faithful friends of the society have

long been interceding with God for the overthrow of slavery and the downfall of superstition, the awakening of the nations, and the conversion of the world: and, in the progress of the society's labors and the enlargement of its success, their prayers have been answered, and their hopes realized. And will not the liberality of the churches keep pace with the movements of Providence, and the calls of the heathen? The poor, to the utmost of their power, yea and beyond their power, have proved their generous attachment to this holy cause. But have the rich done what they could? With few exceptions, the annual contribution of the wealthy, for the conversion of the world, scarcely exceeds their subscription to some local charity. Surely the signs of the times, with respect to christian missions, require that every man should give as God hath prospered him!

UNITED BRETHREN.

OF the 241 missionaries distributed, at the close of 1839, in 53 stations. 3 brethren and 5 sisters have departed in the course of the year, 5 persons have returned to Europe, and 8 brethren and 6 sisters have been called into the service; so that the present number amounts to 242.

In an appeal of the Brethren for the funds requisite to free their society from debt, and enlarge their operations in the British West Indies,

it is stated that 32,593 persons are now under their care in five of those islands, the number having nearly doubled during the last twenty years. The following considerations are urged why the aid should be afforded.

1. The long period of eighty-six years, during which the United Brethren have been engaged in missions among the negroes in the British West Indies.

2. The large portion of strength and of pecuniary means which they have devoted to this sphere of labor. It is worthy of remark, that, of the 241 missionaries employed by the Brethren's church in the year 1840, no fewer than 74 were stationed in the British West Indies; and that out of a gross expenditure of £7,123, the sum of £5,300 was disbursed, in 1839, for the 24 missionary stations in those islands; leaving only £1,320 applicable to the necessities of the settlements in Greenland, Labrador, North America, and South Africa. This outlay was, of course, independent of the disbursements on account of the separate funds for West Indian purposes, to which this appeal has especial reference.

3. The large amount of success, wherewith it has pleased God to accompany the labors of his servants, in this extensive field. The preaching of the gospel in great simplicity has been the means of gathering together numerous congregations.

American Board of Commissioners for Foreign Missions.

HOME PROCEEDINGS.

AUXILIARIES, ECCLESIASTICAL BODIES, AND AGENCIES.

THE communications which follow will show to some extent how the christian community to whom the missions of the Board look for the pecuniary means requisite to sustain and extend them, are disposed to respond to the call made upon them in the existing emergency.

Rev. William Clark, agent for the states of Maine, New Hampshire, and Vermont, writes respecting auxiliary meetings in Vermont—

The late meeting of the Board in Philadelphia is producing, under God, very happy effects within the limits of my agency. I came from Philadelphia immediately to Woodstock in this state, where I found the General Convention of Congregational ministers in session, and very fully attended. I was permitted to address the body fifteen minutes. In that time, I endeavored to give them the substance of the meeting at Philadelphia. Through the Divine blessing, a deep impression was evidently produced. Most if not all present came to the conclusion to which we had been drawn, that they must make unwonted efforts, both by increasing their personal donations, and by inducing others to do the same. Not a few at the time, as I have since learned, determined, and silently pledged themselves, to increase their donations for the support of foreign missions this year twenty-five, fifty, seventy-five, a hundred, and some even five hundred per cent, beyond their donations of

last year. Also, to exert themselves to induce their respective churches and congregations to do likewise.

The anniversary of the Windham County Foreign Mission Society was held at Grafton on the morning of the 22d of September. It appeared that the society had paid into the treasury of the Board within the year ending at this time, about \$1,350, something more than in the preceding year. Nearly all the Congregational ministers in the county were present, as also delegates from most of the churches. I aimed to set before them the Philadelphia meeting just as it was. The brethren, both clerical and lay, felt, and wept, and spoke, and gave pledges, spontaneously, just such as we could desire. It was a meeting of much promise to the cause.

The Foreign Mission Society of Windsor County held its annual meeting at Wethersfield Centre, on Friday morning, 24th; one of more interest, if possible, than that of Windham County. After addresses, a resolution was adopted unanimously, to call the roll of the members of the Conference, and to have put to each the two first questions which were put to us at Philadelphia. The answers in every instance were as favorable as those given there. The meeting was very solemn and impressive. It was a pledge that the brethren present would put forth their best endeavors to relieve the Board and its missions.

The Orange County Foreign Mission Auxiliary held its annual meeting at Williamstown, on Wednesday the 29th. The donations from the county had been less than those of the preceding year. But a most encouraging pledge

was given that, with the divine blessing, more should be done this year, than ever had been. The roll of the members was called, the questions before alluded to were put to each, and by most more than answered in the affirmative.

The annual meeting of the Washington County Foreign Mission Auxiliary was held at Waitsfield on Friday, the 1st instant. Its character and promise were very much like those before mentioned.

I came to Burlington to attend the meeting of the North Western Association, which opens to-day, (Oct. 5th.) Last night I attended the monthly concert in this place. One young man, a clerk in a bank, said he would give this year \$100, if nine more in the place would give \$100 each. Immediately some four or five others agreed to the proposal. No doubt some of the number will give the \$100 unconditionally. Several of the lay brethren spoke with great feeling and force. The pastor put the two first questions to the meeting, and nearly all, about seventy in number, rose in affirmative reply. I can only add, that wherever I go, the prospect is encouraging that relief will be given.

In a subsequent report, under date of 16th November, Mr. Clark writes again—

I would say, that pledges of at least twenty-five per cent increase upon donations to the Board of last year, were spontaneously made in form or in substance, by the pastors and delegates of the churches of Addison County, Vt., at their meeting of consociation in New Haven on the 6th of October; by pastors and delegates of the Chittenden County churches at their meeting of consociation at Richmond, on Tuesday the 12th October; by the members of the North Western Association of Congregational ministers, at their meeting in Burlington, Tuesday the 5th October; by the clerical and lay members of the Caledonia County Conference of churches, at their meeting in St. Johnsbury on Wednesday the 6th October; and by the Orleans County Conference of churches at their meeting in Albany on Thursday the 19th of October. In recent visits to nearly all the Congregational churches in Orleans County they, in fact, or virtually, gave the same pledge.

Last Saturday I went to Portland, Me., where I found the pastors of churches had anticipated me in efforts to relieve and sustain the Board. Rev. Messrs. Dwight, Condit, and Chickering had all presented the circumstances of the Board and its missions, to their respective congregations; and the collections had been mostly made in those of the two latter—in Mr. Condit's about \$500, in Mr. Chickering's about \$600. In Mr. Dwight's it was thought some \$300 would be raised. All this apart from the monthly concert collections in the several churches.

On my way to and from Portland, I saw several of the pastors of Cumberland County, who informed me that their respective churches had increased, or would increase their donations this year twenty-five per cent at least. The subject came up at a late meeting of the Cumberland Association at Freeport, where it appeared that all the members were determined to do all in their power, both directly and indirectly, to meet the present wants of the Board and its missions. The late Rev. Weston B. Adams, who was my room-mate at the time of the meeting of the Board at Philadelphia, and who there pledged himself to increase his donation this

year at least twenty-five per cent, has willed to the Board, I understand, \$450. What an admonition is his death to us all to "do with our might whatever our hands find to do." The late Daniel Chase, of Cornish, N. H., has left a legacy to the Board of \$1,000.

Intelligence from different parts of New Hampshire is very encouraging that the churches in this state will not be behind their sister churches in other portions of the country, in aiding the Board.

My impression is strong, that the churches will relieve the Board of its present embarrassment; but I have many fears that they may not continue adequately to sustain it. Our aim should be to secure their permanent action.

Rev. Orson Cowles, agent in Massachusetts and Connecticut, makes the following report of his labors, principally at the annual meetings of auxiliaries, which he attended as a delegate from the Board, immediately subsequent to the late annual meeting at Philadelphia.

The twenty-fourth anniversary of the *Windham County North Auxiliary*, was held at Pomfret, Ct., September 14th. Rev. R. Whitmore presided. Meeting was opened with prayer by Rev. H. Robinson. The treasurer's report was read by Rev. D. Hunt. A spirited and interesting report was also read by the secretary, Rev. G. I. Tillotson; from which it appeared that, exclusive of extra efforts, the amount contributed the last year in aid of the Board, was greater than in any year previous. The audience, though not large, listened with great apparent interest to addresses delivered by a delegation from the Board, and by other gentlemen present. It was especially gratifying to see the Rev. fathers of that auxiliary, who had been familiar with the history of the Board from its commencement to the present time, stand forth in its defence in this moment of peculiar need—remind their brethren of its origin, progress, and past achievements, and cheer them onward, to occupy, if possible, the rich fields that lie open to missionary enterprise. All seemed animated with one and the same spirit—the spirit of renewed and vigorous effort, and without any suggestion of the delegation present, embodied their views and feelings in the following resolution, which was passed almost unanimously, by rising, viz:

Resolved, That this auxiliary approve the measures and recommendations of the A. B. C. F. M., at their recent meeting at Philadelphia, and that we regard it the duty and the privilege of the churches composing this auxiliary, to increase their donations the ensuing year twenty-five per cent, and as much more as God may enable them.

The annual meeting of the *Tolland County Auxiliary* was held at Ellington, Ct., September 15th, the president, Hon. John Hall, in the chair. The treasurer's report, exhibiting an amount contributed the last year of more than \$1,900, was read by Rev. E. Marsh. The large and attentive audience convened, were addressed by a delegation from the Board, and by other clergymen and laymen present. To the question, what should the Board do in the present embarrassed state of the treasury, there was but one answer. It was to go forward. Many individuals arose and pledged themselves to increased efforts and sacrifices in its behalf, until

it was suggested by a member of the congregation that all might make an expression of their views and feelings, by an answer to the two first questions proposed to the members of the Board at their late meeting in Philadelphia, which were as follows, viz.

1. Will you, in view of the facts presented, raise your subscription the coming year, twenty-five per cent.

2. Will you attempt to induce all others upon whom it is, in your view, proper that you should exert influence, to do the same.

The audience were requested to answer these questions by rising in their seats, and a large majority of both gentlemen and ladies immediately arose.

The anniversary of *Windham Co. South Auxiliary* was held at South Mansfield, Ct., September 21st. The report of the secretary had been read at a previous meeting, which had been sustained with great interest and profit by the pastors alone. From the treasurer's report it appeared that the churches belonging to the auxiliary had contributed the past year \$777, a sum somewhat in advance of the year before. The attendance upon both the meetings exhibited a deep and growing interest in the missionary work, and the addresses made by the delegation, and by other gentlemen present, were heard with the profoundest attention. On learning the financial condition of the Board, there was at once a voluntary and hearty response to the call for increased effort, in the following resolution, moved and adopted by a large majority of those present, viz.

Resolved, That we, the contributors and members of the Auxiliary Foreign Missionary Society of Windham South, in view of the facts just presented, hereby pledge ourselves individually to increase our subscriptions to this object the present year, at least twenty-five per cent, and, also to use our influence to induce others to do the same.

The annual meeting of the *Auxiliary of New London and Vicinity* was held on Thursday, 23d of September. Although this is one of the smallest auxiliaries in the state, being almost entirely confined to the city of New London, yet from the treasurer's report it appeared, that the sum raised the last year amounted to \$1,214.77. Though there was not a full meeting, there was yet a good number of the friends of missions present, and all were evidently delighted and moved by the appeals of Rev. Dr. Armstrong, a delegate from the Board. Many were the indications that the spirit of missions has found a permanent lodgement in the hearts of God's people of this auxiliary, and that it is continually bringing forth more and more of its blessed fruits.

In connection with the Consociation, the anniversary of the *Auxiliary of Hartford North* was held at Suffield, Ct., September 23th. From the treasurer's report it appeared that the amount contributed by the churches of this auxiliary the last year was \$5,834.54. Much interest was manifested in the financial condition of the Board, and it was embodied in the following resolution, moved by a member who had been present at the late meeting of the Board, and adopted by a large majority of those present, viz.

Resolved, That we cordially approve of the directions of the parent Board to its committee at its late session, to prosecute the missions to

the heathen which they have so prosperously begun, and that after the example of the Board, we pledge ourselves individually to use our influence that the contributions to the Board within our several spheres of action, the present year, be increased by at least one fourth part beyond the amount contributed the year past.

Spirited and moving appeals in support of this resolution were made by Dr. Porter, Rev. Messrs. S. Bartlett, D. Hemenway, E. Scranton, M. Richardson, S. Hubbell, Dea. S. Wadsworth, N. Hollister, and R. R. Phelps, Esq., and the society unanimously rose in favor of adopting the resolution.

In connection with the Consociation, the annual meeting of *Hartford South Auxiliary* was held in Middletown, Ct., October 5th. Rev. Dr. Chapin presided, and opened the meeting with prayer. From the report of the treasurer, Dea. U. Ward, it appeared that less had been contributed by the auxiliary the last year than the year before. A report, embodying many interesting facts and statistics, and in all respects admirably adapted to promote the interests of the auxiliary, was read by the secretary, Rev. Mr. Crocker. Addresses from Rev. Dr. Armstrong and myself, delegates from the Board, and from other gentlemen present, were evidently not without their effect. Much sympathy for the missions was felt which was exhibited by the resolution that they would individually, as in the presence of God, solemnly bind themselves to increased effort in its behalf for the future, in the language of the two first pledges adopted by the members of the Board present at their late meeting at Philadelphia, viz.

1. That they would, in view of the facts presented, raise their subscriptions the coming year twenty-five per cent.

2. That they would attempt to induce all others upon whom it is in their view proper that they should exert influence, to do the same.

This resolution was carried by a great majority of the members of the auxiliary present.

The annual meeting of the *Middlesex Auxiliary* was held at North Lyme, Ct., October 6th. A report from the treasurer, Mr. H. C. Sanford, was read. The secretary, Rev. F. W. Chapman, read an interesting report, in which he exhibited the prospects, the condition, and wants of the Board. The audience was perhaps as large as could be expected in the place of meeting, and were apparently much interested in the addresses of the delegates, Mr. Armstrong and myself. The feeling that duty demanded an increase of effort on the part of the auxiliary, to sustain the parent Board, seemed to pervade the assembly; and by rising, the majority of those present resolved to put forth such effort by answering in the affirmative, as in the presence of God, the two first questions proposed to the members of the Board present at their late meeting in Philadelphia.

The anniversary of the *New Haven East Auxiliary* was held at North Guilford, Ct., October 7th. The report of the treasurer, Mr. Samuel Frisbie, was read by the secretary, Rev. Mr. Whitmore, from which it appeared that the amount contributed by the auxiliary the last year, was somewhat less than that of the year before. Rev. Dr. Armstrong, delegate from the Board, then spread out before the audience the progress and prospects of the missionary work, and the financial difficulties and discouragements of the Board. Members of the auxiliary were

requested individually, as far as time would permit, to express their views in regard to the condition and claims of the missions. And though no formal vote was taken, most, if not all, the clergymen present, pledged themselves personally that they would increase their own subscriptions the present year, and that they would use their influence to induce their people to do the same. Many of the laymen would doubtless have expressed the same views, had time permitted.

The annual meeting of the *New Haven West Auxiliary* was held in connection with the Consociation at Woodbridge, October 12th. My address was heard with attention; and that it met with a full response from the hearts of the hearers, was evident, not only from their appearance at the time, but from their subsequent individual testimony. As soon as the address was closed, an opportunity was afforded to the pastors and delegates present for a full expression of their views and feelings on the subject just presented. And here the meeting became one of intense interest. Every pastor present made a short address, and many of the lay delegates. And what was remarkable, the first brother who arose, without consultation with others, in a very simple and touching manner, told of the great increase of interest he had recently felt in the missionary cause, and the happiness he had found in thinking of and praying over it in his closet. Another followed bearing the same testimony as to his experience in this particular, and then another, until it appeared that all the pastors present, without any knowledge of the experience of their brethren in this particular, had been imbibing in larger measure than ever before a missionary spirit. Here, we could but exclaim, is the finger of God—the work of that Spirit that sanctifies and reigns in the hearts of his people. And most aptly was it remarked by one, that here at length we had discovered the meaning of that beautiful prayer of the Savior, that his followers might all be one in him as he was one with the Father. In the great enterprise of saving a lost world, *we were all one*. Individual pledges were given on the spot from twenty-five to one hundred per cent. The meeting was one of thrilling interest; and one, it is believed, that will be remembered with joy in eternity.

On the following day the report of the treasurer, Mr. A. Townsend, was read, and a most interesting address from Rev. Dr. Parker delivered.

In connection with the Consociation, the annual meeting of the *Auxiliary of Fairfield East* was held at Bridgeport, Ct., October 13th. From the report of the treasurer, Dea. Silvanus Sterling, it appeared that the amount contributed by the auxiliary the last year was more than \$1,100, almost twice as much as was raised the year before. It was peculiarly gratifying to find that in this time of special need, three individuals within the limits of the auxiliary, the children of one who has rested from his labors, but during his life had been a liberal patron of the Board, had made themselves honorary members of the parent society. An interesting report was read by the secretary, Rev. Mr. Comstock. Addresses were made by the delegate and by other gentlemen present, and many interesting pledges were given of increased aid to the Board.

Rev. F. E. Cannon, agent in the central and western parts of the state of New York, writes—

The churches in the state of New-York, so far as I can learn, are prepared to give a favorable response to the call of the Board for an increased revenue. The Synod of Geneva, at their late meeting, embodied in their pastoral letter an earnest recommendation that all the churches under their care should, for the year to come, advance at least twenty-five per cent upon the last year in their contributions to the Board. The General Association of the State of New York, at their late meeting, resolved, That they would not forsake the Board in its present trials, but would rally for its relief. With one or two exceptions, all the churches, which I have addressed since the meeting in Philadelphia, have advanced from fifty to one hundred per cent upon last year. The 1st church and the Brick church in the city of Rochester have advanced full one hundred per cent, and I trust the other two Presbyterian churches there will do as well in proportion to their strength. In addition to the above advance, one member of the 1st church, who, in the general effort, pays \$150, offers to pay \$500 more this year on condition that the debt of the Board shall be extinguished before the next annual meeting. So far as I can judge, the prospect from this field is encouraging, that a considerable increase of revenue will come into the treasury for the coming year. God grant that nothing may occur to darken this prospect. Why should not the redeemed people of Christ act as though their obligation to give the gospel to the world were a reality? If they were thus to act, would the cause be suffered to linger, as it now does, so far behind the advancing providence of God? That providence is now like the pillar of cloud by day and fire by night, and it is far onward in the distance. How it rebukes the lingering and dilatory host! In the mean time the unevangelized world empties its uncounted millions into eternal death. It is almost past conception, how the great body of the churches can stand and gaze, as they do, unmoved upon such a spectacle—or can be satisfied with so faint and feeble an effort to throw abroad upon the world the recovering influence of the gospel.

Rev. David Malin, associate agent with Mr. Cannon in the state of New York, after giving an account of a large number of churches visited by him during the quarter ending with 31st October, concludes thus—

I have found many interesting examples of liberality in giving for the conversion of the world. One family I visited, two little boys of which were absent, but on learning that I had called, followed me immediately home, a mile and a half, to give their donations of twenty-five cents each.

One poor revolutionary pensioner gave eight dollars for the Board. In a great many instances I have seen the poor girl, depending on her weekly labor, with a subscription of one dollar attached to her name, on the same paper with rich farmers, members of the church, who had written down but fifty cents.

In my public appeals, and in my personal visits, I have made it a prominent object to secure the co-operation of the poor, as well as the

rich, of the child, as well as the parent. As our work, in all probability, will require the efforts of generations to come, the rising generation should be enlisted, that they may transmit the spirit and the example of christian liberality to those who shall come after them. In numerous instances I have received an offering from every member of a large family.

Since the meeting of the Board at Philadelphia, the increase of interest and liberality in the churches has been exceedingly gratifying. I have not a doubt that the Board will be sustained and borne onward through its embarrassments. It cannot be, that the church which Jesus has purchased with his blood, will incur the odium and the guilt of refusing to sustain our missions.

The Rev. D. M. Mitchell, lately secretary of the *Auxiliary of Lincoln County, Mo.*, thus writes—

The annual meeting of the Lincoln County Foreign Missionary Society was holden at Rev. Mr. Balkham's meeting-house, Union, August 17th, 1841, Rev. Mr. Ellingwood, president, in the chair.

The meeting was addressed by your agent, Rev. Mr. Clark. After which the following resolutions were passed.

1. That this society approve of the proposal of the A. B. C. F. M. to publish a monthly periodical to be called the "Dayspring," with a view to the economical and general diffusion of missionary intelligence.

2. That this society recommend to all the pastors and churches within its bounds, to immediately adopt measures to secure the circulation of the Dayspring among all the families of their respective congregations.

3. That Rev. Messrs. Ellingwood Mitchell, and Goss be a committee to report what measures shall be adopted to promote the circulation of this paper.

At an adjourned meeting this committee reported.—That each church should circulate a subscription paper, or take such other measures as they should deem best, to obtain the requisite sum, to supply every family with a copy; and that a committee should be appointed to receive the papers and attend to their distribution. Also that places of deposit in the towns of Bath, Wiscasset, Waldoboro', and Thomaston, be procured, and an agent in each place appointed, to receive the papers in packages and send them to the towns in their vicinity.

Our brethren seemed to feel deeply the importance of having the missionary enterprise sustained more vigorously, and of having the field of your operations enlarged. I hope they will cherish these feelings and impart them to their respective churches; and that feeling will prompt to speedy action.

The Rev. Mr. Kimball, scribe of the *Hopkinton Association, N. H.*, in communicating the proceedings of that body, writes—

At a meeting of the Hopkinton Association, at the West Parish in Concord, October 12th, 1841, the following resolutions, relative to the A. B. C. F. M., were unanimously adopted.

1. That we deeply sympathise with the Board in its present pecuniary embarrassments.

2. That we, as individuals, will increase our own contributions at least twenty-five per cent above what they have been in past years.

3. That we will present the subject to our respective congregations, and exert all the influence in our power, so far as it may be proper, to induce all the members of these congregations to contribute to this object, to the extent of their ability.

4. That we have confidence in our respective churches, that they will in this emergency do their part to sustain the missionary enterprise.

Rev. Z. S. Barstow, of Keene, N. H., immediately after the adjournment of the annual meeting of the Board at Philadelphia, in view of the exigencies of the missions as there presented, proceeded on a voluntary agency at his own charges, of which he has forwarded a report, under date of November 8th. On his way home he addressed three congregations on the present state of the missions of the Board. He says—

I visited the Londonderry Presbytery at its semi-annual meeting, and laid before them such statements as the condition of the Board seemed to require; and they voted unanimously resolutions concerning their great confidence in the Board, and their determination to bring up the churches within their bounds to at least twenty-five per cent increase.

Mr. Barstow then proceeds to mention twenty-three congregations in the vicinity of his own residence, which he had just visited for the purpose of presenting the missionary work, and then adds—

Thus have I preached in more than twenty congregations, presenting with all the vividness I could, the wants of Adam's race, the bearing of the gospel upon the civilization, refinement, and humanity of mankind, together with the obligations of Christians to preach the gospel to every creature; and also added such suggestions as were suited to remove objections, and adapted to lead men to favor the operations of the A. B. C. F. M. It has been my effort to produce an impression that would lead to regular, systematic, and continued contributions from year to year.

The money which I have paid for postage of letters to make appointments, turnpike gates, horse-feed, and my own expenses, with the labor of riding something more than three hundred miles, and preaching in more than twenty places, I freely give to the Board, in the hope that I may have been instrumental of some good. And my prayer is that the friends of the Board may find the present exigency worth at least \$75,000 to the funds. It will be so, if every man does his duty.

Rev. T. Smith, secretary of the *Auxiliary of Fairfield West, Ct.*, writes—

The 17th annual meeting of this auxiliary was held 12th October, and was well attended by delegates from the churches; and nearly all the pastors of the district were present. The receipts to the treasury for the year were \$2,632.73. The usual reports were presented and the meeting was addressed by the Rev. W. J. Armstrong, who attended as a deputation

from the Board. The income of this auxiliary for 1840 was \$2,446.95; for 1839, 2,274.82. There has been a pretty regular increase from year to year since 1832, when the receipts were only \$644.97. I think there is a reasonable prospect that we shall continue to increase our contributions in years to come.

In addition to the foregoing communications, relating principally to agencies or the action of auxiliaries or other public bodies, a great number of letters have been received from corporate and honorary members of the Board, in reply to the circular forwarded to them in September, in compliance with a resolution adopted at the late annual meeting in Philadelphia. With a remarkable unanimity the writers express their cordial approbation of the course adopted by the Board at its late annual meeting to secure a more liberal pecuniary support for the missions.

THE INCREASE OF DONATIONS REQUIRED TO LIQUIDATE THE DEBT OF THE BOARD.

How far must the donations of last year be increased in order to sustain the operations of the Board, and also to pay off the whole debt during the current financial year, ending July 31st, 1842? This is an inquiry often made by auxiliary societies, churches, and individuals, desiring to have both these objects accomplished. Some special donations have been made and others promised, with a view to this. The following brief statement will present an answer as explicit as circumstances will permit.

The donations last year were	\$213,336 39
Receipts from legacies, income on funds, etc.	21,952 91
Making an aggregate of receipts,	235,189 30
Add 25 per cent on the donations,	53,309 10
And the aggregate for next year would be	288,498 40
The estimated expenditures for next year being	273,000 00
Would remain for reducing the debt	15,498 40
Leaving the debt still about	42,000 00

If forty per cent be added to the donations of last year, instead of twenty-five per cent, the result will stand thus :

Donations for last year,	\$213,336 39
Add 40 per cent	85,394 55
Total of donations would be	298,530 94

The aggregate of the estimated expenditures, \$273,000, and the debt, \$57,808 91, being \$330,808 91, there would remain to be provided for from legacies, income of funds, etc., \$32,277 97 of the debt. As the legacy of the late Mrs. Baker of Boston, will come into the current year, it may fairly be presumed, considering the amount received from similar sources in past years, that the legacies and interest on funds this year will amount to \$32,277 97, or more.

In this general view of the case, then, it will be seen that auxiliaries, churches, and individuals, who increase their contributions for the current year forty per cent above what they were the last year, will do their proportion towards sustaining the missions and cancelling the debt. Many are able and willing to increase their contributions to this extent and more; while from others such an increase is not to be expected.

RECENT INTELLIGENCE.

NESTORIANS.—No information has been received directly from Mosul since the mention of Mr. Mitchell's decease in the December number; but statements have come to hand indirectly, that the mission company there was still further afflicted by the death of Mrs. Mitchell, six days after her arrival at Mosul. It was also mentioned that Mr. and Mrs. Hinsdale were well.

ARRIVAL.—Rev. James L. Thomson, of the mission to Cyprus arrived in Boston 2d of December. He left Smyrna in the brig *Banian*, which, after leaving the Mediterranean, was found to be in so leaky a condition that it was necessary to bear away for St. Thomas, where she was condemned. Mr. Thompson completed the voyage in another vessel.

EMBARKATION OF MISSIONARIES.—Rev. William Walker and wife, and Rev. Benjamin Griswold, embarked at Boston, December 6th, on board schooner *Herald*, captain Goldsmith, bound for Cape Palmas, Western Africa, to join the mission in that place.

A missionary meeting was held in the Essex-street Meeting-house, on Sabbath evening, November 28th, at which, with the usual devotional exercises, the instructions of the Prudential Committee were read, and the missionaries were addressed by the Rev. Mr. Rogers of Boston.

On the same day Mr. Charles C. Copeland and Miss Harriet Arms, destined to the Choctaw mission, and Miss Ellen Stetson, returning to the Cherokee mission, embarked at Boston on board the barque *Natchez*, captain Lindsay, bound to New Orleans. Miss Stetson commenced her labors at the Dwight station in December, 1821.

SPECIAL MEETING OF THE BOARD.

IN conformity with a resolution adopted at its late anniversary, a special meeting of the Board will be held in the City of New York, on Tuesday the eighteenth day of January, to be opened at 4 o'clock in the afternoon. Members and friends of the Board, on their arrival in the city, may call at the Missionary Rooms, 151 Nassau-Street.

Donations,

RECEIVED IN NOVEMBER.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	1,900 00
Canastota, Ref. D. chh.	12 00
Kinderhook, Ref. D. chh. miss. so. for Dr. Van Dyck, Syria, (of which fr. F. Silvester, which and prev. dona. constitute Miss MARGARET SILVESTER an Hon. Mem. 25.)	174 84-1,386 84
Barnstable co. Ms. Aux. So. W. Crocker, Tr.	4 00
Orleans S. Cole,	4 00
Yarmouth, Mr. Cogswell's so.	28 00—32 00
Berkshire co. Ms. Aux. So. Williamstown, SEYMOUR WHITMAN, which constitutes him an Hon. Mem.	100 00
Boston and vic. Ms. By S. A. Danforth, Agent, Fem. so. for pro. Chris. among the Jews, for sup. of Mr. Schauffler, 184; a friend, 25; do. 3; av. of Jew. 75c. loss on unc. note, 50c.	212 25
Brookfield Asso. Ms. A. Newell, Tr. (Of which fr. a mem. of asso. 10;)	1,758 00
Ded. dis. on unc. notes,	4 33-1,753 67
Buffalo and vic. N. Y. By J. Crocker, Agent, Buffalo, 1st presb. chh. 12; mon. con. in do. 47 28; G. C. Coit, 10; Park presb. chh. 17, 39, C. Wadsworth, 10; N. H. Gardner, 10;	106 67
East Evans, 2d cong. chh. Warsaw, 1st presb. chh. to constitute Rev. RICHARD KAY an Hon. Mem.	6 00
	50 00—162 67
Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.	
Hardwick D. French, to constitute Mrs. SARAH WORCESTER of Hollis, N. H., an Hon. Mem. 100; L. H. Delano, to constitute Mrs. MARIA W. DELANO an Hon. Mem. 100; Rev. J. N. Loomis, 50; E. Fuller, 5;	255 00
St. Johnsbury, 2d so. mon. con. 26, 79; fem. cent. so. 20; 3d chh. 5, 18; W. S. Cushman, of Opelousas, 10;	61 97
Walden, La.	15 70—332 67
Charlotte and vic. S. C. Aux. So. R. L. Stewart, Tr.	
Sumpter Dis. Mount Zion chh. juv. miss. so. for ed. of two hea. youth at Cape Palmas, 3; a friend, for benefic. at do. 15; ded. loss on rem. 69c.	44 31
Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.	
Busti, 1st cong. chh.	17 00
Jamestown, 1st presb. chh. mon. con.	3 86
Pine Grove, Pa. 5; cong. chh. 9, 25; 14 25	35 11
Ded. dis.	38—34 73
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Fitzwilliam, Gent. 101 03; la. 103, 33; mon. con. 26, 80; (of which to constitute Mrs. POLLY WRIGHT an Hon. Mem. 100;)	231 18
Gilsam, Mon. con.	10 00
Jaffrey, Mrs. E. Parker,	3 00
Keene, Gent. 53, 25; mon. con. 17, 78;	71 03
Westmoreland, J. Sawyer,	3 00—318 19
Cumberland co. Me. Aux. So. D. Evans, Tr.	
Falmouth, 2d par. la.	6 50
Harrison, Mon. con.	3 16
Minot, do.	25 00
New Gloucester, Cong. so. coll. 25; mon. con. 21; juv. miss. so. 4;	50 00
North Yarmouth, Mon. con. 40; N. Merrill, 10;	50 00—134 66
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Bradford, Mr. Munro's so. mon.	

con. 78, 50; fem. benev. so. 96; a sailor, 3; which constitutes JESSE KIMWALL an Hon. Mem.; Mrs. R. Hasseltine, 30;	127 50
Haverhill, a friend,	50 00
Newbury, La. read. so. for Mr. Worcester, Park Hill,	20 00
Newburyport, A gent.	5 00—202 50
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Beverly, A friend,	10 00
Danvers North, Chh. and so. special effort, 75, 73; sab. sch. 27, 78;	103 51
Lynn, Mr. Cook's so.	73 00
Salem, United mon. con. 22, 34; Howard-st. chh. do. 15, 50;	37 84—224 35
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.	
Bethel, Chh. and so. coll. 19, 25; mon. con. 10, 46;	29 71
Bridgeport, 1st so. coll. (of which fr. ISAAC E. BRACE, 100; IRA SHERMAN, 100; SILVANUS STERLING, 100; which constitutes them Hon. Mem.) 384, 10; mon. con. 26, 76; young la. sew. so. 25;	435 86
Brookfield, Gent. 20, 25; fem. char. so. 10; a friend, for Nestorian miss. 5; Dorcas so. 1;	36 25
Danbury, Mon. con. 90; chh. and so. special effort, 95, 50;	185 50
Huntington, Gent. 64, 32; la. 67, 62; mon. con. 23, 12; boys in sab. sch. 1, 15;	156 21
Monroe, Gent. 18, 25; la. 28, 68; mon. con. 7, 91; which constitutes Rev. ROBERT D. GARDNER an Hon. Mem.	54 84
New Fairfield, Chh. and so.	33 00
Reading, Gent. 33, 44; la. 30, 93; mon. con. 11, 94;	76 31
Strafurd, Mon. con.	15 96—1,023 64
Franklin co. Ms. Aux. So. A. Phelps, Tr.	
Buckland, Gent. 58, 45; la. 40, 01;	98 46
Charlemont, Gent. 28, 34; la. 22, 17;	50 51
Conway, (of which fr. S. Dunham, to ed. hea. youth in the east, 25; a friend, 25;) 105; mon. con. 26, 50;	131 50
Greenfield, 2d cong. so. mon. con. 91; gent. 20; la. 4, 50;	115 50
Hawley, 1st par. five indiv. 7, 37; W. par. gent. and la. 13, 38;	20 65
Leverett, A lady,	1 50
New Salem, Ortho. so. la.	4 00
Northfield, Trin. asso.	15 17
Orange, Mon. con. 7, 50; gent. and la. 5, 95;	13 45
Rowe, Mrs. L. Reed,	10 00
Shelburne, Of am't ack. in Dec. \$100 constitute DANIEL FISK an Hon. Mem.	
Sunderland, Gent. and la. to constitute Rev. AUSTIN CAREY an Hon. Mem. 80, 25; mon. con. 75, 08;	155 33
Warwick, Gent. 15, 37; la. 21, 25; mon. con. 3, 02; sab. sch. 3, 50; Nancy Blake, dec'd, 14, 03;	57 17
	673 24
Ded. am't prev. ack.	140 55—532 69
Genova and vic. N. Y. By C. A. Cook, Agent,	
Brockport, Presb. chh.	75 51
Hudson, Mich. S. Trask,	5 00
North Hector, 1st presb. chh.	26 58
Ovid, Presb. chh.	12 58
Penn Yan, Cong. chh. for Mr. Green, Sandw. Isl.	60 00
Petersburgh, Presb. chh.	20 00
Rushville, do.	30 00
Waterloo, do.	37 90
	266 67
Ded. loss on unc. notes,	8 22—258 44
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Athens, Mrs. D. King,	5 00
Catskill, Y. O. 100; M. D. 100;	

E. D. 100; D. S. 75; Y. J. 75; M. Y. 50; C. D. 50; Y. G. 50; C. Y. 50; E. Y. 50; Y. C. 50; T. B. Cooke, for miss. to Con- stantinople, 50; 800 00	
Greenville, A. Wakeley, 5 00—810 00	
Hampden co. Ms. Aux. So. C. Merriam, Tr. Monson, Sab. sch. 9 00	
Springfield, R. A. Chapman, 25 00—34 00	
Harmony Confer. of chhs. Ms. W. C. Capron, Tr. Coll. at ann. meeting, 65,12; av. of jew. 42c. 65 54	
Douglass, Mon. con. 3,59; Rev. D. Holman, 12; J. L. 5,50; S. and G. C. 5; A. T. 1; 27 09	
Grafton, Fem. miss. so. 16 41	
Millbury, 1st chh. mon. con. and coll. which constitute HERVEY PIERCE and HORACE WATERS Hon. Mem. 234,40; 2d chh. mon. con. and coll. which constitute ELIAS FORBES an Hon. Mem. 140; C. Hale, 10; W. chh. mon. con. 26; gent. 14; la. 21; 445 40	
North Mendon, Mon. con. and coll. 25 00	
Sutton, Gent. 92,17; la. 88,55; mon. con. 19,28; to constitute LUTHER HALL and PALMER MARBLE Hon. Mem. 200 00	
Uxbridge, Coll. 77,73; mon. con. 56,68; la. 40,50; which consti- tutes CHANDLER TAFT an Hon. Mem.; Miss H. L. Good- ell, 50; 224 91	
Westboro', Evan. chh. and so. 306,17; la. 28; 334 17	
Whitinsville, Mon. con. and coll. which constitute ALVIN LE- LAND, of Roscoe, Ill., an Hon. Mem. 120 00	
	1,458 52
Ded. loss on unc. money, 85-1,457 67	
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr. Avon East, La. 33 76	
Bloomfield, Mon. con. 6 51	
Bristol, La. 95 54	
Canton, Gent. 45,29; la. 34,42; East Windsor, Wapping so. la. 25,54; Theolog. Ins. 67,57; 93 11	
Hartford, 1st so. 915,74; C. Tur- ner, 15; S. so. 736; 1,666 74	
Hartland West, Mon. con. 2 25	
Suffield, W. so. mon. con. 21 01	
Windsor, Mon. con. 20 20-2,018 83	
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr. Middletown, 1st so. 550 00	
New Britain, Gent. and la. 221,16; mon. con. 38,15; 269 31	
Newington, Gent. 53; la. 64,25; Miss A. Camp, 10; 127 25	
Southington, Chh. and so. 240 00	
Upper Middletown, Gent. 30,96; la. 45,65; mon. con. 17,52; sab. sch. 8,13; 102 26	
Westfield, Gent. 31,78; la. 27,35; mon. con. 5; 64 13	
Worthington, Gent. 131,20; la. 120,50; mon. con. 6,75; sab. sch. 8,79; 267 24-1,620 19	
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr. Greenfield, Cong. chh. and so. 23 00	
Mason Village, Mon. con. 13; youth's mite, 3; 16 00	
Nashua, Mr. McGee's chh. 77 45	
New Boston, Presb. chh. and so. 50 00—166 45	
Kennebec, Me. Confer. of chhs. B. Nason, Tr. Hallowell, S. cong. chh. contrib. 100; P. SANFORD, which constitutes him an Hon. Mem. 100; R. K. Page, to constitute Rev. POMEROY BELDEN, of Deerfield, Ms., and Rev. Mr. PEET, of Gardiner, Me., Hon. Mem. 100; mon. con. 32,14; la. 15; 347 14	
Ded. notes unpaid, 200; loss on rem. 50c. 200 50—146 64	
Lamoile co. Vt. Aux. So. S. Merriam, Tr. Elmore, Chh. and so. 7 47	
Morristown, do. 14 00—21 47	
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr. Waldoboro', Gent. 10,50; mon. con. 12; contrib. 20,48; la. 14,25; juv. so. for sch. in Ceylon, 21; neighb. mon. con. 3,83; 82 06	
Litchfield co. Ct. Aux. So. C. L. Webb, Tr. 279 59	
Canaan, N. so. coll. 64,53; mon. con. 21,47; S. so. a friend, 6; 92 00	
Cornwall South, Coll. 135 35	
Harwinton, do. 24 92	
New Preston, do. 86 31	
Plymouth, 1st so. coll. 200,78; mon. con. 29,22; 230 00	
Roxbury, Coll. 85 98	
Salisbury, do. 135 25	
Sharon, Coll. 115,60; D. Gould, for David R. Gould, Ceylon, 25; 140 60	
South Britain, Coll. 5 00	
Southbury, do. 10 00-1,225 00	
Michigan aux. so. E. Bingham, Tr. Adrian, Chh. and cong. 50; E. H. W. 10; 60 00	
Algansee, L. Robbins and chil. 3 50	
Birmingham, Chh. 1 00	
Clinton, A friend, 1 25	
Detroit, 1st presb. chh. and cong. 350,70; mon. con. 13,47; mem. of the bar, 83; 447 17	
Kalamazoo, Chh. 2 00	
Lyons, do. 1 00	
Mishawaka, Mon. con. 10 00	
Northville, H. Bradley, 1 00	
Ypsilanti, Chh. and so. (of which to constitute Rev. JOHN G. KANOUSE, of Saline, an Hon. Mem. 50); 100 00	
White Lake, P. D. 50	
	627 42
Ded. loss on rem. 40 17—587 25	
Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.	
Ashby, Asso. 38,38; ortho. chh. extra effort, 41,68; 80 06	
Boxboro', Asso. 7 30	
Groton, Asso. to constitute E. H. BARSTOW and J. S. ADAMS, Hon. Mem. 238,64; an aged friend, 1; 239 64	
Harvard, Asso. 136 44	
Leominster, do. 65 52	
Littleton, do. 22 55	
Lunenburg, do. 20 00	
Stow, do. 98 25	
Townsend, do. 104 36	
Westford, do. 35 16	
	739 28
Ded. expenses paid by aux. so. 6 60—732 68	
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr. Northboro', Evan. cong. chh. mon. con. 15 72	
Saxonville, Chh. and so. to con- stitute Rev. ISAAC HOSFORD an Hon. Mem. 65 00	
Southboro', Pilgrim chh. and so. gent. and la. 92 67—173 39	
Middlesex Asso. Ct. H. C. Sanford, Tr. Middle Haddam, Pinebrook dis. coll. and mon. con. 15 00	
West Chester, Chh. 45 50—60 50	
New Haven City, Ct. By J. Frisbie, Agent, New Haven, 1st chh. and so. a lady, av. of jewels, 525; 1st, united and Chapel-st. chhs. mon. con. 61,86; Yale coll. do. 22,94; 3d chh. do. 11; Mrs. Mills, for Eliza Mills, Ceylon, 20; J. Anketell, for Augusta Anketell, do. 20; for Edward Augustus Anketell, do. 20; Mrs. A. Anketell, for John Anketell, do. 20; for William Bayard Anketell, do. 20; ten grand chil. by I. Maltby, 50; Brewster's sab. sch. 6; 776 80	
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr. Branford, La. 52 10	

East Haven, Gent. 53,37; la. 60,01; 113 38	
Gulford, La. 13 63	
Meriden, 20 00	
Northford, Gent. 35,66; la. 36,64; 72 39	
North Madison, Gent. 17 36—288 77	
<i>New Haven co. Ct. Western Conso.</i>	
A. Townsend, Jr. Tr. 70 14	
Bethany, 30 14	
Naugatuc, 24,04; mon. con. 15,72; 39 76—169 90	
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
East Lyme, Cong. so. mon. con. 12; coll. 8; 20 00	
New London, 1st cong. so. mon. con. 191 27; coll. 50,24; 2d do. coll. 33,43; gent. (of which fr. T. W. Williams, 500; Rev. J. Hurlbut, 150; a friend, to constitute Joseph Otis, of Norwich, an Hon. Mem. 100; a friend, to constitute William L. Hudson, U. S. N., an Hon. Mem. 100; 1,022; la. (of which fr. a friend, to constitute Eunice A. Law an Hon. Mem. 100; a friend, 50; Mrs. J. Hurlbut, for Matilda D. Hurlbut, Ceylon, 20; Mrs. T. W. Williams, for Harriet Williams, Ceylon, 20; 293,20; an Hon. Mem. 5; 1,595 74	
Waterford, Mon. con. 7 00—1,552 84	
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>	
(Of which fr. HENRY SUYDAM, to constitute him an Hon. Mem. 100; E. H. Blatchford, to constitute Miss ALICIA H. BLATCHFORD an Hon. Mem. 100; juv. miss. so. of sab. sch. in Houston-st. chh. for Choc. miss. 49; 1,759 08	
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Roxbury, Elliot chh. and so. mon. con. 18,89; R. H. 5; a friend, 4,85; 28 74	
<i>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Amherst, Officers and students of coll. (of which for ed. in Nestorian miss. 90;) 115,75; mon. con. in do. 9 25; 125 00	
Belchertown, J. Walker, 16 00—141 00	
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Bridgewater, Cong. chh. mon. con. 12 00	
Cassville, Mrs. Hannah Wadsworth, dec'd, 40 00	
North Adams, Sew. so. 12 00	
Pitcher, Presb. chh. 4 00	
Rome, 1st cong. chh. J. W. Bloomfield, 25; O. C. G. 5; 30 00	
Sandy Creek, Fem. miss. so. 3 00	
Sangerfield, Cong. chh. 15 00—116 00	
<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
Randolph, Centre cong. chh. gent. 16,49; la. 15,75; 32 24	
<i>Orleans co. Vt. Confer. of chhs. S. S. Clark, Tr.</i>	
Craftsbury, Mon. con. 10; la. miss. so. 26; a thank off. 2; a lady, 1; 39 00	
<i>Oswego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>	
Cherry Valley, Fem. miss. so. 18 88	
Cooperstown, Cong. 38,59; mon. con. 26; la. (which and prev. dona. constitute Mrs. MARY FULLAN and Mrs. ANN CLARK Hon. Mem.) 98; 161 59	
Fulton, Presb. chh. mon. con. 26 50; a friend, to constitute JOHN B. DUTTON an Hon. Mem. 100; 126 50	
Springfield, 50 00—356 97	
<i>Palatine Miss. So. Ms. E. Alden, Tr.</i>	
Braintree, Neighbor. mon. con. 47 73	
South Weymouth, Mrs. R. B. 10 00—57 73	
<i>Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.</i>	
Greenland, Cong. chh. and so. Hampton, Cong. chh. and so. mon. con. 18; la. cent so. 24; sub. 20; 60 00	
North Hampton, Cong. chh. and so. 34 88	
Northwood, Gent. and la. 43,28; mon. con. 28; 78 68—227 40	

<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Clarendon, S. W. Hodges, 2 00	
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Columbia, Gent. 40,18; la. 50,07; 90 19	
East Stafford, Gent. 43,95; la. 28,15; 72 10	
Ellington, Gent. 55,50; la. 86,63; E. M. 10; 152 13	
North Coventry, Gent. 12 00	
Vernon, 1st so. gent. (of which fr. N. O. Kellogg, to constitute DOUGLASS K. TURNER an Hon. Mem. 100;) 240,31; la. to constitute Mrs. SARAH HUMPHREY an Hon. Mem. 119,69; 300 00—686 42	
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 2,029; less dis. 181,75; 1,847 25</i>	
<i>Western Reserve aux. so. By Rev. H. Coe, Agent,</i>	
Ashtabula co. Andover, 8; E. Lyman, 7,25; Cuyahoga co. Columbia, Mrs. L. G. 2; Geauga co. Bainbridge, 3,50; Chester, 7,38; Huron co. Norwalk, to constitute Rev. ALFRED NEWTON and Rev. DAVID HIGGINS Hon. Mem. 100; Lorain co. Amherst, Mon. con. 1; Portage co. Aurora, 15; J. Parsons, 10; Rev. J. Seward, 10; O. Spencer, 10; Summit co. Cuyahoga Falls, 5,12; Miss J. Burrill, 5; Hudson, Mon. con. 13,94; Rev. H. Coe, 25; Rev. L. F. Hickok, 10; Rev. C. Long, 10; sub. 2; Tallmadge, Gent. 12; A. C. Wright, 13; two friends, on board steamboat, 6,18; less dis. 22,87; 253 50	
<i>Washington co. Vt. Aux. So. J. W. Howes, Tr.</i>	
Barre, Gent. 21,38; la. 34,36; 55 74	
Berlin, Cong. chh. and so. 18 37; mon. con. 15,64; sab. sch. 35c. 34 36	
Johnson, Cong. chh. 16 00	
Montpelier, 1st cong. chh. mon. con. 49,64; sab. sch. 5 02; for Buel W. Smith, Ceylon, 20; gent. 127,58; la. 73,90; 276 14	
Waitsfield, Cong. chh. and so. 37 33	
Warren, Cong. chh. indiv. 15; J. Dolbear 10; H. G. 1; 26 00	
Waterbury, Cong. chh. and so. 18 00—463 57	
<i>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</i>	
Grafton, H. D. Evans, 1 00	
Halifax, A friend, 2 00	
Jamaica, Mon. con. 2 00	
Londonderry, Coll. 14 75	
Putney, Mon. con. 5 00	
Saxton's River, do. 11 00	
Townshend, Coll. 51 00—86 75	
<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
North Woodstock, Muddy Brook, Mr. Boutelle's so. 352 00	
South Woodstock, Gent. 32; la. 70,12; mon. con. 20; 123 12—475 12	
<i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i>	
Chaplin, Gent. 64,93; la. 59,85; mon. con. 43,62; 168 40	
Mansfield, 1st so. gent. 101,77; la. 73; mon. con. 16,29; 191 06	
Westminster, Gent. 25 00	
Willimantic, Gent. 34,39; la. 58,50; mon. con. 11,31; sab. sch. 5,05; 109 25	
493 71	
Ded. loss on unc. notes, 4 70—489 01	
<i>Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.</i>	
Woodstock, Cong. so. mon. con. 12 47	
<i>Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.</i>	
Ashburnham, Gent. 18,07; la. 18,19; 36 26	
Athol, Gent. 50; mon. con. 71; la. 20; 141 00	
Hubbardston, Gent. 29; la. 19,54; 48 54	
Royalston, Gent. 53,21; la. 56,70; mon. con. 25; 134 91	
Petersham, Mon. con. 50,68; la. 4,65; inf. class, 1; 56 07	

Phillipston, Gent. 69,82; la. 60,18; mon. con. 15;	145 00
S. Royalston, Gent. 11,42; la. 8,58; mon. con. 15;	35 00
Templeton, Gent. 66; la. 58,78; mon. con. 75,50; chil. of mater. asso. 1,25; to constitute BENJAMIN HAWKES and Mrs. MARIA P. SABIN, Hon. Mem.	301 53
Westminster, Gent. 52,39; la. 40,03; mon. con. 54;	146 42
Winchendon, Gent. to constitute Rev. EDWIN LEIGH an Hon. Mem. 51,81; la. 53,32; mon. con. 33;	138 13
	1,082 46
Ded. expenses paid by aux. so. 16,51; unc. notes, 7; prev. paid, 5,95;	29 46-1,053 00
York Co. Me. Confer. of Chhs. Rev. I. Kimball, Tr. Parsonfield, I. Hodgdon,	3 00
Saco, 1st par. benev. so. 30; la. sew. cir. for sch. at Dindigul, 20; 50 00	
Wells, 2d par. 14; la. sew. cir. 11; 25 00—78 00	
Total from the above sources,	\$26,813 30

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 112,50; 3d do. mon. con. 40; C. Miller, 25; L. M. Dayton, 21; a friend, 10, Mr. W. 3;	211 50
Baltimore, Md. Fem. mite so. 7. for youth's in Ceylon, viz Jane Williams, Robert Breckenridge, H. L. Winslow, J. S. Purviance, S. B. Shober, J. Johns, M. L. Nye, R. R. Brandtge, S. Savage, M. Breckenridge, A. Gardner, Ann Donald, George D. Purviance, Samuel Wyman and Ann Young, each 20; less dis. 11,50; a lady, 5; do. 5; 5th presb. chh. mon. con. 29,50;	335 00
Bennington, Vt. P. Isham, to constitute Mrs. SEMANTHE S. ISHAM an Hon. Mem.	100 00
Bethlehem, N. Y. Presb. chh.	58 50
Brookline, Ms. La. sew. so. for Japan,	24 42
Burlington, Ms. Mon. con.	20 74
Burlington, N. J. Rev. W. Chester, Cambridge, N. Y. 1st united presb. cong. mon. con.	50 00
	6 00
Chelsea, Ms. Winnisimmet chh. mon. con.	7 44
Clinton Co. Pa. Rev. T. Hood,	10 00
Connecticut Farms, N. J. Miss ELIZABETH HAIR, which constitutes her an Hon. Mem.	100 00
Constantinople, To constitute BENJAMIN DODD, of Boston, an Hon. Mem. fr. his sister,	100 00
Darby, Pa. Cong. chh. mon. con.	8 73
Decatur, Ga. Mrs. S. P. A. Willard,	20 00
Darham, N. Y. La. cent. so. 45,13; la. chh. so. 25;	70 13
East Darham, N. Y. Centreville chh.	15 00
Eddytown, N. Y. Presb. chh.	20 00
Exumtsburg, Md. W. Walker,	10 00
Frankfort, Me. A friend,	10 00
Germanstown, Pa. Presb. chh. mon. con. 10; Mrs. Neill 5;	15 00
Gibson, Pa. A. Tiffany,	5 00
Gilbertsville, N. Y. Fem. miss. so.	9 00
Glen Falls, N. Y. Presb. chh. 30; Mrs. E. H. Scovill, 10;	40 00
Holmes Hole, Ms. J. L. Barnes,	10 00
Hudson, N. Y. 1st presb. chh. la. miss. asso. to constitute Miss ESTHER BINGHAM an Hon. Mem.	103 09
Hudson, O. I. F. Smith, Jr.	20 00
Jamaica, N. Y. Presb. chh.	1 75
Keesville, N. Y. do.	76 41
Kingsboro', N. Y. P. Steele, 15; Mrs. S. D. S. 5; A. and Mrs. S. L. 7; U. M. P. 5; indiv. 21,36;	53 36
Lansburgh, N. Y., A friend,	10 00
Leviestown, Va. A lady,	10 00
Lexington, N. Y. Presb. chh. la.	15 00
Little Compton, R. I. United cong. chh. sab. sch. for Alfred Goldsmith, Ceylon, 20; a friend, 5;	25 00
Machias, Me. Mon. con.	15 00

Manchester, Vt. Cong. chh. 180; mon. con. in Burr sem. 20;	200 00
Marietta, O. Miss S. Jaquith. 15; for M. C. Jaquith, Ceylon, 10; Rev. Dr. Linsley, 1;	26 00
Massachusetts, A friend,	20 00
Michigan City, Ia. 1st cong. chh.	21 16
Millers Place, N. Y. Cong. chh. mon. con.	25 00
Montgomery, N. Y., T. L. Jackson,	5 00
Moravia, N. Y. Cong. chh. and so. (of which fr. la. for George Taylor, Ceylon, 12);	117 00
Morristown, N. J. 2d presb. chh. mon. con. 22,96; Mrs. S. Condict, 4; a friend, 5;	31 96
Newburgh, N. Y., A friend,	5 00
New England, A mem. of an evan. chh.	30 00
New Orleans, La. A friend, 50; do. 10;	60 00
Newville, Pa. Miss R. Irvine, 10; S. I. 5;	15 00
North East Centre, N. Y. Cong. chh. and so.	8 50
Northern Liberties, Pa. 1st presb. chh. 26,15; Juv. miss. so. of sab. sch. of do. for Mr. Foreman, Cher. miss. 87;	113 15
North Providence, N. J. Presb. chh. mon. con.	19 87
Orange, N. J. 2d presb. chh. young people's miss. so.	30 00
Osbornville, N. Y. Windham Centre so. young people's benev. so. 10; J. Robertson, 10; W. Young, 5; a fem. friend, 5; A. B. 5;	35 00
Philadelphia, Pa. 1st presb. chh. Rev. A. Barnes, 75; cash, 200; G. W. Forbes, 150; J. Fassit, 100; C. S. Wurts, which constitutes him an Hon. Mem. 100; JOHN A. BROWN, which constitutes him an Hon. Mem. 100; I. B. McILVAINE, which constitutes him an Hon. Mem. 100; CHARLES BRIDG, which constitutes him an Hon. Mem. 100; I. Dunton, 75; J. Bruen, 50; A. Fullerton, 50; W. Wurts, 50; W. Raiguel, 40; W. Davidson, 40; J. Bayard, 30; A. R. Perkins, 25; B. W. Richards, 25; C. Tingley, 25; I. McLanahan, 25; H. I. Williams, 25; W. Wilson, 20; W. Purves, 20; Dr. Neill, 20; G. W. Toland, 20; cash, 20; T. Harris, 12,50; I. D. O. B. 10; G. H. 10; B. W. T. 10; T. M. M. 10; E. A. H. 10; Mr. G. 10; Mr. K. 10; E. C. 10; Mr. W. 5; Mr. B. 2; la. (of which fr. fem. Juv. so. for pay'm't of the debt of the Board, 200;) 1,011,65; male sab. sch. 30,75; indiv. 39; mon. con. 55,50; 5th presb. chh. WILLIAM WORRELL, which constitutes him an Hon. Mem. 500; J. W. Throckmorton, 40; H. Sloan, 2; W. Coates, 20; E. Safford, 20; W. R. 10; G. H. 10; C. S. 10; E. B. 6,25; T. E. 10; indiv. 43. male sab. sch. for Mary Potts McClelland, Ceylon, 20; Western presb. chh. 57,47; Mrs. Mackey, 10. youth's miss. so. of Cedar-st. chh. for liq. the debt of the Board, 20; do. of the 11th presb. chh. for Mr. Foreman, Cher. miss. 125; Mrs. J. P. Wetherill, 15; S. H. P. 10; chil. and others at the inf. retreat, 10; Ceylon inf. sch. so. of 10th presb. chh. for inf. sch. Ceylon, 50; Mrs. F. D. 5; two indiv. 2; less dis. 198;	3,547 12
Pittsburgh, Pa. A friend,	24 54
Providence, R. I. Richmond st. chh. and so. la. for fem. sem. at Wailuku, 20; gent. and la. and coll. 385,05. to constitute JOSIAH CADY, JARVIS E. GLADDING, JOHN HUMPHREY and EZRA W. FLETCHER, Hon. Mem.; mon. con. 6; a friend, 20;	485 05
Rahway, N. J. Rev. D. D. F. Ely,	5 00
Ridgeville, N. Y. Presb. chh. 123; L. M. 1;	13 00
Rock Stream, N. Y. Presb. chh.	21 94
Schenectady, N. Y. Presb. chh.	273 25
South Greensburg, N. Y. Miss. so.	17 00
South Stephentown, N. Y. Mrs. J. Moffitt,	4 00
Stillwater, N. Y. Presb. chh. 130; less dis. 1; Mrs. Ann Wiley, 45 15;	174 15
Taney Town, Md. Young la. of Thorndale sem. for Julianna Johns, Sandw. Isl.	25 00
Troy, N. Y. 2d presb. chh. juv. miss. so. of sab. sch. for Erastus Hopkins and S. W. Dana, Ceylon, 40; 2d-st. presb. chh. a friend, 5; a lady, 20; a friend, 2;	67 00
Ulster Co. N. Y. A friend,	5 00

Unknown, An Indiv. 10; a friend, 5;	15 00
Warrior Run, Pa. Fem. ed. so. for Hannah Painter, Sandw. Isl.	20 00
Wilkesbarre, Pa. Miss Woodworth,	5 00
Miss Richardson,	2 00
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	\$33,866 06

LEGACIES.

Boston, Ms. Mrs. Christian Baker,	14,642 06
Bridgewater, Vt. William Thomas, by David Thomson, Ex'r. (prev. rec'd, 600;)	225 00
Brooklyn, N. Y. Miss Emily A. Austin, by Mrs. E. A. Austin, Ex'r,	133 78
Easey, Ms. Mrs. Mary P. Choate, by John Choate and Sally A. Norton, Ex'rs, (prev. rec'd, 250;) \$3,33 less expa. 66c.	82 67
Manchester, Ms. Foster Allen, by Mary Dodge, Ex'r, (prev. rec'd, 192 12.)	21 68
Rochester, N. H. Mrs. Judith C. Upham, by James Bell, Adm'r.	100 00
Townsend, Ms. Mrs. Lydia Adams, by Joel Adams, Ex'r,	100 00
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	\$15,305 19

Amount of donations and legacies acknowledged in the preceding lists, \$49,171 25. Total from August 1st, to November 30th, \$114,342 28.

The following sums from East Tennessee and S. W. Virginia, have been received by Rev. W. Potter, Agent of the Aux. So. of the Valley of the Mississippi.

Abingdon, Mon. con. 36,45; coll. 37,05; fem. benev. so. 11,35; Miss M. P. 10; Blountsville and Pepperville, (of which to constitute Rev. P. Wood an Hon. Mem. 100.) 147,12; S. Rhea, which constitutes D. B. Rhea an Hon. Mem. 100; Draper's Valley, Mrs. O. and A. C. 1; Ebenezer, Rev. A. Grigsby, 4; Elizabethton, 30,50; Eusebia, 14; ALEXANDER KENNEDY, which and prev. dona. constitute him an Hon. Mem. 5; Greenville, 115; Hawkins co. W. Armstrong, 4; a lady, 1; Jonesborough, 235,56; Kingsport, (of which to constitute Rev. D. Rogan an Hon. Mem. 50;) 88,55; benev. so. 50; Kingston, 21; Knoxville, D. A. Deadrick, 5; Madisonville, 19,25; Mt. Zion, 12,25; New Bethel, 25; New Market, To constitute Rev. G. S. White an Hon. Mem. 54; Marion, 11,68; Maryville, 48; Philadelphia, 29 93; Rock and Glade Springs, 21,81; Rogersville, Coll. 48 37; m. box, 10; Sapling Grove, J. Smith, for youth at Sandw. Isl. 25; Strawberry Plains, W. Week, 12 50; Tellico Plains, 16,75; Timber Ridge, 9,50; Unitts, 15 63; Westminster, St. Pauls and Bethesda, to constitute Rev. WILLIAM MINNIS an Hon. Mem. 55,43; Wytheville, 25,50;	1,402 08
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DONATIONS IN CLOTHING, &c.

Ashby, Ms. A box, fr. juv. so. for miss. to Syria.	
Auburn, N. Y., A box, fr. 1st presb. chh. for Sandw. Isl.	55 00
Belchertown, Ms. A box, fr. Brainerd fem. benev. so. for Mr. Hoisington, Ceylon,	65 00
Bloomfield, N. J., A bundle, fr. juv. miss. so. for Oregon miss.	
Braintree, Ms. Clothing, fr. la. char. so.	11 50
Brookfield, Ct. A bundle, fr. fem. Dorcas so.	17 70
Byron, N. Y., A barrel, for Mr. Robinson, Bankok.	
Camden, N. Y., A box,	35 00
Canaan 4 Corners, N. Y., A bundle, fr. la. of cong. chh. for Sandw. Isl. miss.	
Carthage, N. Y., A box.	
Cutskill, N. Y., A bundle.	
Cazenovia, N. Y., A box, fr. la. benev. so. of presb. chh.	137 00

Churchville, N. Y., A barrel, for Mr. Coan, Sandw. Isl.	
Claridon, O. Clothing, fr. young la.	10 00
East Bloomfield, N. Y., A bundle, for Dr. Adams, S. Africa.	
Enosburg, Vt. A box, fr. la. asso. for Cattaraugus miss.	
Fairhaven Ct. A barrel, fr. la.	59 00
Fozboro', Ms. A box, fr. juv. miss. so. for fem. sem. at Wailuku, Sandw. Isl.	
Franklin, Vt. A box.	
Gibbertsville, N. Y., A box, fr. la. sew. so. for Oregon miss.	
Gill, Ms. A coverlet, fr. young la. working so. for Mr. Lyons, Sandw. Isl.	
Gouverneur, N. Y. Broadcloth, fr. E. Wright.	
Greensboro', Vt. Clothing, fr. la. for Mr. Walker,	64 37
Hancock, N. H., A box, fr. mem. of acad. for Ceylon miss.	20 00
Hardwick, Vt. Clothing, fr. indiv. for Mr. Walker,	5 83
Jaffrey, N. H., Shoes, fr. I. M. Melville,	97 34
Keene, N. H., A bundle, fr. young la. for Mrs. Emerson and her pupils, Sandw. Isl.	
Lanesboro', Ms. A box, fr. la.	
La Porte, Ia. A box, fr. fem. miss. so. for fem. sem. at Wailuku,	47 43
Limerick, Me. A box, fr. la. of cong. so. for Oregon miss.	49 00
Marlborough, Ms. A box, fr. fem. benev. so. for Western miss.	16 10
Montague, Ms. A box, fr. la. for Mr. Grout, S. Africa.	35 00
Montpelier, Vt. Flannel and paper,	10 00
Moravia, N. Y., A box, fr. la. of cong. so.	27 56
Mount Vernon, N. H., A box, for Mr. Boutwell.	
Nelson, O. Clothing, fr. Lydian so.	14 00
New York City, India, paintings, dresses, ornaments, books, etc. collected in India, fr. C. Wright, 830; (via) a box, for Mr. Dwight, Constantinople; a barrel, for Dr. Judd, Sandw. Isl.; a box, for Miss Brown, do.; a half barrel, for Mr. Dibble, do.; a box, for Mrs. Coan, do.	
Norwalk, Ct. 80 reams letter paper, fr. E. and A. H. Hubbard	
Otego, N. Y., A barrel, fr. la. sew. so. for Wheelock,	33 00
Philadelphia, Pa. A box, for Mrs. Chamberlain; do. fr. Ceylon inf. sch. so. for Mrs. Apthorp's sch. Ceylon; do. fr. Miss Linnard, Miss Whitall's sch. and others, for Miss Ogden, Sandw. Isl.; do. fr. C. B. Guild, for do.	
Pittsford, N. Y., A box, fr. mem. of Mr. Richards's chh. for Dr. Andrews, Sandw. Isl.	
Rochester, N. Y., A box, for Mr. Ward, Madura.	
Sandy Creek, N. Y., A box, fr. fem. miss. so.	
St. Albans, Vt. A barrel, fr. la. sew. so. for Mr. Washburn.	71 25
Stons Square, N. Y., A box, fr. fem. miss. so. for Mrs. Worcester. Park Hill,	23 00
Sudbury, Me. Clothing, fr. indiv. for Mr. Walker.	
Sunderland, Ms. Two boxes, fr. young la. and Mrs. A. Smith, for Mr. Cook, Sandw. Isl.	
Swanton, Vt. A box, fr. benev. so.	60 13
Truxton, N. Y., A box, fr. presb. chh. for Mrs. Lyons, Sandw. Isl.	30 00
Walden, Vt. Clothing, fr. indiv. for Mr. Walker,	64 37
Westminster, A box, fr. la.	
Worthington, Ms. A box, fr. fem. benev. so.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE
MISSIONARY HERALD.

VOL. XXXVIII.

FEBRUARY, 1842.

No. 2.

American Board of Commissioners for Foreign Missions.

Nestorians.

JOURNAL OF DOCT. WRIGHT AT OOROO-
MIAH.

Commemoration of Imaum Houssayn.

February 23d, 1841. This is the first day of the Mussulman month, Moharram, the first ten days of which are spent, by all good Mussulmans of the Sheeah faith, in lamenting the unhappy fortune of the imaum Houssayn. According to our meerza, "All Mussulmans assemble in their mosques during these days to listen to the preaching of the moolahs. All men are clad in black, and all spirits, men, and angels weep and mourn for poor Houssayn, whose misfortunes were greater than those of any man, who ever lived."

25. At an early hour this morning, having first learned that my presence would not be unacceptable, I went to the house of the beglerbeg, the former governor of this province and a very devout Mussulman, to witness the daily services of the Moharram, which are performed there as well as in the mosques. Although the sun had but just risen, a large congregation had assembled, and were seated on carpets, spread in the yard and in the adjoining rooms. An elevated platform was standing in the midst of the crowd for the convenience of those who took the lead in the services. A company of moolahs opened the performances by singing in oriental style. Two boys then, who had been trained by the moolahs, mounted the platform and recited with great effort a piece, containing many touching strains relating to Houssayn. Another youth followed them, when three moolahs, one after the other, entered the pulpit, and related the

incidents in the last days of the life of the beloved imaum. Their discourses consisted principally of simple narrative, drawn from the life of the unfortunate man. The speakers often manifested the deepest emotion, rising from their seats and throwing all their energies into their address. The crowd often cried aloud sobbing like children.

March 4. With Mr. Breath I attended a representation of the closing scene of imaum Houssayn's life. Before the exhibition began, several moolahs addressed the assembled multitude. One of the principal moolahs took the opportunity to call upon the people to contribute to the support of the ecclesiastical order. As an inducement for them to give, the moolah assured them that he would offer up prayer in their behalf. One young man, whose brother was absent on a distant journey, pledged two tomans (five dollars,) if the moolah would make prayer for his safe return. Whenever a pledge was sent in, the moolah would at once invoke a thousand blessings upon the donor and assure him of a place in paradise.

During these preparatory performances, many little boys were passing to and fro among the multitude, with a bag of water suspended on their shoulders, from which they presented a draught in a small cup to whomsoever wished, being assured, as I was told, that in return water would be given to them in paradise, and also to their mothers and friends. One is reminded by this custom of our Savior's words, "He that giveth a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward."

After a while the trumpet sounded, and the representation began. The origin of the tragedy is briefly this. There

was a mortal feud between the friends of Omar and the friends of Aly. The king of Damascus, a Soonee, took Houssayn prisoner and condemned him to death. He was subjected to great indignity, and the sad story of his wrongs, as related by his friends, is not a little affecting. His wife and children are in chains, and come forward, rending the air with their shrieks, to move upon the hard heart of the king, who had determined that Houssayn should die. Their importunity was unavailing. The king's order was executed, and "the good imaum" was no more.

During the whole scene the multitude sobbed and wept, and at times broke forth into loud lamentation. Never did those affecting incidents in the history of the Jewish people, as related in the Scriptures, seem so full of reality, where it is said, "all the people lifted up their voices and wept." I question if it ever occurs in the West as in the East, that a whole congregation is convulsed with emotion, giving vent to their feelings in cries and tears. During most of the representation the multitude were beating their breasts, which are laid bare during the month of lamentation, and often with great violence.

We long to see this benighted population thus mourning on account of their sins and turning away from them. They weep easily at the story of the wrongs of their imaum, but have no tears to shed on account of their alienation from God.

17. A Koord, chief of a neighboring tribe, called and spent two hours. He and a large number of his warriors are remaining in the city to be in attendance on the Ameer Nizam. Unlike most of his race, he is mild and polished in his manners, being quite equal in this respect to any Persian.

20. Just after sunrise this morning, three women appeared at my door, sent by the prince-governor. One of them was quite ill, and she a negress the prince's slave, brought from Africa. While she was waiting in the passage for the medicine which I was preparing for her, one of her attendants, wishing to gratify her curiosity, entered my room. When she saw all my books, arranged in view, she exclaimed, "How many Korans! I think, with so many you can write a prayer which will restore the alienated affections of a husband to his wife." Probably most of the books which she ever saw were Korans, and she inferred that mine must be the same. There is a class of men in the country

who profess to write prayers which act as charms in controlling conjugal affection.

Notions of Government—Severity of Punishments—Use of Intoxicating Drinks.

May 1. No question is oftener asked by the many Persians, who call upon us, than, "What kind of a king have you in America?" When told that we have no king, in the sense in which they understand the term, they are filled with wonder, and cannot comprehend how a nation can exist for a day without a shah. When assured that such is the case, and that our chief magistrate has not the lives of the people at his command like Mohammed shah, they look at each other and seem to think, Poor people, without a king; you are orphans in the world!

6. Last night two khans, one of them brother of the beglerbeg, got intoxicated and were guilty of riotous conduct in the streets. To-day the prince has called them before him, and in the presence of his brother, malek Mansoor Meerza, and a few others, and ordered them to be bastinadoed. Being khans, so much respect was shown them, that carpets were spread on which they lay, when their feet were fastened to the wood to be beaten. After a few blows were inflicted upon the feet of the principal khan, the prince's brother ran forward, and threw himself upon him, and begged that that might be sufficient, saying that the humiliation of being prostrated for the bastinado was a sufficient punishment for a khan of such rank. He was forgiven and the matter ended.

Although the use of wine is unlawful among Mussulmans, it is drunk to great excess by a large number of the first men in the city. With scarcely an exception, it is used with the greatest freedom by the immense retinue of attendants and servants around malek Kasem Meerza. The prince himself was formerly a slave to the intoxicating cup, but has reformed. The moolahs preach against the use of wine, and pronounce a thousand terrible denunciations against all who transgress the laws of Moham-med, but their words are not listened to. In the East, as is often the case in the West, the voice of prudence and of religion is not heard, but men continue to be the slaves of their passions.

30. With kasha (priest) Abraham I went yesterday to Ardishai to attend services in the church. After the services were closed at Ardishai, I went to hold services in Alkai, a village about

two miles from the former. The attendance at both places was good, and the priest's heart seemed greatly interested in the work of making known the unsearchable riches of Christ. He preached with earnestness and apparent affection. As the priest understands a good deal of our language, I addressed the congregations through him as interpreter. They listened with apparent interest, increased perhaps somewhat by the novelty of hearing a new language.

July 6. The time of harvest has commenced in this province. The plain of Ooroomiah yields a most abundant supply of wheat, barley, and other kinds of grain. As we were returning yesterday from attending Mr. and Mrs. Perkins a short distance on their way to America, we saw a multitude of reapers in the fields, and women gleaned after them, reminding us of the Scripture, where it is said of Ruth, "She went, and came and gleaned in the field after the reapers." Ruth ii: 3.

7. Yesterday two Koords, known to fame as men of the basest sort, were found guilty of theft and were taken prisoners. To-day the prince-governor ordered them to be divided in halves, and the parts to be hung up at four of the city gates. The order was immediately executed; and, as we rode out of the city this evening, the melancholy spectacle was presented at the gate where we usually go into the country, and where most of the Koords from the mountains enter the city.

To-day while with the prince, six very respectable looking Mussulmans were brought before him, under the charge of riotous conduct in a mosque, and of insulting a moollah. After a few minutes spent in making inquiries about them, the seradges were ordered to bastinado them in the presence of the prince. Several large bundles of sticks were brought, such as it would be thought cruel to beat oxen with in America, and the men, one by one, were roughly thrown upon the stone pavement in the yard, their feet closely bound to a stick, held horizontally a little raised from the ground by two men, and then three or four other men plied the sticks with great violence. The heavy blows falling upon the naked feet of the poor fellows, they gave vent to their sufferings in heart-piercing cries. When they had been thoroughly beaten, the prince ordered them to be released; but they could scarcely stand on their feet, and were supported as they went from the pre-

sence of the prince by such as had sympathy for them:

LETTERS FROM THE MISSIONARIES AT OOROOMIAH.

Ordination of Mr. Stocking.

A general letter, under date of June 19th, 1841, gives an account of the services at the ordination of Mr. Stocking, who had previously labored as superintendent of schools and catechist. The scene must have been a novel one to the Nestorians, and the fact that they cheerfully permitted it to take place in one of their churches, and manifested so much interest in it, affords additional evidence of how little sectarian or ecclesiastical jealousy prevails among the priesthood or the people.

The ordination services were performed in the Nestorian church (St. Mary's) in this city, to the use of which we were welcomed by the Nestorian bishops. The occasion was rendered peculiarly interesting by the presence and serious attention of a crowded Nestorian audience, who, at the close, advanced individually and kissed Mr. Stocking's hand, as a recognition of the validity of his consecration; while the venerable mar Elias kissed his head, as a token that he also welcomed him as one worthy and duly authorized to break the bread of life to his people.

We were led to advise Mr. Stocking to receive ordination, particularly on account of the call for preaching the gospel among the people of this province—a call too loud for the two senior clerical members of the mission, (the only ones, besides Mr. Stocking, who are yet able to use the Nestorian language,) and, in fact, too loud for us all adequately to answer. So numerous are the doors thrown open, and so strong is the importunity of both ecclesiastics and people that we should enter their churches every Sabbath and proclaim to them the gospel, that Mr. Stocking had for several months been constrained to do this in an informal manner. It appeared pretty clear, therefore, that our brother was called of the Lord "to take part in this ministry."

It may naturally occur to you that Mr. Stocking's receiving ordination may withdraw his attention and efforts from the important department to which he was designated by the Committee, the care of our schools. He, however, has no wish to relinquish that difficult and arduous branch of our operations; but

while he may now be able to preach more than formerly, or, at least, with less embarrassment, than he could preach, even in an informal manner, before he was ordained, he is willing and happy still to continue to train teachers and inspect schools none the less.

State of the Mission—Change and Progress at Constantinople.

Mr. Perkins, on his way to the United States, with Mrs. P., with the hope that the health of the latter may be restored by the voyage and change of climate, writes from Constantinople 14th September—

The brethren at Ooroomiah were in pretty good health, for our bad climate, when we left them, July 5th; and the religious interest among the Nestorians continued to be very encouraging, though they were naturally distracted in a measure by the increasing cares of the season.

Just as I left Ooroomiah, I received information that the Armenians at Ispahan and Tabreez were making a determined and powerful resistance to the papal emissaries who have commenced operations among them—a resistance which will be likely to check the inroads of those agents of the “man of sin,” in Persia, if it does nothing more.

A letter recently received from our excellent friend, Dr. Riach, who is now hourly expected here, on his way to England, states that, when at Tehran, he mentioned us to the king, and told him of some of our past trials from papal influence at Ooroomiah; and the king gave him a firman, addressed to malek Kasem Meerza, the prince-governor, which will be likely to prevent the Nestorians in the employ of our mission being annoyed and oppressed, at the instigation of papists, as has been done in some instances heretofore. Thus has this good man to the last testified his interest in us and our missionary work.

At Trebizond, I met Sir John McNeill and his suite, on their way to Persia. Of his own accord, the ambassador tendered to me the renewal of his efficient protection to our mission. The return of the English embassy to Persia is matter of grateful acknowledgment to God. We have been mercifully preserved from danger and interruption in its absence, but know not how long such would have continued to be the case. Its influence in protecting and aiding us in our work is greater than can well be described.

Very providentially, all the men connected with that political mission have hitherto had not only the power, but a strong disposition, to aid us. May the same continue to be the case. If so, our mission will have little to apprehend from open opposers.

You can scarcely conceive how we are struck with the evidences of the progress of light, in these regions, since we went on to Persia. There is no doubt that the direction from which we now came has its influence in giving vividness to our impressions. We are like persons emerging from a dungeon, after being enveloped in its darkness for seven years. Still, the actual advancement of light here is astonishing. When we went on, we were three days, in a fine English vessel, in beating up the Bosphorus, a distance of less than thirty miles. Now, in a less period, we came in a splendid Austrian steamer all the way from Trebizond. And the harbor here is now almost literally alive with steamers flying swifter than on the wings of the wind, in various directions. And when we were here, seven years ago last winter, we saw no wheeled vehicle, save the grotesque ox-wagons, loaded with the harems of Turkish nobles. Now we hear horse carriages rattling over the pavements in all directions, with the briskness of carriages in an American city.

But it is the progress of evangelical light, in this place, since we went on to Persia, that presents the most to call forth our admiration. I cannot go into detail, nor need I do this, as the brethren here doubtless keep you fully informed of their labors and encouragements. I may say, in general, however, that there is a revival of pure religion, gradually advancing among the Armenians of this city and vicinity, which is raising up here and there a powerful witness for the truth. The number of such has already become very considerable; and the work promises to ripen rapidly into a general reformation, which will change the character of this church and nation; a reformation that will tell widely and powerfully on the world's conversion.

LETTERS FROM DOCT. GRANT.

Third Visit to the Mountain Nestorians.

Doct. Grant having been again enabled, through the protecting providence of God, to reach the Independent Nestorians of the Koordish Mountains, writes on the 10th of July—

I have only time to inform you that through the continued abounding mercy of God, I have once more in safety reached the abode of the Nestorian patriarch in the mountains of Central Koordistan, where I have met the same hospitable reception which was extended to me, in both of my previous visits; all the patriarch's previous professions of interest in our cause are repeated, with an appearance of entire sincerity. I have had the most free conference with him, in the presence of three of his brothers, upon the subject of our labors and a permanent residence in his country; and the appearance of a hearty co-operation on his part is certainly encouraging, as much so as it has ever been, or as I could expect. He says he has long been waiting my return, and now the whole country is before me to choose a residence for myself and my associates, that he himself will accompany me to Jelu, one of the nearest tribes, and his brother, the priest Zadok, shall accompany me to all parts of his country that I may wish to visit. For this favor shewn to our work from such a source, it becomes us to be sincerely grateful to Him who has the hearts of all in his hands; whilst, at the same time, we should not trust too much in any unsanctified human patronage or favor. "It is better to trust in the Lord" is a motto which the missionary should ever wear near to his heart, and in him alone is our hope for the success of his own glorious cause among this interesting remnant of his ancient church. But so long as he is pleased to favor us through human agency, we will praise him for it; or if he withhold it to call our attention more directly to himself, in this also should he have our devout acknowledgements. In the very nature of this field we must expect trials and difficulties, and the churches should be prepared to hear of them, and instead of being disheartened, flee to the throne of all grace for that promised aid which will not be withheld. I feel most anxious that in the very beginning of our work here special prayer should be unceasingly offered in our behalf. Assuredly God has mercy in store for this people, and it will be bestowed in answer to prayer.

I reached here yesterday by way of Erzeroom and Van, and shall proceed at once on a tour through Jelu, Bass, and Tehoma, tribes which I did not visit on my former tour, and then await in Tiary the return of a messenger which I am about to despatch to Mosul, to learn whether my associates have reached that place or not. Though I have somewhat

modified my plans, as far as my route was concerned, for reasons stated in my letters from Constantinople, I still hope to get fairly settled here before winter. There are some difficulties between the Nestorians of Tiary and the Turks on the Mosul frontier, in which the latter have gained some advantage; but from all I can yet learn I do not apprehend it will interpose any serious difficulty to our free egress and ingress in that quarter. There are also some petty feuds between sections of the Nestorians and the Koords; and though not in a very disturbed state, they are in an attitude for change. Changes and even commotions we must expect; but though, like the tempest, they may carry with them an aspect of terror, like the tempest, they may leave the atmosphere in a purer and more serene condition.

On the 30th of July, Doct. Grant writes again from Asheta—

I wrote you on the 10th instant and set out that day with the patriarch and his brother, priest Zadok, and spent five days with the patriarch in the districts of Diss and Jelu, and then proceeded with his brother through Bass, Tehoma, and a part of Tiary, to this place, of which mention is made in the account of my first visit. My tour was altogether an interesting and, I think I may safely say, an encouraging one, though it gave me an impression of the difficulty and magnitude of our work, such as I had rarely realized before.

I became more deeply impressed with the pre-eminent importance of supplying this whole region with living preachers of the gospel, who shall establish themselves in different sections, whence they can make short tours and bring the whole population under the immediate influence of the gospel. The next generation may be supplied mostly with native preachers, but we must first give the light from abroad; and the present supply of missionaries is entirely inadequate to the work to be done. To effect this object a considerable number of missionaries are indispensably necessary. Different parts of the mountains are so detached and difficult of access, that no one station, it is obvious, can supply the whole; and yet in every important district I have visited, the people have affectionately urged their own claims to immediate attention, and earnestly requested me to settle among them. There may be much of selfishness in this, but it is nevertheless interesting and encouraging,

especially as I found considerable congregations ready to listen to the truths of the gospel.

I shall spare no pains to get my associates into the mountains before the snows of winter shall obstruct our way. But the political aspect of the region is perhaps a sufficient reason for deferring any attempt to effect this just now. The Turks and their new Koordish allies of Hakery are assuming somewhat of a hostile attitude, though I do not really anticipate an invasion or any serious attempt to invade the Nestorian country at present.

Visit to Mosul, and Meeting with Mr. and Mrs. Hinsdale.

Having heard of the death of Mr. and Mrs. Mitchell at Mosul, Doct. Grant hastened to that city to sympathise with the afflicted survivors, and render them such aid as they might need in their lonely situation in a strange land. From Mosul he writes 4th of September—

I reached this city on the 25th ultimo, after spending six weeks among the Nestorians of the mountains, from whom I met with the same cordial reception which I had experienced on my former visits. So interesting was the field that I would fain have protracted my stay, and was on my return to the residence of the patriarch, when I received the afflictive intelligence of the death of Mr. and Mrs. Mitchell, and of the serious illness of brother and sister Hinsdale, which constrained me to alter my course and hasten to the relief of my surviving associates as speedily as possible, notwithstanding the route was rendered dangerous by the hostile attitude of the neighboring Koords. In consequence of this the Nestorians were unwilling to accompany me beyond their own borders, and many of them remonstrated against my proceeding at all. But I regarded the indications of Providence as clear, and at length prevailed upon the malek of Lezan to send an escort with me to the borders of Amadiéh. To avoid the intervening Koords, they chose to make the journey in the night; and after a slow and toilsome ride and walk (for I was obliged to climb several of the more difficult passes on foot) of twelve hours, I found myself the next morning upon the summit of a mountain which overlooks the impregnable fortress of Amadiéh, and two or three miles distant. Here my Nestorian attendants, now nine in number, two having given out on the

way, returned with the single mule which conveyed myself and my effects, and left me to pursue my way down the mountain, attended by a single Koord, with whom I could exchange but a few simple phrases, as he knew neither Syriac nor Turkish, the two languages with which I have been conversant in these countries. As we trudged along down the wild narrow defile, which led from the summit to the base of the mountain, we suddenly met two lawless Koords, who manifested some disposition to take possession of my property, which my Koordish attendant was carrying upon his back, and which they might easily have done, as neither myself nor attendant was armed. But with some parleying and inquiry who I was, they passed on; and after a tedious walk of nearly two hours, ascending to the fortress, I entered the walls of Amadiéh. Here I obtained another mule, and proceeded the same evening on my way to Mosul. As I emerged from the mountains, I was met by other perils in a powerful tribe of Arabs, who, in the absence of the pasha, who had gone with his soldiery away to Mardin, were ravaging the country around Mosul, and had robbed or taken possession of several villages on my route, and driven away the flocks which fell in their way. By diverging from the direct road, and making careful inquiries, I was enabled to avoid the Arabs; and through the ever watchful care of Him who in faithful verity has said, "Lo I am with you always," I was brought in safety to my anxious, afflicted, and still suffering friends in Mosul, and at a time when my professional services were particularly important, as a means of restoring brother Hinsdale from a relapse of his fever, which seized him the day after he last wrote to you, and had brought him so low, that I had many anxious fears for the result for four or five days after my arrival. But, through the blessing of God, the means used have been so far blessed to his improvement, that I regard him in a convalescent state, and with a fair prospect of an entire recovery, though it will be long before he regains his strength.

Necessity for Strengthening the Mission.

Of the urgent need of more laborers for the new and interesting field among the mountain Nestorians, Doct. Grant writes—

It is evidently of the highest importance that more laborers be sent to this

field with the least possible delay. So obvious, indeed, is the importance of this measure, that to urge it upon you and the churches seems a waste of time and paper. If all the facts that are already spread out before the christian public, fail to interest them in the Nestorians, and to call forth prayer and men, and means to sustain and carry forward the work of the Lord so happily begun among that most interesting people; and if the voice of those who have so early fallen in the field, crying from their lonely graves in this distant land, is unheeded, then I may cease to hope that my feeble voice will be heard from "the mountain tops;" and I may return to reiterate a more beseeching and a louder call in the churches of my native land, Come! oh come over and help us!" or I may sink under the cares, and labors, and responsibilities which are heaped upon me, before the advantages gained by my repeated visits to, and extensive acquaintance with the mountaineers shall be succeeded by other and more efficient laborers. It may be that I have set too high an estimate upon these advantages. Of that you will judge after the years of anxious deliberation which have been spent in the hope, almost forlorn, of obtaining access to the mountain tribes of Nestorians. But whether I am spared to see the fruits of that harvest gathered, or whether the American churches send forth more laborers into the harvest or not, the garner of Jehovah will be filled; an instrumentality will be raised up to gather the harvest of the Lord, though we should partake of neither the honor nor the fruits. But while we are slumbering the enemy is ready with his tares, and will seize the first opening to scatter them on every mountain and plain. You have done well in sending two laborers to this field the past year, but in the same time the pope has sent three times as many to counteract our efforts; and their most efficient agent, the Roman catholic bishop of Elkosch has opened a correspondence with the Nestorian patriarch, and with the most learned of the mountain priests, attempting to prejudice the Nestorians against us and our work. This bishop has visited the nearest of the mountain tribes, and is now seeking a personal interview with the patriarch and holding out hopes of temporal advantage through the French consul-general at Bagdad.

I mention these facts, not as the ground of a new appeal, for you have already been made acquainted with the dangers from the papists incident to any

delay on our part; but to shew you that the enemy is awake, and constantly upon the alert. Now the Nestorians are looking to American Christians for help, and their minds are most favorably disposed towards us and our object; and now is the golden moment for us to work.

I have felt warranted in pledging the American churches for the necessary means and agency for enlightening the whole of the Nestorian church; and I believe they will rejoice to redeem the pledge, notwithstanding all it might cost of toil and suffering, of property and life. And let us count the cost. The obstacles in the way of supplying the mountaineers with the bread of life should be examined. I would not conceal one of them.

Erzerroom.

EXTRACTS FROM THE JOURNAL OF MR. JACKSON.

THE incidents mentioned below will lead the reader to hope that a desire for christian knowledge is beginning to manifest itself in Erzerroom, where spiritual death has reigned unbroken for so many centuries.

December 7th, 1840. For the last week an increased desire has been manifested to obtain our books. Several New Testaments and some other books from the Smyrna press have been purchased. The prohibition put upon our books by the patriarch last year seems losing its force a little. The purchasers of our books have been chiefly lads attending school. Some have solicited T. to become their teacher. Were it not for the opposition of priests and other interested persons, I doubt not a school could be very easily collected.

Called again upon the kurkjee bashes. He is apparently much interested in Mr. Goodell's Pentateuch, and does not hesitate to tell others he is reading it through. He says it is remarked among the Armenians here, that the English, (among whom we are more generally reckoned,) though they do not keep the fasts, and though they differ from themselves in some other respects, are yet better people than other foreigners, as they do not lie and deceive, nor take the advantage of those who are in their power.

January 7th, 1841. Two Armenians of the more respectable class had a few days since taken some of our books, but learning afterwards that they were lying under the proscription of the patriarch

to-day they returned them. It is melancholy to see how those, who ought to have a mind of their own, and who could read our books, if they chose, with perfect impunity, as they stand among the rulers of their nation, are yet so enslaved by the opinions and caprices of their spiritual advisers.

20. I learned to-day that last Sabbath morning the bishop gave notice to the people, that books that had lately come out, meaning those we sell, and that were forbidden by the patriarch a year or two since, were now sold among them, and that they must not buy them, for if any wanted books, there were books to be obtained, published within their own nation. This movement doubtless did not originate with the bishop, as he is the same who was formerly at Tokat, and by manifesting a desire for the improvement of his people, was accused of protestantism and banished during the persecution of 1839. He was, it is supposed, prompted to this prohibition of our books, by some of the leading men here, and yielded to their dictates from an undue regard to place and popularity. The plan of examining our books and testing their true character and of making a distinction between those they must acknowledge as true, for example the New Testament, and them, if there be any, that oppose their church, does not yet appear to have recommended itself to the minds of any of those in power.

March 22. My assistant, T., called upon the bishop. The latter made several inquiries respecting us. Ascertaining that T. was translating a tract on the way of salvation, he inquired on what ground, according to our belief, would men be saved. T. told him the way was, in the tract, pointed out according to the gospel, and that salvation is by grace. "Ah," replied he, "the Calvinists make salvation by grace, and by destiny, so that the result is that repentance and good works are good for nothing." Thus it seems that this false construction of Calvinism, so often repeated in other parts of the world, has reached his ears. He also related to T. that two or three of his people had reported to him, as a remark of mine, that there was nothing in the Bible in favor of praying for the dead, and that they asked him if there was any thing to justify it in the New Testament. He replied, if they wanted proof from other sources, there was an abundance. But they wanted it from the gospel. So, after thinking a moment, he

answered that Christ, after his crucifixion, before he ascended to heaven, or commenced his subsequent work for the living, went to preach to the spirits in hell, (referring to 1 Peter, iii: 19,) and if Christ showed such care for the dead, surely we ought to care for them enough to pray for them. This is a fair specimen of what the Armenian teachers call "doctrine;" that is a far-fetched, subtly-drawn inference, from some religious truth; or from what may itself be but an inference. With such trash most of them feed the souls committed to their care.

April 20. Sent a copy of our Armeno-Turkish Pentateuch as a present to the bishop. Though it was presented to him privately, he refused it, with as good grace as possible, indeed, hoping I would not be offended, etc.; but saying he had taken an oath before the patriarch who appointed him to this diocese, that he would discountenance and oppose the circulation of our books, and therefore he could not conscientiously take one of those books to read.

June 1. The sufferings of the people from famine have been, for some time past, truly distressing. The city is filled with beggars, not only from its own citizens, but from many that have escaped from a severer famine prevailing at the south. It is heart-rending to witness the distressed beings we meet in every street. We can give a few pieces of money for the relief of some, but what are they among so many? The poor are often saying that they have eaten nothing for two days, sometimes more, and I hear there are several who have died from starvation. This famine has been in part owing to deficient crops for the last two years, but it has been greatly aggravated by the rapacity of the rich, who have hoarded up grain, and held it till it should reach an enormous price. And their diabolical scheme has been successful. The usual price of a *somar** of wheat has been in winter about one hundred piastres; but now it is six hundred, and obtained at that price with difficulty.

BROOSA.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

FROM the portions of Mr. Schneider's journal given below, it will be seen that the spirit of

*A weight of about 680 pounds.

religious inquiry is prevailing in and around Broosa, and that the missionaries are much encouraged in their work.

June 1. Had a long conversation with D., a young Greek, on the subject of religion. I endeavored to make a direct appeal to his heart and conscience on the subjects of faith in Christ, repentance, regeneration, etc. He listened with respectful attention, but he did not seem to feel the vast importance of these subjects. He would acknowledge the truth of all I said, but at the same time it was evident that he did not realize in how much need he was of a change of heart. He has much general knowledge on religious subjects, but still he has a very imperfect view of the plague of his own heart. I have often labored to make him sensible of this native depravity, but with very little appearance of success. His case is only one out of multitudes among this people, which show the difficulty of making the force of truth felt, because it has seldom, if ever, been directly presented. The heart has become steeled by the constant neglect of divine things. The conscience, having been left to slumber for years together, can with difficulty be roused by the most awakening considerations. Such instances, with which the missionary constantly meets, serve to teach him the absolute necessity of a divine influence on the hearts of men.

Recently I despatched a parcel of thirty-six books and tracts to an Armenian village, between thirty and fifty miles distant from Broosa. The pious young Armenians were the means of sending them. Our opportunities for extending the circulation of our books into the surrounding country are becoming more and more numerous. I have almost daily applications for books, either from abroad or from the people immediately around us.

2. In conversation last evening, S. told me that a most marked and decided change had taken place in one of his neighbors. This young man had formerly been much devoted to pleasure and worldly amusements. He has become very sober and serious, spending much time in reading the word of God and other good books. If he happens to fall into the company of his former worldly companions, he withdraws and leaves them to their diversions, although they do not hesitate to point at him the finger of scorn for his singularity. For several months past he has been a regu-

lar attendant on our service, and has also frequently been present at the Bible class. From the first of his attendance he has appeared very serious and attentive, and it now seems evident that the truth has made a very deep impression on his heart. Appearances very strongly indicate that it will prove a saving impression.

The assistant of S. in school also, mentioned in a previous notice, seems to have made progress. He gives more and more evidence of a real, heartfelt interest in spiritual things. The truth appears to be slowly producing its appropriate effect upon him. According to the illustration of our Savior, like a grain of mustard-seed, the principles of piety are being gradually developed in him, and there is pleasing ground of hope that his path will be like that of the just, which shineth more and more unto the perfect day. These indications of the continued presence of the Holy Spirit are exceedingly cheering.

S. also informed me, that the conduct of himself and all these young men, who have become interested in spiritual things, is attracting the notice of people. They are often assailed and ridiculed by various individuals in different ways. But though these unfriendly persons make many remarks about them, their conduct is so christian and upright, that they can find no fault in them.

12. Last evening S. came and gave me an account of some interviews he had recently had with different persons. He seemed much encouraged by the appearance of interest in spiritual things which they manifested. I have seldom seen him more animated and cheered with hope; and I myself could not but thank God and take courage from his narration. His conversation with an Armenian priest, who has been mentioned in my journal recently, seemed particularly to interest and encourage him. This priest, according to his account, has become increasingly desirous of obtaining a full and correct knowledge of the truths and saving doctrines of the gospel. He has evidently made some progress in his views of truth, and there is increasing evidence that he is under the teachings of the Holy Spirit. May he soon be brought to Christ by this divine teacher.

15. Received the money for the books sent to the village referred to under date of the first instant, with application for more from the same place.

29. Had another long conversation with the young Greek mentioned under date of June 1st. I am encouraged to observe that he has more conscience than formerly, and that he is beginning to have more clear and correct views as to the true nature of religion.

July 7. I have still daily calls for books. Recently the desire for books appears more among the Armenians, than among the Greeks, though the latter often come for them. But though there now exist these encouraging indications in relation to the distribution of books, there are not wanting appearances of opposition. There are a few, and some of these are persons of influence, who often speak against our books and endeavor to persuade others not to purchase them. Within a few days, the superintendent of the Armenian school went expressly to the vartabed, who, in the absence of the bishop, supplies his place, wishing him to prohibit the circulation of these books. But the vartabed took no notice of this request, though it came from so influential a source. And in like manner, other attempts of the enemy, both in relation to books and in other ways, have thus far mostly proved abortive. This is ground of special gratitude, as shewing that the Lord is exercising a particular watchfulness over the interests of his own precious cause in this place.

8. I have had many calls recently from the assistant of S., referred to above. I am very much gratified with the continued evidence he gives of a deep and permanent interest in religion. He almost always has some text of Scripture to present for explanation. He is evidently reading the word of God with attention and care.

12. Yesterday there was a very good audience at the public service. There were seven new hearers, all Armenians, except one, who was an Armenian catholic. These all manifested a high degree of interest. Their eyes were steadily fixed on the speaker, and they evidently listened with great satisfaction to the truths presented. The close attention of all was quite animating to myself, and I felt it to be an unspeakable privilege to be permitted to speak to them of the grace that is in Christ Jesus. Almost without exception, all who have been present at the service are gratified and pleased with it. Such as speak against it, are those who never attend it. It were, therefore, greatly to be desired that a far greater number should attend. But it is matter of devout gratitude to

God that so many have courage enough to come. Up to the present time there have been seventy-five native hearers, at different times. We hear that many more are desirous of coming. And that such a desire exists, to a very considerable extent, especially among the Armenians, I have no doubt. But the fear, inspired by past opposition and persecution, still lingers in many minds and restrains them. But this interest in evangelical truth, in the blessed doctrines of grace as exhibited in the gospel, as it thus appears among these nominal Christians, is exceedingly interesting. I hesitate not to say that, should there be thoroughly evangelical preachers from their own number, both among the Greeks and the Armenians, especially the latter, who should preach to them faithfully and affectionately Christ and him crucified, they would have crowded audiences, and that the people would be highly gratified. Intelligent natives, well acquainted with the state of feeling among their countrymen, have often assured me of this. How important, then, that earnest prayer should be made by Christians, that evangelical piety should be revived among the clergy of these eastern churches—among those who are, or ought to be, to them preachers of the gospel. Nothing, humanly speaking, would prove a richer blessing. And how important, too, in this view, are all efforts to raise up a pious and enlightened native ministry. Too high a value cannot be placed on all measures tending to such a result.

13. A large number present again at the Bible-class this evening. Two of them were present for the first time, and one of these, a young lad of about sixteen years of age, I am inclined to think is somewhat thoughtful. He came an hour before the appointed time and conversed with me on spiritual subjects, making inquiries and proposing passages of Scripture for explanation. He is in the habit more or less of reading the Scriptures daily, as I learned from his conversation, and seems to have a very good knowledge of them. For some time past he has attended the public service on the Sabbath, and is always an attentive hearer. The whole tenor of his conversation very much pleased me.

M., the sister of one of the pious young men, and who has been mentioned previously by Mr. Powers, gives increasing hope of being a child of God, though we still have some fears respecting her.

23. Had a long and direct conversation on personal religion with an Arme-

nian boy, who has recently sold many of our books. He was very attentive and solemn, and evidently felt the force of the inducements presented before him to secure his salvation. I have never seen him apparently so much affected by the truth, though he has recently appeared very thoughtful. During my remarks to him, he observed with strong emphasis, "There is none besides yourself to teach us these things, or to practise them." I was struck by the remark, as reminding me of the destitution of these people of almost all spiritual instruction. They are indeed as sheep without a shepherd. There is no want of priests and higher ecclesiastics. But they do not instruct the people in the truth as it is in Jesus. Many of the priests are very ignorant men, and apparently, all of them are without an experimental knowledge of the religion of the heart; and when any one of the people begins to reflect on spiritual things, nothing strikes him more readily or more forcibly, than the condition of their priesthood.

26. The Sabbath service of yesterday was again quite numerously attended by natives. The room was well filled, and the audience were all very attentive. I have hardly ever seen a more fixed attention in an American audience. The Armenian lad above referred to, was deeply affected. It is now quite evident that the truth has made a deep impression on his heart. May it lead to a saving change. In the afternoon Mrs. S. read the Bible to a few Armenian women, who happened to call on us. They were very much interested, and one aged woman was affected to tears, begging Mrs. S. that she would allow her the privilege of coming again to listen to these truths; which she was, of course, encouraged to do. We cannot but thank God and take courage in view of these indications of the continued presence of the Holy Spirit. And we never have felt more deeply the importance of much prayer. Oh that the churches would intercede particularly for this people at this interesting period.

August 2. A full room again at the public services yesterday. One of the hearers came with unfriendly feelings, but went away gratified with what he heard. On Saturday he had an interview with one of the regular attendants, in which he severely blamed him for coming to the service, saying that we missionaries were infidels, and were propagating infidelity; and that he, by his attendance, was encouraging the dissemination of these dangerous senti-

ments. He was told, "If you think I do not give you a correct representation, you can easily decide for yourself. Go and hear the man preach, listen attentively and see for yourself what is the character of his preaching, and then form your own judgment. He accordingly came and paid very strict attention; and, as he himself afterwards said, was pleased with the service. There have been many cases of a similar kind. Many have come, if not with unfriendly, yet with suspicious feelings, but have gone away gratified. Those who are least acquainted with us and our operations, are most likely to oppose; while those who know us and come to see us or to be present at the service, are, almost without a single exception, disposed to be friendly.

Constantinople.

EXTRACTS FROM LETTERS OF THE MISSIONARIES.

Need of an Increase of Funds—Monthly Concert for Prayer.

FORWARDING an appeal to the christian community at home, (which has been printed and put in circulation as a missionary paper,) in which they urgently plead for a large increase of the sum appropriated to that station for the year, especially for enlarging and strengthening the mission seminary, the missionaries, in a joint communication under date of 7th September, say—

Doors are thrown open to us; and, if we do not enter them, others will. The enemy will be all alive, if we are not. They will not spare expense, if we do. We sympathise deeply with the Board in their embarrassments; but we confidently believe that, when our situation comes to be known, you will be furnished with the means of adding at least \$5,000 to the sum at which you have now fixed our expenditures. Should any part of this be not wanted, we pledge ourselves that we will conscientiously retain it for the succeeding year. If, in the providence of God, our way be hedged up, we will retain the whole of it. And if, as we hope and pray, even wider doors are thrown open to us, we will still endeavor to get along without calling upon the Board for a grant in addition to the one we ask now; but will try to get some aid from this quarter.

When our way is so hedged up, that we can scarcely turn or move, the church

urges and impels us onward. Will she, then, hold us back now, when God himself gives us marching orders? We are not to blame for not forcing open what God shuts. But we are to blame for not entering, when he opens. And if, on the one hand, it requires a great deal of faith to wait, when almost every avenue is completely closed against us; so, on the other, it requires a great deal of patience to hold back, when the door is set wide open. May the good Lord enable us all to be co-workers with him, and not to act counter to him!

Those who have read the journals and letters from this mission, published during the last few months, will call to mind the openings and calls for missionary labor here referred to.

Of the September monthly concert for prayer Mr. Goodell writes—

Yesterday was the monthly concert of prayer; and, as usual, one of the services was held expressly for our native brethren. They always take a lively interest in this meeting; and, in conducting the exercises, Mr. Dwight and myself generally alternate. The present occasion was peculiarly interesting from the fact, that a bishop, a priest, and a deacon of the Nestorian church were present; and a large room was filled at an early hour. Five prayers were offered, one by Mr. Hamlin in Armenian, one in Turkish by my translator, one in Turkish and one in Armenian by the two pious priests so often mentioned, and the last in Armenian by that native "brother, whose praise is in all the churches." And could you, or a delegation from the churches at home, have been present, though you would not have understood a word these brethren said, yet from their tones of voice and serious earnest manner, you would have felt at once, that they had "an unction from the Holy One, and knew all things;" that they had "received the Holy Ghost, as well as we;" and that they had been taught from above to "pray with the spirit and with the understanding also."

Public Religious Meetings and the Character of the Attendants.

Mr. Dwight continues his regular meetings twice a week. These are generally small, there seldom being more than about fifteen present at any one time; but then these fifteen are only a part of seventy or seventy-five hearers, who come as often as circumstances will permit. You will recollect that they

come a distance of from two to three, five, and even ten miles; that they come in the middle of the day, and in the very midst of business hours; and that, belonging as they mostly do to the various trades, and being men of thrift, they have to shut up their shops in the midst of all the worldly around them, when they come to hear the gospel. They pay their own boat hire for the sweet privilege of hearing the gospel. By coming to us they have nothing to get but the gospel. They hope for nothing else. They do not even look to us for protection, or for any other earthly favor. Excepting four or five, they have no temporal connection with us whatever, but are altogether independent of us. They are all men, the customs of society not permitting them to bring their families with them. They belong generally to the middling class, that class now rapidly rising in importance, and, as you will learn from Mr. Dwight, becoming the nation itself, and taking hold of the management of its affairs with a giant-like grasp.

Those who attend these meetings are not the idle or the dissipated hangers on or busy bodies in other men's matters. Not one is known to go away to mock, or to dispute, or to plunge into the follies or cares of this life. On the contrary, it is confidently believed that in almost every case they retire to pray, to commune with their own hearts, to bless God for the glad tidings of the gospel, and to resolve in the strength of the Lord to lead a life of faith, of deadness to the world, and of preparation for eternity. If they are not all "spiritually minded, which is life and peace," they are at least "sober minded." As a general thing we may say of them, that they are, either already "in Christ Jesus, who walk not after the flesh but after the Spirit;" or they are of that class of persons usually found at the seat of the inquirer in the revival scenes of America.

Nor is the work confined to these seventy or seventy-five, of whom we have been speaking; but there are others of both sexes in the same state of mind, persons of like character and spirit, but whose circumstances or the customs of society forbid their attending the meetings. These are more particularly looked up and looked after from day to day by our native helpers. To say nothing, then, of the interesting state of things in the interior, there are, perhaps, not less than a hundred persons in the very neighborhood of the capital, who are serious inquirers; and to a goodly number

of whom, should they be present at our communion seasons, and ask for the privilege of partaking with us, we should not hesitate to say in the name of him who spreads the table, "Eat, O friend; drink, yea drink abundantly, O beloved." Perhaps it would be difficult to find any where a body of Christians who understand better than these, that it is "not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration and renewing of the Holy Ghost."

I say nothing here of the great increase of enlightened Armenians, who may now I suppose be computed at some thousands. But, in the character of the work described above, is there not something very peculiar and striking, calling for special thanksgiving to God? It is not confined to children in school, who are out of the way of temptation, and out of the way of present usefulness, and of whose future exposures and apostasies there is just cause for apprehension. But the subjects of this work are men of present standing in society; men already stemming the entire force of this world's dreadful current; men already placed in their respective neighborhoods as so many distinct lights that burn and shine; men already, like the angels to the wondering shepherds, reporting to their neighbors and friends the glad tidings of a great salvation for all people. Nor is the work confined to those who are in our employ, or who are expecting some temporal advantage from us, and are thus willing to hear something about Christ for the sake of the loaves and fishes. But on the contrary, as has been already said, it is almost exclusively confined to those who expect nothing but the gospel with persecution; who are known to us in no other way, than as those who are ready to count all things but dross for the excellency of the knowledge of Christ; and who always have to give instead of receiving, not being able to come even once to us without making a sacrifice of time and money.

If you ask, why the meetings are not held in the evening, when men have leisure; the answer is, that many could not come for the distance; and that those who could, would still not be able to return, as all the different gates in and about the city are closed at dark. Those who should come would have to pass the night with us. Could the meetings be held nearer the centre of business, many more would doubtless be

present. But for this a large room must be taken, and we have no funds for the purpose.

The Translation of the Old Testament finished.

On the 6th of November Mr. Goodell writes—

You will rejoice to hear that the translation of the Old Testament into Armeno-Turkish is now completed. I corrected the last verse in Malachi this morning "with shoutings, grace, grace unto it." I wrote at the bottom, "Bless the Lord, O my soul, and forget not all his benefits;" and then shut up my books and fell on my knees to give thanks unto the name of the Lord. In the course of two or three months it will probably all be printed.

A second edition of the New Testament is now urgently called for. But it must first be revised. And my brethren think it a case so clear as to admit of no doubt, that I should do it; and that, while I have my translator by my side, my books about me, and my hand and habits all in the work, I should go right on with it without delay. It will probably take me all next year to do it.

I have now a room fitted up in my house for an Armenian chapel, where all the meetings are held. The attendance still continues to increase, and may the place be filled with the glory of God!

Mr. Hamlin removes with his school to a larger house in the same village day after tomorrow, when he admits a new class of twelve, making now twenty-four boarding scholars. But let all the churches know that where he admits one he has to reject many. The applications are so numerous we can only make selections.

Syria and the Holy Land.

LETTER FROM MR. BEADLE AT ALEPPO,
JUNE 10TH, 1841.

Reception of the Missionary at Aleppo.

THE opposition made by the papists to the settlement of Mr. Beadle at Aleppo, adverted to below was mentioned at page 404 of the last volume. Mr. and Mrs. Beadle, with one native assistant, are the only missionary laborers at the station. Notices of the place were given in Mr. Thomson's journal in Northern Syria, published in the last volume.

I have already advised you of the disturbance made by the papists on our entrance to the city. They have not been able, however, to do us the smallest injury, and not a single day, I think, has passed, since we put our goods into the house, without our seeing individuals who wish to talk on the subject of religion. Catholics, Maronites, and Armenians do not hesitate to call and see us, and the Greeks are peculiarly friendly. The bishop himself called to see us, and one of his priests is very frequently with us. They take our books and freely use them in their school. Yusuf, the native assistant who came with me from Beyroot, does nothing but wait upon persons calling, and spends all his time in preaching to them the true way of salvation. He has been invited out to several houses also, where he goes and sits and converses with whoever may be at hand. The people are truly astonished at what he says, and declare that they never heard these things before, either from priest, bishop, or patriarch. He is earnest in urging them to forsake lying vanities and flee to the only way of salvation through Jesus Christ. I cannot but regard the state of things as they now exist here, as a work of the Lord: not that I mean to say I think men are repenting of sin and being converted from the error of their ways; but I do mean to say, that the Lord is inducing men to make inquiry about the important matter of saving their souls. That men of the different churches will continue to come to us, take Bibles and Testaments from us, and read them, and be continually seeking light from us upon the doctrines of the gospel, without rousing up the spirit of persecution, I have not the least hope. I should not be surprised any day to learn that the Maronites, Catholics, and Armenians had each given us their most august and patriarchal blessing, promising misery in this world and everlasting damnation in the next upon all who should call upon us, receive our books, or even speak to us. For myself, I fear nothing from them; but for the poor, poor people, my heart bleeds. I see them as sheep having no shepherd, wandering upon the dark mountains, without a guide, and thirsting for the waters of life, and none to give them; anxious to know the truth and believe it, yet the way of salvation shut up against them.

Aleppo, however, is a large city, containing some fifteen or twenty thousand Christians, and the house I have taken

for the present year, standing in the Frank quarter, I have great hope that an ecclesiastical excommunication would effect but little. The people have already been warned by their bishops, yet still they come to see us; and though the loudest thunders should roll forth from the patriarchal chair, I feel persuaded that there are some ears which would not listen, but rather go on to know the Lord, even at the expense of reputation and ecclesiastical standing. You have heard so much of the kind of persecution experienced in the Mediterranean, that it is useless to say any thing here. The same course is pursued in all places, and the unhappy people, whether they be Maronite, Catholic, or Armenian, experience the same grinding oppressions, and must go through with the same course of afflictions, if they would follow in the footsteps of Christ.

If it be important to continue this station, I think the Committee will not require arguments to convince them that "two are better than one" for the work which is to be done. Life is not more certain here than at home, and if the feeble missionary now on the ground should fall, who shall fill his place? Perhaps it might be well to say also that if you send a brother out immediately, he cannot be able to preach to the people certainly under three years.

With the knowledge I have of the enlarged and liberal policy of the Committee I feel persuaded that, if it be possible to send out a man, our wants will be supplied; and therefore it does not become me to attempt to present them with arguments to establish the necessity of the case.

LETTER FROM MR. L. THOMPSON, BEY-
ROOT, 24TH SEPT., 1841.

*Summer at Arayeh—Wailing at a Druze
Funeral.*

THE letter given below was written soon after the close of the summer term of the seminary, which had been taught by Messrs. Keyes and Thompson at Arayeh, about three hours distant from Beyroot, that the unhealthy summer atmosphere of the city might be avoided.

Very soon after our removal from Beyroot, our quiet, in common with our brethren at Deir el Kamer, was seriously disturbed by the thunderbolts of the Maronite patriarch. Two letters were received from him by the people, in which the latter were commanded, on

pain of his everlasting displeasure, to have nothing to do with the "Bible-men," to avoid our houses, and not admit us into theirs—to do nothing for us, sell nothing to us, accept nothing from us, and, if possible, starve us from the place. These repeated orders from such high and ghostly authority interrupted for a time our peace; and, as the patriarch had just received a considerable accession to his power, we were not a little apprehensive of more serious difficulty. The storm, however, soon died away, and the express orders were so far forgotten as to be almost daily broken by numbers of the Maronite community. In the mean time, the patriarch had so much more to apprehend at Deir el Kamer, one of his strong holds, that he soon left us to the quiet pursuit of our business.

After mentioning that the mission families were visited with sickness, and that some other circumstances were unfavorable to the quiet prosecution of their work, Mr. Thompson proceeds—

But, notwithstanding these untoward occurrences, the term, on the whole, has been a profitable one. I think some moral and religious impressions have been made, which will be found to be highly important and salutary. I need not say that it is to us all a matter of great regret that we have not decided evidence of piety in a single pupil. When, however, we consider that for eighteen months the seminary has been in an extremely unsettled condition; that for a considerable time last year the boys were subjected to the very worst of influences, in consequence of our dispersion, and the influx of foreigners;—when we consider farther, that, even when under our own eye, we have been obliged to crowd them all, like so many sheep, into two or three rooms, and those rooms of the most miserable kind, it will not appear strange, considering the fatal contagion of eastern morals, that there are no humble decided Christians in the Beyroot seminary. The far greater wonder is that the boys have not been utterly ruined.

I said we had just closed a three months' term on the mountains. This is hardly correct. We designed to stay three months, but were driven down to Beyroot yesterday, one week before that time had expired, in consequence of a heavy rain which rendered our houses uninhabitable. The house I occupied is new, and the roof, which is of earth, is

not yet fully made. Consequently in a few minutes after the unexpected rain commenced, we were overwhelmed in a shower of mud. There was not one foot of space where we could stand secure. Beds, books, clothing, furniture, etc., were alike besmeared with mud. In the midst of the scene, we were obliged to flee to the house occupied by Mr. Keyes, which, though miserable enough as a shelter, was yet better than our own, as it was much older.

After the rain ceased, I returned to the wreck I had left, and found it utterly impossible to inhabit the house. Some barrels of muddy water had entered each room, and after the water was drained off, the mud remained, in many places more than an inch deep. We were glad to escape as we did, with no more serious injury than the ruin of some of our books, clothing, etc.

On the 29th of September Mr. Thompson adds—

This has been a day of the utmost confusion. In the silence of the last night we were suddenly roused from sleep by a most dismal howling and shrieking around our house, which we soon ascertained to have been occasioned by the death of a member of a Druze family, occupying a room in the basement story of the house. From that time till morning, and during most of the day, the noise of mingled chanting, weeping, groaning, and screaming has been almost deafening. The room which contained the corpse was filled to overflowing with "mourning women," who constantly chanted a sort of requiem for the dead, intermingling the most dismal sounds of distress, embracing the corpse, calling upon the dead to awake, tearing their hair, beating their breasts, etc. When any persons arrived who had not before been in, it was painfully interesting to see them assume an air of distress. In repeated instances I noticed them approaching full of glee, till just before they entered the house, when, all at once they changed their countenances, seized their handkerchiefs, clasped their hands, and entered wailing as if their hearts were broken with agony. On the other hand, those already assembled, seeming to receive a fresh impulse by the sight of fresh mourners, united in a renewed scream at the top of their voices.

A large company of men acted a part equally irrational without. When there

was a new arrival, they all arose, went to the house, looked upon the corpse, and then returned and sat on the ground, rending the air with their cries, beating themselves, and exclaiming, uninterruptedly, for some minutes, "Oh, my brother! oh, my brother! oh, my brother! oh, my sorrow! oh, my sorrow! my father! oh God! etc. When the noise gradually subsided, and they engaged in their usual conversation about piastres and paras. About noon they proceeded, amid groans and screams, to wash the corpse, which was extended on some boards in front of the house. A stranger to such scenes cannot easily imagine how shocking was the sight. A mingled mass of men, women, and children, shrieking, beating their breasts around the emaciated body of a man in a state of shameless nudity, while, as they scoured the corpse with rough palm leaves and almost boiling water, it rolled its glaring and sightless eyeballs on them in return.

After this process of purification they rolled the body up in white linen, and left it for some time on the boards literally "bound hand and foot." They then renewed their embraces and shrieks, exclaiming with still more extravagant expressions of grief, "Oh, my brother! oh, my brother! oh, my friend! oh, my friend! etc., when suddenly two or three seized the body, placed it upon a rude kind of bier, and, followed by the frantic multitude, bore it off coffinless to the burial.

After about two hours spent in wailing at the grave, they returned and renewed it at the house. First the men repeated, in a chanting style, a long service, each following an old man who read from one of their books. Then the women again united in the repetition of very brief exclamations set to a sort of mournful unison of sounds, which, to one who has never heard the like, cannot easily be described. Among the exclamations which I heard, are the following: "Oh son of my uncle! oh, my brother! oh, my friend! oh, son of my uncle! thou hast gone! return to us! far be evil from thee! oh, my father, my friend, my brother, my sorrow, return! We wait for thee, return oh son of my uncle! Oh my eyes, my two eyes, return. Thy wife is alone! she has put on mourning! she is dressed in blue! Oh my friend, there was joy. There is now mourning! Why hast thou gone! Oh son of my uncle, my friend, my two eyes!"

GENERAL LETTER FROM THE MISSIONARIES, BEYROOT, 7TH OCT., 1841.

Urgent Need of Larger Pecuniary Allowances.

HAVING learned the amount appropriated by the Committee for their mission for the ensuing year, and finding it far below what the extent of their operations, and the openings all around them call for, the brethren say that, to bring their expenditures within the limits prescribed, they must expend nothing on their mission seminary, nothing on the press, nothing on the three preparatory schools, take away \$200 from common schools, \$200 from what was devoted to female education, and \$225 from the salaries of native assistants, and retire from the station at Bethlehem. The missionaries then proceed—

We write with much anxiety, to ask, *Shall this be done?* We beg an answer to this question from home. Pray, throw not upon us the responsibility. We have already, since our embarrassments commenced, spent many, many days of consultation, and suffered from anxiety more than we can express, in turning over our estimates in every possible way, to find an escape from the pinching necessities that have so long tied our hands; but all to no purpose. Unless our means are increased, we cannot go forward, we cannot hold the ground we are on. Shall we go backward?—disband our seminary, shut up our press, scatter the children from our schools, send the little girls we have adopted back to their ignorant, superstitious, brutish mothers, and dismiss our native helpers? Pray tell us, *Shall this be done?*

We need hardly add, that our operations among the Druzes, proposed in our communications of June last, and not included in the above calculations, must also be stopped, unless an extra appropriation be made for them.

We know that this communication will give you pain, if you have not the means of returning a favorable answer. Think, then, what must be our feelings in view of the necessity that has obliged us to write it. But this necessity there was no evading. We have stood up against it as long as we can. Unless help comes we must now yield, and sit down with our hands tied, and our hopes blasted. We ask again, dear brethren, *Shall this be done?*

Of the openings, especially among the Druzes, to take advantage of which the additional grant

of money so importunately asked for above is wanted, the following brief statement from Mr. W. M. Thomson, dated 7th October, will give some information—

We have largely increased the number of our friends and personal acquaintances. We have commenced the education of some of the most promising lads in the Druze nation, and the parents are very anxious that we should continue it. We have established four new schools, and received numerous applications to open schools, which we have not the funds to undertake. Only two days ago four teachers applied for permission to commence schools, to only one of which we could give any encouragement. This morning I had a long visit from one of the emeers of the Ras-el-an family, who urged me to begin our seminary at B. Shamone this winter. Although a married man, he is extremely anxious to study, himself.

Let it not be forgotten that all these requests have been made and this eagerness has been manifested by an ignorant people threatened constantly with a destructive civil war, and that they have persevered through every discouragement. If I am not greatly mistaken, we have a great work yet to do for the Druzes.

Maharattas.

LETTER FROM MR. MUNGER, JALNA, 20TH SEPT. 1841.

Distribution of Books and Tracts— Schools and Pupils.

Of his labors in distributing books and tracts at an idol festival and on a tour among the heathen villages, Mr. Munger writes—

In October, 1840, I attended, as my custom is, the festival of Balaje at Dewalgaum, and acquired the enviable fame of being "The giver of Jesus Christ's books." We distributed only to those who could read, as follows—

	Copies.	Pages.
Portions of the Scriptures,	448	35,414
Tracts, 8vo.	380	19,548
Do. 12mo.	447	13,553
Total, Portions of Script. and tracts,	1,275	68,515

In November I began a tour, accompanied by Mrs. Munger, which carried us to Nagpoor, a distance of about 280 miles. I have a full journal of my la-

bors on this tour, but as yet have had no opportunity of forwarding it to you. I will here quote the concluding page of it—We have now arrived within ten miles of home, after an absence of sixty-three days. We feel that we are laden with the experiences of the goodness of the Lord our master and keeper. No evil has befallen us by the way. We have every where been treated with kindness. Jesus whom we serve has made even our enemies to be at peace with us. He has not only disposed the people among whom we have been sojourning to treat us kindly, but he has inclined them to hear the word of life spoken to them, and to take into their possession, for future perusal, the Scriptures which reveal this word of life, and tracts which expound it. On this tour I have distributed Scriptures and tracts, as follows—

Portions of the Scriptures, O. T.	Copies.	Pages.
	N. T.	
	115	11,109
	408	27,654
Total Scriptures,	523	38,763
Tracts, 8vo.	1,355	48,788
12mo.	1,400	40,539
16mo.	122	2,440
Total tracts,	2,877	91,767
Total of Scriptures and tracts,	3,400	130,530
Add those of October,	1,275	68,515
	4,675	199,045

May the Spirit of the Highest cause this precious seed to spring up and produce a harvest of praise and glory to Him who gave the word, by righteousness, and peace, and joy, in the hearts of those to whom the knowledge and the possession of it have come through our instrumentality. Unworthy though we are to be his co-workers in gathering in his elected ones, and in extending the reign of holiness, yet he makes it both our duty and privilege to be workers together with him in this noble employment. Poor though our service be, and feeble as is our best endeavor to win souls to Christ, yet he will cause all we attempt for his glory to be promotive of this end. With him we leave this work, and our prayer shall be, Lord glorify thyself by thine own truth, and by us, the publishers of it. Let the proclamation of thy word be unto thee a sweet savor of Christ in them that perish and in them who shall be saved, in the day of his coming to be glorified in his saints and to be admired in all them that believe.

Having mentioned that some of the books formerly distributed among the people of Jalna had been used for wrapping-paper, or otherwise intentionally destroyed, through the influence of the brahmins, Mr. Munger determined to distribute no more there, except to persons who assured him that they would read and preserve them. He then adds—

Street preaching, as might be expected, is becoming less popular. It is now more difficult to find people, who will listen to the messages of a Savior's love. The people even seem to avoid me, as one from whom they can expect little but admonition for sin, and exhortation to look away from themselves to Christ for spiritual cleansing. The idea of an unmerited salvation is a great offence to these deluded fellow mortals. Sin has blinded their eyes and hardened their hearts.

I have two schools. More are required, but the want of suitable teachers prevents me from doing good to the extent I desire, in this department of labor. The children of these schools are making very commendable progress in their studies, and give me much satisfaction in their readiness to gratify all my wishes in respect to christian lessons. One of the teachers seems at times to be not far from the kingdom of God. He is the individual who, at the time of his leaving me last year, said "Pray for me." He seems fully convinced that Christianity is from God, and Hindooism from man, through the agency of Satan.

Mrs. Munger has under her care five girls, who have been with us for more than three years. They are entirely removed from the influence of their friends, and are dependent upon us for their support. The history of these children, as the representatives of thousands in this country, would awaken much sympathy in the minds of Christians; but this I cannot now give. One of these is a foundling, and has been with us from her infancy. We sometimes hope that one of them may be even now a lamb of the fold of the Good Shepherd. That she is a new creature in many respects, we feel assured; and if it be that she is really a new creature in Christ, then is she emphatically a brand plucked out of the burning. Mrs. Munger has also three boys whom she instructs.

Sabbath Congregation—More extended Labors demanded.

Our Sabbath congregation is composed of the children and teachers of the

schools. There are usually from seventy-five to one hundred present at our Sabbath morning exercises. The reading and exposition of God's word forms the chief part of these exercises, and we hope that impressions will be made upon their minds which will result in spiritual good to some of these young immortals. But we need more faith, more love, more of all the fruits of the Spirit. While we are endeavoring to sow the good seed upon soil often altogether unpromising, the enemy, with ten fold more hands than the fabled Briareus, is sowing tares. There are here no praying parents to second our efforts to bless their children, and to cherish the good seed which may chance to fall into any hearts. No one of these children ever heard his father or his mother pray that God would create in him a clean heart and renew a right spirit within him. On the contrary, they are taught, if taught at all, that the soul is pure, altogether undefiled; that the body only is defiled, and its uncleanness may be washed away by their daily ablutions. They are taught that the four grand objects of human pursuit are, first, moral merit, resulting from obedience to the Shasters: second, the pleasures conferred by fame, power, and riches: third, the pleasures of sense: fourth, deliverance of the soul from the body and exemption from farther transmigration. All they see and hear is adapted to impress these lessons upon their minds. How then can they be made to receive the truth as it is in Jesus? All our hope of this must be in God. And the conversion of a child thus taught, by precept and example, from the error of his ways, is no less a miracle than the raising of the dead to life. But many such miracles have been wrought in India. What we specially need is to feel that the excellency of the power is of God, and not of us.

Remarking on the importance of continuing and increasing the amount of missionary labor performed in Jalna and the vicinity, on the openings there are, and the interest taken in this work by some christian families in those parts, Mr. Munger writes—

There is at Nagpoor a godly family, who are anxiously desiring that a missionary may be located there. They have funds, which have been collected with a view to this object, more than sufficient for the expenses of education. The Lord hear their prayer and send them a faithful man for this good work. This gentleman, about one year ago,

sent to me 150 rupees with which he desired me to procure him Scriptures and tracts for distribution in that place and vicinity. I of course supplied him, and since then I have sent him two bullock loads, at the expense of the American Bible and Tract Societies. We are glad to find helpers in the distribution of Scriptures and tracts. A gentleman at Jabbalpoor, 120 miles northeast of Nagpoor, is getting out from Germany some young men for the purpose of commencing labor, after the manner of the Moravians, in behalf of the tribe inhabiting the Hills in that vicinity. He is about commencing such a station near the source of the Narbudda river. This kind of missionary labor is gaining some repute in this country. There is a company of Germans, eighteen or twenty in number, under the direction of a Mr. Start, by whom they are mainly supported, laboring at Hajee-poor, near Patna, and vicinity. Of course, a large proportion of these are artisans. These are tokens of good for India.

Sioux.

LETTER FROM MR. S. W. POND, ST. PETER'S, 22d SEPT. 1841.

ON account of the unsettled condition of the Sioux bands residing near the Mississippi river, and it being doubtful what part of their country they would permanently occupy, the Messrs. Pond, who have directed their labors principally to those bands, have hitherto had much less free and uninterrupted access to the Indians than they could have desired. Of the prospect of their soon being more permanently located Mr. S. W. Pond writes—

I hoped, when I wrote to you last, that we should have been settled down somewhere among the Indians before this time, but we are still where we were last spring. At that time it was thought best for us to build near our band on the St. Peter's, and we determined to do so. After some delay we commenced making preparation to build; but before we began to put up our house, the Sioux sold all their land. You have probably heard of the treaty which has been made with the Sioux lately, and that it is the intention of the government to remove the remnant of several tribes of Indians, now residing east of the Mississippi, into this part of the country. If this treaty is ratified and carried into effect, it will make a great change in the condition of the Sioux; but whether for the better or

worse it is hard to tell. No Sioux are to be located this side of the Little Rapids, a place on the river St. Peter's, about thirty miles from its mouth. Of course the Sioux on the Mississippi and near the mouth of the St. Peter's are to remove. They will probably be located between the Little Rapids and Travers des Sioux. They are to remain where they are one year longer.

The cession of land in the treaty above referred to embraces all the land on the St. Peter's and its branches from twenty or thirty miles west of the Mississippi to Lake Travers, embracing 10,000,000 or 12,000,000 acres. In this ceded territory, however, the Sioux are to occupy, if they choose, five reservations on the St. Peter's, the one including the station at Lac qui Parle, embraces 100,000 acres. Of this territory, that part north of the parallel of 43° is said to be intended by the government of the United States for a reservation to which the remnants of the more northern bands east of the Mississippi river may hereafter be removed. Large sums of money, goods, agricultural implements, stock, farmers, mills, schools, teachers, traders, etc., are to be given to the Indians in compensation for the lands ceded.

There is a prospect now of the Sioux being permanently located in the course of a year or two, and we hope that we shall find the right place at last.

The war between the Sioux and Ojibwas still continues. The Sioux have spent a great part of the past summer in searching for Ojibwas, but not many have been killed on either side. It is thought that if the late treaty is ratified, the war will be stopped. If military posts are established at the places where the commissioners who made the late treaty with the Sioux said they would be, it will be easy for government to prevent the Sioux from fighting. We are anxious to see an end of the hostilities between these two tribes, for nothing seems to exert so bad an influence on the minds of Indians as war.

Next to war, drunkenness is the greatest evil which we have to contend with. The Indians have been more intemperate during the last summer, than ever before; and the evil has spread through the whole country. During the two weeks which I spent at Lac qui Parle last summer, the Lac qui Parle and Lac Travers Indians brought home eight kegs of whiskey, for which they had exchanged as many horses at St. Peter's. As the Indians up the St. Peter's have not the means of paying white

men for whiskey themselves, they are continually urging those in this neighborhood to procure it for them. This not only causes them to drink more than they otherwise would, but also to waste a great deal of their time and property in procuring ardent spirits. A part of our band do not drink as much as others in the neighborhood, but almost all the men are what would be called drunkards in New England. We have no opportunities of instructing the Indians, except by conversation with them. We are anxious to be more directly and exclusively engaged in making the gospel known to them, and hope that the time is coming when we shall be thus employed. In the mean time we try to do what our hands find to do, by teaching them as we have opportunity and striving to become thoroughly acquainted and familiar with their language.

Ojibwas.

LETTER FROM MR. BOUTWELL, POKEGUMA, 28TH SEPT., 1841.

Attack of the Sioux on Pokeguma.

AT page 501 of the last volume a letter was inserted from Mr. Ayer, giving a brief account of an attack made on the Indians residing at Pokeguma by a war party of Sioux, and the consequent dispersion of all the Indian families settled there. Mr. Boutwell gives additional particulars below. Some of the dispersed families he met in their place of retreat.

Here on the upper Lake St. Croix several families come to pass the summer. They came forward and showed me the wounds they had received in the battle. The circumstances were briefly these:—While our people were all quiet at home and busily engaged in planting and building, one hundred and eleven Sioux came upon them, and one would have naturally supposed that they would have cut off the whole settlement. But no, the Lord wrought for the Ojibwas a most signal deliverance. Not one of our praying Indians or a member of their families was cut off. The Sioux had divided their number into tens, and secretly posted them so as to strike upon the different parts of the village at the moment a preconcerted signal should be given. The Lord frustrated their counsel, and prevented a general slaughter. Three Ojibwa young men had embarked in a canoe to cross over the lake just opposite our house, taking with them

two young girls to bring the canoe back. At the point where they landed lay a party of Sioux in ambush. Though the signal had not been given, yet the Sioux could not resist the temptation and the whole party fired into the canoe. The three young men jumped into the water, and gained the shore and escaped with only one wounded in the thumb. The little girls waded into the lake and were pursued by the Sioux and dispatched with spears and war-clubs. Their screams were distinctly heard by their parents, and their dying agonies in the hands of their enemies were all witnessed and within half a mile of the mission door. This gave the alarm to the whole village. The women and children betook themselves to their canoes and fled for a small island in the lake. The attack soon began upon every part of the settlement. The men and boys who could bear arms, about fifteen in all, gathered themselves in three houses, and defended themselves as well as they were able. Only a few days previous to the attack, Mr. Ayer sent Mr. Coe to assist the Indians in fortifying one of the houses. Here they did some execution, and damped the courage of their enemies. The fathers of the two little girls who were killed, after seeing their children murdered before their eyes, embarked in a canoe and came over from the island and killed one Sioux. They were so hard pushed they were obliged to return to their canoe. One of them plunged into the water, and swam with one hand and towed his friend in the canoe with the other, while the Sioux were on the shore with their rifles taking aim at his head. This man literally swam, and towed away his friend in a bark canoe, dodging the balls of his enemies falling on every side. This is no fiction, but a fact witnessed by Mr. Ely and others, who stood and saw the whole affair. The result of the whole matter was, the Sioux lost two warriors, and killed two little girls, besides having some six or eight wounded in all. After the engagement subsided, Messrs. Ely and Coe went for the bodies of the two children. They found the heads severed and a tomahawk sticking in each, one of which Mr. E. has and designs to send you, still besmeared with the blood of one of his scholars. The third day after the Sioux retreated, the Ojibwas followed their trail and found the bodies of the two men. They scalped them, cut off their heads, and brought home the flesh and a part of the limbs of one. The flesh they boiled and made a feast of it.

Not many days after this affair, they fled and hardly an Indian has been seen at Pokeguma since. After my arrival in June a party of six men from Mille Lac came and gave us a formal invitation to remove there with our people. In July I went to visit our people on the Upper St. Croix and at La Pointe, whither they had fled. I informed them of the visit of the Mille Lac Indians, and that the Sioux are determined to prosecute the war. They were unanimous in saying we will return to Pokeguma, and you must not leave us. A few days since I received a letter from one of the Mille Lac men now at La Pointe, saying that he is coming to see us again, and that there will be 300 Indians this winter at Mille Lac, and one of us must go and open a school there.

Our families have all been visited with sickness. Yes, the Lord has come into the midst of us and two of our number have gone into their eternal state of being. Our dear little babe that you and others saw in the Indian cradle was attacked on the 26th of August with dysentery, and died on the 6th of September. But God is our helper and refuge in trouble. We have all been more or less ill with the same disease which has been very prevalent here. Mr. Ely's little girl of three and a half years was attacked 27th August and died on the 2d of September.

It is still a matter of doubt with us whether our Indians will venture back to winter by us, though they talk so strongly and are so unwilling to let us go to Mille Lac. The Lord I trust will direct. To him we constantly look and on him we will wait.

Abenakis.

LETTERS FROM MR. OSUNKHIRHINE,
ST. FRANCIS, 1ST NOV., 1841.

Of the gradual progress which he is making in the work of instructing and improving his own people, and of the vexations and hindrances thrown in his way by the papal portion of his tribe, Mr. Osunkherhine writes—

The state of things about the mission is encouraging, though we get along very slowly. We do not gain any new hearers from the catholic Indians, but our own young people are becoming better acquainted with the truth, and some of them serious. Two of them gave themselves up to Christ by profession, and were received into the church

at our last communion day, on the first Sabbath of last month. There are now thirty-three members in all of the Indians. The opposition from the catholics is not so great as it has been, just because they see not at present what more they can do to us; but they are always ready to do what they can, if they only find a way. Last summer they did all they could to trouble me about my land. They attempted to take it away from me by their own councils; and when they could do nothing, they tried the law; and when they failed in that, they went to work another way to trouble me, to put me to a great expense, attempting to oblige me to make a great ditch through the whole length of my land, large enough to receive and carry off all the waters of their land which is above mine, wide and long, swampy ground. But the court of magistrates decided that because my land is only one twelfth part of the whole low land to be drained, only one twelfth part of the ditch should be dug by me.

My people are more inclined to take up land and be farmers, but the chiefs are doing every thing to prevent us to clear land. They hold councils and draw up acts to the end that no one shall take and clear land without their permission, and those who shall be allowed to clear shall not have more than two acres. They say the land must be reserved for future generations. They hinder greatly many who would be glad to work, but they cannot stop those who are not easily moved by their threats, because we know that they cannot stop us from taking and clearing land, because they cannot undo the custom and written agreement that was made before these present chiefs were in existence, that every one of the tribe has a right to take any piece of land in the woods belonging to the tribe and clear, and as much as he shall have cleared shall be his. The chiefs alone cannot change custom and agreement. They and the whole tribe must do it together. But that is not the intention of the tribe at present, and I think will never be. People would rather divide into equal shares than to make such limits.

I am sorry to say our school is very small at present. We have just now only six scholars. There is too much going and coming among my people with their families. Our teacher is going home for a few weeks for her health, and during her absence one church member, an educated Indian, will keep up the school, who will also employ his

time in translating part of the Testament. We have now the gospel of Mark translated by another Indian of our tribe, and we are now correcting it for the press, which will be printed at Montreal by the Bible Society. The meeting-house of ours is nearly finished. It would have been finished long ago had the workmen who have promised to undertake it been faithful to their promises. But it is far otherwise.

I lost another child last July, a boy six months old. I have only one left with me. Three brothers are gone to the other world. They are now with Jesus, I hope, and hope I shall see them by and by, when I shall finish my work here below. My last child's sickness and death cost me nothing, because I had Indian doctors of my own people, who did all they could to save the child, but God was willing to take him.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

Return of the Malagassy Refugees.

At a meeting in London, held on the 5th of October last, occasioned by the anticipated departure for the Mauritius of the Rev. Mrs. Johns with the native Christians from Madagascar, who, to avoid martyrdom, had taken refuge in Mauritius, and thence came to England, where they have spent some years. The number was originally six, one of whom had died and another had previously returned.

Rev. J. J. Freeman, one of the secretaries of the society, addressing the meeting, made the following statements.

As you have already heard, the way to Madagascar is not yet open. We have had comparatively recent intelligence from that country, and we find that ordeals, infanticide, wholesale murders, and all the abominations of their cruelly despotic system not only continue, but have been fearfully multiplied among the people. Were the refugees to return to that part of the country which is under the government of the queen, and to place themselves within her reach, it would be death to them in some of its most appalling forms. The punishment for having left the country without the permission of the queen, is that of being burned alive. A fire is kindled on the ground, the parties adjudged to die are tied hand and feet, and fuel is then heaped upon them until they are consumed. That was the fate not long ago of nearly one hundred men. In consequence of the cruelties practised, large numbers had been tempted to desert the army; about one thousand were apprehended at different times, one hundred of whom were selected and put to death in the way I have stated. We hope that our friends before us will meet with an extensive sphere of usefulness in the Mauritius, which is within two or three days' sail of Madagascar, and from whence they may proceed thither, should there, in the providence of God, be a favorable opportunity for it. Our hope and expectation is, that we shall be able to establish a Madagascar mission in the Mauritius, under the broad shield of English protection. There are two classes among whom our friends will find a

door open for labor in the Mauritius. There are not less than 20,000 immediate descendants of the natives of Madagascar now living in the Mauritius, for the most part as free laborers. They or their parents, thirty or forty years ago, were introduced as slaves and continued as such till the period of emancipation, when, with the rest of the slaves, amounting to 80,000, they of course obtained their freedom. They are still regarded as natives of Madagascar, speak the language of that island, and are familiar with its customs. The other class consists of about 700 or 800 persons who have lately come there as emigrants from the coasts of Madagascar. The planters in the Mauritius were anxious to obtain additional laborers; for a time our government prohibited their importation, but prior to the embargo, these 700 or 800 had been procured. The prohibition has since been removed; numerous vessels have gone to the coast of Madagascar for the purpose of conveying emigrants, and although the queen has not given her consent to their transit, vast numbers are willing to avail themselves of the opportunity of settling as free laborers in the Mauritius; and it is expected that some thousands will become located there in that capacity. This large body of Malagassy, beyond the power and threats and cruelty of the queen, will come under the christian instruction of our friends here, and those who are already in the Mauritius. Our friends are going forth as native teachers, not ordained missionaries. They will leave England under the care of Mrs. Johns, who is going to rejoin her husband who has lately arrived in the Mauritius.

Various questions were proposed to the four Malagassies, relating to their christian knowledge and experience, which led them to speak at length on these topics much to the gratification of the audience.

Although they will not be able to join their own people in Madagascar, nor to re-establish the mission there, yet the number of Malagassies in the Mauritius is large, and on them a christian influence may be exerted.

From late accounts it appears that the hostility of the rulers of Madagascar to Christianity and those who embrace it is not at all abated. During the summer of 1840 nine more of the native Christians were arrested, and after boldly confessing Christ, they suffered martyrdom, being set upon and speared to death.

LONDON SOCIETY'S MISSION AT THE SAMOA ISLANDS.

Great Awakening among the People.

THE Rev. T. Slatyer, under date of January 15th, 1841, gives the following account of the out-pouring of the Holy Spirit on the people among whom he labors. The first passage which he quotes from his journal is dated June 5th, 1840.

An astonishing awakening took place this evening. The assembly not less than a thousand. The chapel was filled with crying. Concern and feeling pervaded the congregation. Many were carried out in an agony of feeling.

7. This has been a memorable day. The text from which brother M. preached seemed just adapted to meet the state of feeling: "And therefore will the Lord wait, that he may be gracious." In the afternoon, at the examination, a most powerful and general awakening again took place. It would be difficult, if not impossible to describe the scene. In all directions men were carrying out the women, many of them in apparent convulsions. The Lord's supper was a most melting season.

8. The whole of this morning was occupied by brother M. and myself in conversation with inquirers. In the afternoon, as circumstances seemed loudly to call for it, we held a public meeting, the whole town seeming to heave with religious feeling. Again there were the most marked signs of the presence of the Holy Spirit, in his awakening and subduing influences—prayers and addresses were the order of the meeting. The chapel was thinned by the numbers obliged to be taken out. One old man, a principal chief in this place, and standing on the borders of the grave, was taken out quite overcome. Brother M., unable to proceed, his voice being drowned by the sobbing and weeping of the congregation at several parts of the service. Oh what brokenness of heart did many seem to possess!

9 and 10. Held services on the evenings of both these days, the awakening continuing in all its power, praying and weeping being heard night and day in all directions.

17. Since the 10th I have been at Pagopago. Yesterday I returned to Leone and found the awakening unabated in its force. During my few days' stay at P., a powerful revival took place; the intelligence in reference to the work at Leone stirring them up afresh. Through Matthew Hunkin assisting me, I held conversation with twenty individuals recently awakened; among which the most interesting case was that of a very old blind woman. Surely nothing could give her that clear apprehension of the doctrines of the gospel, but the Holy Spirit. Still less could any thing but the cross of Christ have excited those tears which she shed, and that tenderness of feeling she manifested, for seventy years of heathenism and darkness have passed over her head.

28. Sabbath. This has been a deeply interesting day. The awakening seems to have had a fresh impulse. There was considerable feeling during the morning service, but in the afternoon there was a great breaking down. The text was a solemn one, Rev. xx: 15, and not long after the commencement, the preacher's voice was drowned amidst the cries and sobs of

the congregation. The Spirit still stays with us; and it is remarkable that native instrumentality has to-day been the means of such a blessing descending. Our deacon preached in the morning, and another efficient man in the afternoon. Congregation about one thousand.

Oct. 25. Through the mercy of God I have to record the commencement of my public preaching among the people of my charge this day; but such a day I never expected; one so deeply interesting. The sermon which I had written was from the words, "So thou, O son of man, I have set thee a watchman;" etc. We sang a hymn, the subject of which was the blessedness of this people in having the gospel sent to them; after prayer and another hymn, I stood up, while there sat before me anxiously waiting for the word of life a thousand souls. It was a most deeply affecting sight to me, especially as I looked round and thought of the solemn relation I was just about to recognize among them, as the watchman of their precious souls. The profoundest solemnity pervaded the dense congregation as I read the text, after which I proceeded, as introductory, to make a few remarks on the occasion of my first standing up in that pulpit to preach to them the everlasting gospel, and thanked God that, as he had brought me among them, so now he had enabled me thus fully to begin his work. I called upon them to unite with me in this thanksgiving, and in solemn prayer to God, that he would graciously bless the beginning of my labors for the salvation of their souls; but ere this, considerable feeling had begun to manifest itself in sobs, and no sooner had the first sentences of prayer escaped my lips than my voice was entirely drowned by the simultaneous weeping of the whole congregation. Not being able to proceed with prayer, I looked around on the congregation, and to me it was the most affecting sight I ever witnessed—every head was down and all were weeping—the feelings of some were so strong that they were obliged to be taken out. About twenty minutes passed away before I could proceed with my sermon, to which there was paid the most solemn attention. In the afternoon we held the examination, when it appeared they had remembered every important item of the sermon. The deacon informed me in the evening, that chiefs who had looked savage before, had that day been broken down. Such an encouraging commencement of my labors I had never anticipated. To the Lord be all the praise!

Nov. 4. This has been our day for public thanksgiving, humiliation, and prayer. Last night the church met again for prayer, and now must we not say, that the Lord hath more than answered our prayers? We met first in the early morn at seven o'clock—the congregation upwards of a thousand. This was for thanksgiving and humiliation, and was a very interesting, and solemn, and promising season. We met again at eleven o'clock, when I preached from Psalm cxviii: 25; after the sermon, during which some seemed to feel, but many, I feared, were hardened, I called on the deacon to pray, being exhausted myself; his prayer was most deeply earnest; with weeping and supplication did he crave prosperity for us, and confess the greatness of our sins before God. The Lord seemed to come down among us. After prayer I again addressed the people, and besought them not to turn away the mercy of God this day; the Lord, I trust, enabled me to speak and to show them that he was waiting to

be gracious to them. The whole congregation was a scene of weeping, and we felt, I think, as if God were in that place. I concluded the service at length with a short prayer, after having been together about two hours; all the praise and glory be to the grace of God, if any sinners have been broken to-day. In the afternoon we met again, and had another solemn and affecting meeting; the congregation was broken down, and many seemed to be cut to the heart. May this day be long remembered by Tutuila. The same meetings have been held at the other station.

The Rev. Mr. Hardie, laboring at another station, writing on the 29th January, says—

Since my last communication we have experienced many tokens of the Divine favor, and which, blessed be God, were never more manifest than now. During the last nine months 124 fresh members have been added to our church, making a total of 211 members. The number of candidates continues to increase. At present they amount to 200. Attendance on the preaching of the gospel is also very promising, and the attention is generally very marked. While these pleasing instances of the Divine favor call for gratitude on the part of the society, they afford encouraging evidence that its labors have not been in vain, and supply an answer to the many prayers which have been presented on behalf of this mission. Oh may these prayers be continued and become more fervent and effectual! that the present measure of success may be but as the droppings before a copious shower of divine influence on all these islands.

We shall be very sorry, however, if our friends in England are led from the above statements to suppose that the conflict is terminated. We wish the state of things here to be fairly, faithfully, and fully reported, that our christian friends may be directed aright in their prayers for us at the throne of grace. A vigorous onset has been made, several advantageous positions have been secured, many fair trophies have been won from the enemy, and the hope of a decided and glorious victory urges on the fight, but these very advantages which we have gained have awakened the slumbering energy of our foes, and provoked them to a desperate and deadly struggle to secure their falling empire. The holiness of the gospel, interfering with their heathen and unholy customs, excites the hatred and opposition of their ignorant and wicked minds. They cannot bear to have their sins forbidden, nor to see their ranks continually deserted. Every effort is made by them which either threatening, force, or cunning can devise, to prevent the people from embracing the gospel, and to ensnare and draw back those who have embraced it. Many of the converts know experimentally the meaning of the words of our Savior, "If they have persecuted me they will also persecute you." "If they have called the master of the house Beelzebub, how much more they of his household."

Rev. Mr. Mills, connected with the same mission, writes from Upolu, 10th February, 1841—

At no former period has there been more need for the church to put forth her strongest efforts, not only to strengthen missions of long standing, but also to occupy at once fields but newly en-

tered on. If we are not diligent in the Lord's work, assuredly the votaries of error, and the servants of antichrist will take advantage of our indolence, and thus the church in future ages will have to mourn that the present has lost so much by its apathy and carelessness. The doctrines of the church of Rome are too well suited to the evil propensities of men to remain long without their adherents. If, after our best efforts, they do gain a footing on the islands, let us never have to reflect, that it was owing to our negligence that the poor natives accepted of error, instead of the truth as it is in Jesus.

We continue to enjoy much pleasure in our little church, which consists at present of about thirty members. We hope to have an addition soon, out of a class of candidates for church membership. O for more wisdom from above to choose those only whose names are written in heaven.

WESLEYAN MISSION IN CEYLON.

In the last number of the Herald, page 21, some statements respecting this mission were given in connection with a letter from Mr. Poor of the Madura mission, who recently visited Batticaloa, the seat of the mission to which the extracts below relate. The Rev. Mr. Stott writes, 9th September, 1840—

I have lately returned from a missionary tour through Bintenne, a district in the interior, from Batticaloa. I send you a journal of my travels which I have no doubt will interest you.

The governor intended to accompany me, but his health would not permit. He, however, requested Mr. Atherton, the district judge and assistant-agent of Batticaloa, to go with me. He did so, and we were much interested. His excellency now proposes to give on a lease to each Veddah who is willing to settle and cultivate, three acres of land; to assist him in building a house, give him seed-grain for the first year, and provide him with hoes, axes, etc.; and, when thirty children can be found to learn, to establish a free-school. If these poor outcasts of men were settled in one place, I have no doubt that they would soon embrace Christianity. They appear simple and docile, have no false religion, and listen with great attention to spiritual things.

In his journal, 5th August, Mr. Stott writes—

In the morning we started for Kittool, a distance of six miles. We crossed the beds of two rivers. The name of the second is Mundaniaru. It is evidently a very large stream in the wet season. At Kittool we saw six families of Veddahs. I conversed with them at some length, and found them extremely ignorant. They have no knowledge of God; nay, they have never heard of such a being. They have some idea of evil spirits, or devils, and suppose that these afflict them. They therefore make devil-dances for afflicted persons, except in cases of cholera. Upon those occasions they procure from the moormen cocoa-nuts, rice, fruit, etc., which they offer as a sacrifice to these devils. Having placed this sacrifice on a kind of frame, they dance round it, until, as they suppose, they become possessed with the devil, and are able to give answers, as from him, respecting the removal of the affliction, etc. They also use

charms, made by tying eight small knots, and loosing one every day; and during the eight days take no liquid. They have no doctors among them and use no medicine. When any of their number dies they bury him and leave the place.

A man only marries one wife at a time, from whom he seldom separates. The marriage is contracted by the parents, when the children are infants; and they are both taken by the parents of one, and brought up together. When they are capable of taking care of themselves, the parents of the girl give them a bow, three arrows, and an axe, and a tract of jungle-land, with a mountain to live on, and send them away. They never interfere with each other's jungle. They eat deer, elks, pigs, monkeys, lizards, and various other animals; but their principal food consists of honey, yams dug up in the jungle, wild mangoes, and other fruits. We saw them roast a monkey and eat it. I hear that they eat the bones also. They do not shave, but cut their beards with their arrows. They wear scarcely any covering and have no houses. In the dry weather they range in the jungle, and often sleep under the trees; and in the wet season they creep into the caves, or under overhanging rocks in the mountain. As they are never far from home, their wives and children go along with them when they hunt. Their women are generally able to travel immediately after confinement. Those with whom I spoke had no knowledge of hours, no names for days, and knew nothing of weeks, months, years, etc. There were six men, but none of them could tell me their number. If they are told to do any thing in six or seven days' time, as many knots must be made on something, one of which they loose each day; and when the last is loosed they do the thing.

I talked to them about their souls, and I trust that some light was communicated to their dark minds. I afterwards gave to each of the women a portion of cloth. In the evening we ascended Kittool mountain, and had a fine view of the surrounding country.

7. I had long conversations with the people in the evening. All were attentive and seemed very much interested. One man, a tom-tom beater, came to take his leave, to go to his own village; and with great earnestness and sincerity said, "I am an old man and cannot expect to live long: what must I do to be saved? I shall, most likely, never see you again, and I want to know what I must do to get to heaven." I explained as simply as possible the character of the true God, and the plan of salvation through Christ.

10. In the morning I left for Umany, twelve and a half miles. We passed by several mountains. In one of them, called Kadupari Mali, we met with seven families of Veddahs, and saw their dwellings in the mountains, which are nothing more than the overhanging rocks. They sit and lie on the ground; their beds are a few leaves; they eat with their fingers, with leaves for their dishes; they have nothing more than their neighbors, the beasts, except a small piece of cloth, and that is a very small piece indeed.

13. In the morning I reached home in health and safety.

My principal object in this journey was, for once at least, to preach Christ to the Veddahs, and to see if schools could be established among them, and if means could be adopted for at least occasionally preaching the gospel to them.

As they are now situated little can be done for them. In the estimation of some persons, it would not be worth the while for a missionary to take a ten days' journey of more than a hundred miles, for the sake of preaching to a hundred or a hundred and fifty people, scattered in the jungle, when he might, during the same time, find ten thousand people within a few miles of his own house; yet it is a pity that these woodmen should be left without a knowledge of Christ, and especially when they are so willing to be taught the plan of salvation through him, and, apparently, to embrace the gospel.

On the 7th of January, 1841, Mr. Stott writes that he had baptized twenty-six persons since September, twenty-two of whom were converts from heathenism. And again on the 8th of April, 1841, he writes—

I am thankful to say, that the Lord is still mercifully "working with us," and bringing heathens to a knowledge of the truth as it is in Jesus.

Since the date of my last letter I have baptized ninety-two persons, all heathens, except three or four. Sixty-four of these are men and boys from Bintenne, (Veddahs,) the place I visited last year. Most of these have wives and children, who also wish to embrace and profess Christianity. I intend to go in a few weeks to baptize them.

Several other parties of these wild men are inquiring about Christianity, so that I hope in a few months we shall have several hundreds of baptisms among them. Indeed, according to present appearances, all the Veddahs and Singalese of this district will embrace the religion of Christ.

The work among the Tamul people also is in a very prosperous state. The Roman catholics are likewise in a state of agitation. Even the Mohammedans are aroused to discuss the subject of Christianity, and some of them seriously doubt whether Mohammed was a true prophet or not.

I have challenged their priests and also the catholic and heathen priests, to a public discussion of the merits of their respective religions; but none of them have come forward as yet. They do not like to bring their systems to the light. This shakes the confidence of the people, and disposes them to hear the gospel of Christ.

Our members are doing exceedingly well. Several who nine months ago were in heathen darkness can now testify of the pardoning love of God, and are going about from village to village, and from house to house, warning sinners to flee from the wrath to come. This they do of their own accord. And their humility and zeal are worthy of Christianity in its purest form. This gives me great confidence, that the time is not far distant when the whole of this people shall be brought to God.

CHURCH MISSION IN SOUTHERN INDIA

In the number of this work for December last, page 504, some brief account was given of the state of the mission of the Church Missionary Society in parts of Southern India. From the Missionary Register further extracts are taken and inserted below.

Tinnevely and Palamcottah.—The bishop of Madras has recently visited this part of his diocese, and from the reports made on that occasion these facts are gathered.

At Dohnavoor 160 persons were confirmed. Six others at a neighboring village. At Palamcottah and some districts around 565 were confirmed. Of Palamcottah district the report states—

The accounts shew an increase of 358 persons under christian instruction, independently of the Dohnavoor district. This is partly to be accounted for by the accession of the people delivered over to our charge by the Rev. J. J. Muller, and partly by the accession from heathenism of one or two new villages. In one of these villages, the people, at least some of them, were, many years ago, for a short time under instruction; but yielding to strong temptations from the heathen, who made them great promises, they went back. They have been received again with much caution. The admission of 108 persons to baptism, of whom 39 were adults; the administration of the Lord's-supper to communicants in six different villages; and the preparation of nearly 400 candidates for confirmation, although only 284 came in to receive the rite, as it was the busy season in some of the villages; shew that our labors, by God's blessing, have not been altogether without effect.

The number of tracts printed by our Tract Society during 1840 was 650,000: three of these were new tracts, and three were consecutive numbers of a small publication for children, something like the English "Children's Friend." The income of the Palamcottah branch for the year was 412 rupees.

Of the character of the converts under his care Mr. Pettitt writes—

I administered the holy communion to thirty-nine persons, including the catechists and their wives: their conduct was very devotional, and I cannot but hope that many drew near in faith, and went away with consolation and strength. I was greatly delighted to find, in the course of the examination, that they had been very careful, since they last communicated, to avoid quarrelling, and those little village brawls to which the natives, and the women especially, are so prone. What a consolation, also, it is, to reflect, that of these thirty-nine persons not one of them is living in the commission of any open sin, but that all walk more or less consistently with the gospel of Christ!

Northern District.—The Rev. P. P. Schaffter writes, 31st December, 1840—

The number of congregations under my care is fifty-one. They are dispersed in eighty-four towns and villages, over a tract of country which forms the northern part of the Tinnevely province, extending more than seventy miles from north to south, and more than fifty from east to west. Many congregations give me a great deal of pleasure, by their general good behavior and steady attendance upon the means of grace. In several there are a good number of precious souls, who testify, by their abandoning every kind of idolatry and other works of the devil; by their love to the good word of

God; by their cheerfully suffering for Christ, rather than deny him, that they are his true disciples, though inwardly and outwardly laboring under great disadvantages. But in all the congregations, also, there is a number of people who shew a great indifference to the salvation of their souls: while they try, for some reason or other, to keep to Christianity, and have given up the outward forms of heathenism, still, in other respects, they shew no disposition to abandon the corrupt customs and practices of the world. Though they call themselves Christians, and learn the word of God along with the rest, yet it does not appear to have any sanctifying effect on their minds and conduct; so that we may still fairly call them people of the world.

Forty-one souls have been received into the christian church during the last six months; viz. fourteen men, seven women, and twenty children. There has been an increase of eight villages, containing 196 souls, in the number of those under christian instruction, and 108 have been baptized—a considerable number, when we consider that the northern parts of the Tinnevely district have always proved, comparatively, a spiritually hard and barren soil. Several families having joined us from Roman catholicism, increases the number of the baptized.

The catechists have, on the whole, given me satisfaction. I rejoice to be able to say of some of them, that, with all their failings, they are faithful and worthy servants of the Lord Jesus: not only do they maintain a truly christian character, but they spare no trouble and labor to promote the spiritual welfare of the people intrusted to their care, and, to the best of their ability, to teach them the truth as it is in Jesus. Their exertions are not in vain: they produce here and there most lovely fruits.

The number of our regular schools is sixteen, four less than in June last: this deficiency is occasioned, not by a want of application for schools—had I the means, I could establish more than fifty in a short time—but by a want of means for keeping them up.

Survishapooram District.—At the end of October last, when the list of congregations was made up, the number of catechists was forty-five, including four inspecting catechists. A considerable accession from heathenism having taken place among the congregations during the last three months, three more assistant catechists have been appointed; so that the present number is forty-eight.

There are under christian instruction 1,118 families, or 3,902 souls: of these, 382 adults and 213 children, in all 625, have received baptism; and the remaining 3,377 are candidates for that rite. With respect to the state of the congregations, it is rather difficult to speak with assurance. It must be remembered, that though the people are called Christians, yet they are not all real ones. The greater number are not yet baptized; but they have all forsaken idolatry, and are under christian instruction. We have observed, in some, a fear of God, a hatred of sin, a desire to become fit for heaven, a reliance on the grace of Christ, and submission to the will of God, in trouble, sickness, and death. These good fruits, however, are not visible in all; nor, where they are visible, do they exist in an equal degree: there are instances of quarrelling, falsehood, frowardness, love of money, etc. However, we must not despise the day of small things.

I have 29 schools, including 13 catechists' schools. The number of children receiving christian instruction in them is 825; of whom 118 are girls. Of this number 309 are Christians, or children of members of our congregations, and 92 can read the word of God. The remaining 516 children are either heathens, Mohammedans, or Roman catholics. Of these 111 are in the reading-class, so that the number of children who can read is 203. They all receive a strictly religious education.

Maignanapooram District.—During the year 1840, the total accession from heathenism is ninety-eight families, containing 310 souls. This number, and the congregations which were transferred by the Rev. J. J. Muller, make the total of souls under my care 2,936. Of this number, 829 are baptized, and 145 have been admitted to the Lord's-supper.

The congregations, with few exceptions, have given me but little trouble, and many of them have greatly improved in christian knowledge. There is much more order and seriousness observable in the conduct of the majority, so that I have greater reason to thank God, rejoice, and take courage, than to despond on account of the failures of a few. Two congregations, which have always been considered unsatisfactory, chiefly because they were mixed in the same villages with heathen who were their near relatives, have been for some months in a disturbed state. The unhallowed influences of their heathen neighbors would forever have frustrated our efforts, had not some vigorous step been taken.

My schools remain steady, numbering 600 children. I have a vast number of applications on all sides for schools, and could at once double the number, were there eligible masters and funds to pay them. During the half-year, I have had several public examinations of my schools at different places in the district, and the result has proved highly satisfactory. On an average, about one third of the whole number instructed can read the Scriptures fluently, and repeat very comprehensive catechisms upon the doctrines and history of Christianity. What a blessing must these schools prove to the rising generation! Supposing each child to remain two years on an average, in a few years how large a number will have been brought to an acquaintance with the truth, as delivered in the holy Scriptures! Their hearts will be as the fallow ground, ready, by and by, to receive the seed of the word when preached to them. There will be a great deal of knowledge upon which we can work, and many evangelical principles inculcated, which, though lying dormant for a time, will be appealed to with immense advantage, in arguing with them upon the comparative merits of heathenism and Christianity.

Cottayam.—Rev. Henry Baker says,—The two congregations in the district are small, but his lordship confirmed from thirty to forty persons at each place.

Apostolic example and precept agree in shewing, that planting and watering are both our duty, if we look for increase from God. The best of our people are but children in religious attainments, and have not only need of line upon line, precept upon precept, to inform their minds, but also of the watchful eye of their pastor continually over them, to prevent their straying, and of his active exertions to seek them out, and to bring them back, when they have strayed.

In this district there are eleven schools, with an average attendance of 312 scholars.

Cochin.—Rev. H. Harley writes,—The average number of persons attending the means of grace every Lord's-day, in the English congregation, is about 250, and about 90 in the native. The average number of communicants is 75. The sacrament has been regularly administered on the first Lord's-day in each month. The bishop of Madras arrived here on November 20th, and remained ten days. Out of 72 candidates who applied for confirmation, I presented 55; 7 English, 7 Portuguese, and 41 natives.

The total number of boys attending the school amounts to 89; 43 protestants, 39 Roman catholics, 5 heathens, and 2 Jewish boys. The Jewish boys commenced attending on the first of November last, and are learning well.

RELATION OF THE CHURCH MISSIONARY SOCIETY TO THE ESTABLISHED CHURCH.

THE Church Missionary Society is supported by the evangelical portion of the English national church, and has been in existence about forty years. It has ever been strictly a voluntary association—using the word *voluntary* to distinguish it from those societies that depend for their existence directly upon ecclesiastical bodies, and are directly controlled by them. It is interesting to observe how, within the present year, the ecclesiastical relations of this society have been adjusted. It is offered the full and public sanction and support of the archbishop of Canterbury, primate of the Church of England, and of the bishop of London, and virtually of the archbishops and bishops of the church generally, if it will agree to refer all matters of an ecclesiastical nature to a council of bishops. In this there is no sacrifice of principle or of independence required, and none yielded. The society remains, as much as ever, a voluntary association, and expressly asserts and maintains its unimpaired right and duty to determine the condition of its own membership, to collect and administer its funds, and to appoint and direct its missionaries; and the state of opinion among its numerous patrons, appears to require this. Its receipts the past year were four hundred and thirty-nine thousand dollars.—This advance on the part of the authorities of the national church, appears to have been owing, in part at least, to the late popish developments in that church in the form of Puseyism, rendering union and co-operation in all those who were opposed to it, of the utmost importance to the general safety. Indeed, what better expedient could be adopted for throwing off that superincumbent mass of error, than by identifying with the church the great, spiritual, evangelical agencies and influences of the day?

There have been similar proceedings in relation to the London Society for Promoting Christianity among the Jews, which is also

episcopal. That society, in order to secure the sanction and patronage of the archbishops and bishops of the United Church of England and Ireland, adopted the following resolution on the 21st of August; viz.

"That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop, or any bishop of the United Church of England and Ireland, in foreign parts, and the committee of the society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Upon this the archbishop of Canterbury accepted the office of Patron to the Jews Society; which, however, gives him no direct control over the proceedings of the institution.

In view of the facts above stated concerning the Church Missionary Society, the Rev. Edward Bickersteth remarked as follows at the last anniversary of the society :

I look with peculiar joy, amidst all the difficulties through which we are passing, at the progress of real union in the Church of Christ; and, notwithstanding all the jarring disputes on every side, I cannot but entertain the hope that all who love the Lord Jesus Christ in sincerity are more and more uniting themselves together, and combining on the side of truth against error. I cannot but also feel, that this progress of union is not in the depreciation either of the fathers of the christian church in the early centuries—to whom we owe a great debt of gratitude; still less is it in the depreciation of the reformers of our church, the Jewels, Latimers, Cranmers, and Riddleys—to whom, under God, the church owes a still higher debt of gratitude; for to them God vouchsafed increased, greatly increased light and strength, to maintain and bear testimony to the great truths of the gospel of Jesus Christ. I cannot but perceive that every where throughout the world the churches of Christ are coming more and more to see that the Bible, and the Bible only, is the grand standard of divine truth; and we will not be turned aside by any respect for antiquity from that scriptural foundation which our church has laid in Zion.

In proof that not only in our own land is the desire for union spreading, I will read you an extract from a letter recently received from the bishop of Calcutta, shewing an entire correspondence of feeling with the noble chairman and the bishop of Winchester, as they have this day expressed themselves in your hearing:—'I have been, with peculiar earnestness,' says bishop Wilson, 'aiming at the union of our church societies and the clergy in the affectionate bonds of fraternal love—not sinking differences; but allowing them their full play—not amalgamating societies, but letting them work with their several committees, secretaries, etc.; taking advantage of the trials and persecutions which our church has had to suffer, to bind our societies and their members more closely to one another in spiritual affection, on broad, safe, holy, evangelical grounds.'

The Hon. and Rev. Baptist W. Noel also said—

However much I may be prepared to agree with the noble lord in the chair, respecting the high value of the patronage to which his lordship has referred, I rejoice to observe that his lordship, the committee in their report, and the right Rev. prelate who followed, have all agreed in stating, that it must be bought by no compromise of our principles. For forty years the blessing of God has rested on those principles, and we must not change them now. Although grateful for the offer of the superintendence in question, we must recollect that we are invited to enter into certain relations, not with any living individuals merely, but with a succession of official persons. It is to be an official relation, not a relation determined by the worth of individuals. This step must be taken with the utmost caution; because, once taking it, we cannot recede. Whatever honor we may wish to bestow on those to whom honor is due, the power must rest with his lordship and with the committee. Nothing must be done which might bear the effect of fettering our missionaries in preaching the gospel. The movements of this great society must be conducted by men who are themselves imbued with the spirit of the gospel: we must secure that no missionaries shall be sent but those who believe and love the truth; and then we need never fear the loss of his blessing, who has said, 'Go ye into all the world, and preach the gospel to every creature; and, lo! I am with you alway, even to the end of the world.'

MISSION OF THE AMERICAN PRESBYTERIAN BOARD IN NORTHERN INDIA.

THE Rev. Mr. Jamieson, writing from Sabathu, 9th December, 1840, gives, in the Foreign Missionary Chronicle, the following account of the Protected Hill States.

Boundaries—Number, Origin, and Habits of the People.

The section of country known by the name of The Protected Hill States may be described generally, as comprising the whole of that part of the Himalaya mountains, which is situated between Nepal on the east, and the river Sutlej on the west; and extending from the plains on the south to the borders of Thibet on the north. It is divided into numerous small districts, the principal of which are Busehar, Jubal, Kyuntal, and the rajaships of Balospur and Nahan, also a number of very small states belonging to ranas, (chiefs.) Some of these districts are entirely under British control. The remainder are subject to ranas, or petty rajahs, and only under the protection of the company, for which they pay an annual tribute.

The population of the Protected Hill States cannot be easily calculated. The scattered state of the villages, and the prejudice of the rajahs and chiefs against having their people numbered, render it a difficult task. Their proneness to exaggerate also makes the data afforded by the natives very uncertain. The population may, however, be estimated at about four or five hundred thousand.

The lower hills were doubtless peopled by emigrants from the plains, and that at a very early period. All traditions, however, respecting the mother country appear to be lost, and no records refer to it. The first settlers, like the dwellers on the Alps, were likely driven by

persecution or by oppression to the fortresses of the mountains, or they may have preferred a residence in their secure valleys, to the more exposed cities of the plains. The present inhabitants are very similar to their Hindoo brethren in religion, customs, and language. They are generally of a middle stature, well made, and robust. Their skin is smooth and of a lighter color than the people of the plains. Their countenances are mostly agreeable, open, and frank, uniting in their expression mildness and vivacity. Many of the young females might be called beautiful in any country, but when they arrive at years of maturity, they generally lose almost all traces of beauty. This is owing to their having to undergo the labors of the field as well as the drudgery of the house, spinning, weaving, etc. The people of the higher hills are evidently of Tartar extraction. They are short of stature and stout, with broad faces and high cheek bones. Their eyes are black and small, with long pointed corners, and oblique like a pig's. The expression of their countenances is generally disagreeable, and manifests much deceit; but this is not their character: their hair is long and black.

The dress of the inhabitants is one well adapted to the climate. That of the men consists of a kind of frock-coat made of coarse woolen cloth, just the color of the wool, often double, reaching to the knees; a pair of trousers in the shape of drawers, and a girdle of the same material tied over the waist of the coat. For the feet they have short boots soled with leather. The common head-dress is a ring of black cloth, with a flat top of the same. With the exception of the head-dress, that of the women is much the same as the men's, only of a lighter material usually. Many of them have no other covering for their heads, than their hair, which they wear very long behind, and ornament it with a variety of shells, and smooth, colored stones, from the size of a half dollar to that of a shilling piece. These they wear on a string, sometimes two feet long, and suspended from the crown of the head down the back. Many of the women who labor in the fields leave all parts of the body above the waist perfectly exposed. The children go naked to the age of six or eight years, or even longer. The more respectable men among them, wear shawls made of goat's hair, loosely thrown over their shoulders, and earrings of gold. Their wives and daughters dress much as the respectable females do in the plains.

Bread of wheat or Indian-corn flour, made into thin cakes, and eaten with ghee and vegetables, form the principal food of the hill people. It is only on particular occasions the poor indulge themselves with animal food. Brahmins and all castes eat the flesh of he-goats, white sheep, wild bogs, wild fowls, and fish. The art of cookery has made but little progress among this people. The usual way of preparing a goat or sheep is to roast it whole, over a large fire with the hair, skin, and all the appurtenances until it is eatable. Sometimes the raw meat is cut up fine and prepared with vegetables.

Character and Employments, Language, and Religion.

The people of the Hill States are much more industrious than those of the plains. This is probably owing to their invigorating climate, and their greater difficulty in obtaining a livelihood among their rocky and sterile hills. They

are also of a more cheerful and peaceable disposition, and more courageous—have fewer prejudices, and less craftiness. They are, however, under the influence of a dark and enslaving superstition, from the shackles of which they are never for a moment free. Their bewildered imagination peoples every dale, and cave, and grove with genii, and often leads them to suspect each other of secret intercourse with demons. Hence they have frequent recourse to charms, and spells, and enchantments.

Hospitality is practised to a considerable extent; but a reward is always acceptable from a stranger. Lying and theft are likewise less common than on the plains.

The habits of the people of the upper and lower hills differ as much as their personal appearance. The former resemble the Tibetans more in their customs than they do the people of Hindostan; while the latter scarcely differ from their Hindoo brethren. They all usually reside in villages of five houses to two or three hundred. These are regulated both as to size and number by the nature of the surrounding country. If there be much arable land, the villages are large and numerous; if not, they are small and scattered. The villages in the interior of the mountains are much neater than they are on the plains. Many of the houses are two stories high and quite spacious; they are generally built with dressed stones, interlaid with hewn timber to bind them together, instead of mortar. They are for the most part covered with slate, and surrounded by a high piazza. The under story is a stable with all its concomitants, and in the upper a few old filthy mats on a filthy floor, a few old earthen lamps in the interstices of a greased and smoked wall, an old family kukka or vessel for smoking, and a coeval bedstead, together with a few cooking utensils, constitute the whole household furniture. Almost every village has its temple or devasthan, attended by a number of saquires or brahmins, who live by the altar. These are built after the fashion of the dwelling-houses, but more costly, and always surmounted by a high steeple and flag. With the exceptions of a few priests and shop-keepers, the mass of the people are farmers. Men, women, and children of various castes and ages, may all be seen laboring together in the same field.

The language of the hill tribes under British protection is chiefly Hindoo, but very much corrupted, so much so that the Hindoos of the plains can scarcely understand it. Their spoken language abounds with gutturals and nasals, and is announced in a mincing and singing tone, which renders it difficult to be understood.

The dialects vary in different districts, as much, if not more, than those of the several parts of England or America.

The religion and literature of the Protected Hill States are essentially the same as those of Hindoos in other parts of Hindostan. The inhabitants of the outer ranges consider themselves even more orthodox than their brethren of the plains; but the tenets and practices of those in the interior have become contaminated with budhism. The commonly received shastras, such as the Bhagawat, Ramayan, etc., are the fountains of their religion.

Caste, however, has a much lighter hold on the minds of the people than it has on the plains.

Of a future state of rewards and punishments or of sins, and holiness, these people seem to have scarcely any conception.

They imagine the spirit, after the dissolution of the body, will depart far away to the summit of some high mountain, and there wander among lonely rocks and caves, until it obtain some new birth.

The idea of an immediate interposition of supernatural agents in human affairs possesses an unbounded dominion over their minds: yet, as they assimilate the nature of their presiding divinities to their own depraved practices and passions, this belief has no conservative influence on their conduct. All their prayers and worship at their temples, they say, are for temporal blessings; such as good crops, prosperity in business, children, health, etc. Their past sins, they say, can be pardoned only by bathing in the Ganges, at Hardwar, or other sacred places. The practice of daily ablutions, so strictly observed by the majority of Hindoos, and so necessary for personal cleanliness, is almost entirely neglected by the hill people. Their clothes and persons are, therefore, extremely filthy.

Agriculture and Implements of Husbandry.

The whole surface of the country is very broken and precipitous. Many of the higher hills consist of little else than large masses of rock, apparently thrown together in a confused state by some mighty convulsion of nature, and here and there thinly strowed over by a light gravelly soil, on which a coarse kind of grass in the rainy season is ever seen. A few on their northern sides are covered with verdure, and rich with abundant forest trees. The lower hills often afford good pasturage, and wherever practicable they are covered with terraced patches of cultivation. The valleys are very numerous, and generally fertile; they are, however, much broken by deep ravines, through which flows excellent water. Many of them bear populous villages, amid orchards and neat little plantations. Several of the villages are eight thousand feet above the level of the sea.

The productions of the Protected Hill States are wheat, barley, buckwheat, cal, rice, urd, mas, batu, potatoes, and various kinds of pulse, such as are common on the plains. Also apples, peaches, apricots, grapes, and walnuts. Iron, copper, lead, and rock-salt are likewise found in several places.

The implements of husbandry of the hill people are essentially the same as those used on the plains.

A billet of wood about three feet long and six inches broad at one end, and pointed with iron at the other, with but one handle attached to it, and drawn by small oxen, is a substitute for a plough. A piece of timber, four or five feet long, and six or eight inches square, dragged horizontally over the ground, serves for a harrow. For digging around rocks, and in places inaccessible to oxen, they have a small hoe, but little larger than a man's finger. This is a specimen of all their implements for agriculture. They are all of the rudest and most trifling description. The little patches of cultivation on the side of the hills are all terraced, and rise one above another like the seats of an amphitheatre. They are usually irrigated by conveying water along small canals from some fountain or rivulet, and discharging it on the fields below, as they require it.

The climate of the Hill States is for the most part delightful. On the lower ranges it is cool in summer, and agreeably cold in the winter.

On the higher, which are, however, but thinly inhabited, it is cold even in summer, and braces up a debilitated constitution, equal to that of any other country in the world. By ascending or descending according to his fancy, a person may suit himself with any temperature he wishes, at any season of the year. He may one hour bask in the scorching rays of an Indian sun, and the next inhale the chilling breezes of her snow-capt mountains.

AMERICAN BAPTIST MISSION TO GREECE.

Baptism of a Greek Child.

WRITING from Corfu, one of the Ionian Islands, under date of September 24th, 1841, Mr. Buell gives the following account of the manner in which infant baptism is there practised by the Greek church, showing how the rites of the christian dispensation are misunderstood and their simplicity lost under a cumbrous weight of superstition and ceremony. Mr. Buell says—

A few weeks since Mrs. B. and myself accepted an invitation from our teacher, to be present at the baptism of his child. At five in the afternoon we found the company assembled at his residence, consisting of an associate professor in the university, and his lady; also Rev. Mr. Lowndes, of the London Missionary Society, and his family; besides relatives, the god-father, god-mother, etc.

When the font or laver, a large brazen vessel, had been set in the middle of the room, and the three lighted tapers, to the picture of the virgin Mary, had been placed on the centre-table, it was announced that the ceremony was about to commence.

The deacon, the god-father, and god-mother, stood, each holding a lighted taper. The company arose, and the priest in his sacred vestments entered and took his station at the font.

The most striking things in the appearance of this personage, were his costly gilded robes, put on over the full black gown in which he is uniformly dressed, a small low-crowned hat without a brim, which custom allows him always to wear, his long hair, floating in curls over the shoulders, and a venerable beard, which has been suffered to grow ever since he was inducted into the priestly office.

The child was now brought in the arms of the nurse. The priest breathed three times in its face, and sealed it by making the sign of the cross upon its forehead and breast; then facing the east, he read four or five introductory prayers, three of which were for the exorcism of the evil spirits. They close as follows: "Expel from this child every evil and unclean spirit, concealed and nestled in his heart; the spirit of deceit, of malice, of idolatry, and covetousness; the spirit of falsehood, and of all impurity, which worketh according to the teachings of the devil; and make him a sheep of thy holy Shepherd, Jesus Christ; and a worthy member of thy church—a son and heir of thy kingdom; that, living according to thy commandments, and preserving the seal inviolate, and keeping his garments unspotted, he may attain to the blessedness of the saints in thy kingdom; through the grace, mercy, and loving-kindness of thy only begotten Son; to whom with Thee, and the infinitely holy, blessed, and life-giving

Spirit, be praised, now and forever, in a world without end, amen."

The priest then turned to the west, and put the following interrogatories, each three times, to the god-father, who also facing the west, answered in behalf of the child.

Priest. "Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?"

God-father. "I renounce."

P. "Hast thou renounced the devil, and all his works, etc.?"

G. "I have renounced."

P. "And do you spit him out?"

Here the god-father spits out the devil three times, as the question is repeated to him.

P. "Do you make a covenant with Christ?"

G. "I do covenant."

P. "Hast thou covenanted with Christ?"

G. "I have covenanted."

P. "Believest thou on him?"

G. "I believe on him, as king, and God."

Here the god-father repeats three times, the "apostles' creed," when a long series of repetitions ends with, "I worship the Father, Son, and Holy Ghost, the indivisible, and consubstantial Trinity."

After some change in his vestments, the priest begins a series of responses with the deacon, of which the following will serve as a specimen.

P. "That this child may be planted together with Christ, our God, and become a partaker of his death and resurrection."

D. "We beseech thee, O Lord."

P. "That he may keep his baptismal garment, and the seal of the Spirit, without spot, and blameless—unto the terrible day of Christ, our God."

D. "We beseech thee, O Lord."

P. "That this water may be to him the washing of regeneration, unto the forgiveness of sins."

D. "We beseech thee, O Lord."

Then follow the consecrating prayers, during which the priest sanctifies the water, and the cup of oil, by breathing upon each three times, taking care to suit the action, so as to make the sign of the cross, and repeating each time the formula, "In the name of the Father, and of the Son, and of the Holy Ghost." Some of the consecrated oil is poured upon the water in the font.

The reading of another prayer concludes these preliminaries, when the child is stripped of all its clothing, and anointed with the holy chrism. The priest dips his finger in the oil, and crosses the principal parts of the body, saying, "The servant of the Lord is anointed with the oil of gladness, in the name of the Father," etc. etc.

The anointing of each separate part has a special significance, (c. g.) the breast—"for the cure of the soul;" the ears—"for the hearing of faith;" the feet—"for the direction of thy steps;" the hands—"because thy hands have made me and fashioned me."

After the chrism, the child is dipped, feet foremost, into the font, and immersed three times, according to the number of persons in the trinity, with the formula, "This servant of the Lord is baptized in the name of the Father, amen,"—"in the name of the Son, amen,"—"in the name of the Holy Ghost, amen." This is the true immersion of the Greeks; "and is," they say, "significant of the three days' burial of Christ, and his resurrection."

The baptism is followed by another anointing similar to the first, in which the child receives "the gift of the Holy Ghost."

It is then clothed with a gown, presented by the god-father with some jewelry, such as earrings or bracelets, attached to it, the priest saying, "the servant of the Lord is clothed with the garment of righteousness, in the name of the Father," etc. etc.

It is then carried round the font, all who are engaged in the ceremony following and chanting, "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not iniquity," and "Whosoever of you are baptized into Christ have put on Christ."

Some collects—such as the first part of the sixth chapter of Romans and the last part of the 28th of Matthew—are then read, and more prayers repeated, when the priest with a sponge wipes the face, hands, etc., of the child, saying, "Thou hast been baptized, enlightened, anointed, sanctified, and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen."

Another improvement upon the simplicity of the primitive ordinance, remains to be mentioned. After an appropriate prayer, the priest takes a pair of scissors, and clips off a lock of hair from each side of the head, always imitating the sign of the cross, and pronounces the formula, "The servant of the Lord is sheared, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen." The locks of hair are intended as the first fruits of the regenerated child, and are presented as an offering unto God.

The remainder of the interview is spent in a convivial way, until the visitors choose to retire. There seemed to be little regard to solemnity during the ceremony; on the contrary, at every considerable pause, the company would fall into a jovial conversation about the scene before them, in which the priest very heartily participated.

On taking his leave, the priest presents the child to the mother, and administers a word of counsel respecting its education in the faith of the church. At length he concludes the ceremonies of the occasion, by making the sign of the cross upon the top of the door, with the smoke of the burning taper, as he passes out of the house.

The age of the child is reckoned from the time of its baptism. In this instance, as it was to be named after the virgin Mary, the christening had been deferred seven or eight months, until the supposed anniversary of the death, or, as the Greeks call it, "the sleep of the virgin." The usual time for the ceremony is on the eighth day, or as soon after as may be convenient. If, before that time, sickness endangers the salvation of the infant, the rite is administered with all possible despatch. Instances of this kind have occurred here even among protestant families. Indeed ministers of the latter faith in this country, in case of the anticipated death of the child, have made as much haste to confer the saving ordinance, as ever did priest of the Greek or the Romish church. I speak what I know respecting this matter.

It may be remarked here, that the relation which the god-father and god-mother hold to the baptized child, is regarded as scarcely less sacred than that of kindred; so that intermarriages are not allowed between the families, until the eighth degree of spiritual relationship.

The use of the chrism in the Greek church, is deemed quite as essential as baptism, and always makes a part of that rite. "It is the second mystery, in which the baptized person receives the graces of the Holy Spirit, and the confirmation of the divine favor which was bestowed in baptism." The holy oil is prepared with great care. The sacred *eikonas*, or the boards on which are painted the likenesses of the virgin Mary and other saints, are used for fuel in heating the oil, in order that it may absorb the divinity as it emanates from these burning idols.

It is upon such superstitions and ceremonies that the Greeks rely for salvation. Their baptism and the intercession of the virgin are the *Alpha* and *Omega* of their religion. It is truly affecting to observe the apparent sincerity and

revelation with which many Greeks of considerable intelligence regard their "holy baptism." A Greek can never be pressed with the subject of a change of heart, without his intrenching himself behind this refuge. "Baptism is the first and most essential mystery, by which a person becomes a member of God's family, and a new creature in Christ, and a partaker of eternal life." "In baptism God gives to a person the forgiveness of sin, through the mediation of the Son; this signifying, that, as the body of the baptized is washed with water, so the soul, by the grace of God, is washed and cleansed from sins, according to the words of our Lord, 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.'" Thus reads the church catechism.

Miscellaneous.

FESTIVAL OF JUGGERNAUT IN THE YEAR 1841.

THEY who have read the appalling account given by Buchanan of the scenes which he witnessed around the temple of Juggernaut in the year 1806, will not soon forget with what horror they were thrilled by the perusal. The account which follows was written by another eye-witness of these cruelties and abominations, and will show that they remain to this time as a grand illustration of the terrible nature of heathenism. This account is taken from the London Missionary Register as abridged from the Calcutta Friend of India.

The car festival of this year was preceded by an unusually large bathing festival. A number of astronomical conjunctions occurring on the day of the bathing, endowed it with the appellation of the "maha-joge." These conjunctions, it is reported, can happen but once in 400 years. To the maha-joge, therefore, the people flocked in very unusual numbers, especially from Bengal and the south; and there could not have been fewer than 125,000 pilgrims, to witness the ceremony of bathing "the world's lord." The people contended with great vigor and patience for a little of the old paint from the idol's body, and for strips of the old cloth which formed his skin during the past year. Very many of the pilgrims remained till the *ruth*.* At the *natra uchob*, or festival of the eyes, which occurs the day before the *ruth*, the rush into the temple was great; and, notwithstanding the precautionary measure of a temporary railing, several people were crushed; and one or two, I understand, were carried to the hospital in a hopeless state.

On the afternoon of the 21st of June, the idol Juggernaut, with his brother and sister, were rocked out of their temple into their cars. Nearly 200,000 pilgrims formed a dense mass around the spangled wains. The roofs of the temples and houses, and especially the raised

verandahs of the houses, were hung with garlands of evergreens, chowries, and fans, and literally jammed with groups of joyful and smiling faces, all eagerly directing their eyes to the field of interest. This vast crowd was variegated by the presence of most of the Pooree and several of the Cuttack European residents, mounted on gaily-caparisoned elephants, all anxious to catch the first glimpse of "the world's lord," as he was majestically marched into his superb car, or seated on his throne.

Such was the eagerness of the christian attendants about the cars, and such the intensity of their gaze towards Juggernaut, that they were believed, by the natives, fully to estimate the advantage of an early sight. By this eager attendance, 200,000 natives would depart to their homes, confirmed in the conviction that their European rulers fully and really believed in Juggernaut with all their hearts. This produces a most extensive and injurious effect, and is used as a convincing argument by the pilgrim-hunters, in promoting Juggernaut's glory. Amidst this vast multitude, and the object of its eager attention, Juggernaut was raised upon his car, and a loud and wide and protracted shout of "hurree! hurree!" proclaimed his accession. No sooner was the event thus announced, than a stream of pilgrims set out from the midst of the mass, and thousands of Bengalees left the town.

But amidst all this hilarity and joy, there was that throughout the town, which could not but grieve and shock the feelings of humanity, though rendered obtuse by witnessing similar exhibitions of misery. I passed down to Pooree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Catury river, I counted upward of forty corpses and skeletons, in different stages of consumption by beasts and birds of prey. It is true, that these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge, the cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting-places, and in the vicinity of Pooree, many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. Many dead were turned out every twenty-four hours. The myrmidons of these pestilential

*A *ruth* is a carriage on low wheels, generally drawn by bullocks; but, in this case, by the pilgrims themselves. The term is here applied, not only to the vehicle, but to the car festival generally.

receptacles were, moreover, almost as unceremonious with the miserable sick as with the dead. Because the poor wretches could not be bathed inside the hospital, these carriers of the dead, under the merciful superintendence of the native doctor, hauled them to the doors, and then literally tumbled them out; and having poured cold water over them, dragged them in again, with equal tenderness. I saw these scenes transacted.

The various golgothas were thickly charged with dead. I came, unintentionally almost, into the midst of one of these; and, while holding my breath, counted between forty and fifty bodies, besides many skeletons which had been picked by vultures. These birds were sitting in numbers on the neighboring sand-hills and trees, holding carnivorous festivity on the dead; and the wild dogs lounged about, full of the flesh of man.

But the streets and lanes of the town, as well as the main road, presented many scenes of the most appalling misery and humiliation. The care of the magistrate, in having the dead removed, was commendable; for the dead of the morning were not to be found in the evening, though, alas! others had taken their places. Such misery as is here described might be seen all over the town, though more prevalent about the temple.

When the idol appeared in his car, many who were sick, attempted, with the hale pilgrims, to make their way out of the town toward their homes; some on foot, some in doolies,* and some in hackeries.† Those on foot dropped on the road, and were to be seen about the sides of the tanks and under the trees at the entrance of the town of Cuttack. Five or six were lying almost close to the police-station; but the jemadar (superintendent) and his assistants were very comfortably eating their paunt upon dry and comfortable mats. A little remonstrance, however, roused them to the assistance of the poor wretches. One of

the sufferers, whom they were made to rescue, was a Bengalee female, about middle age; who, sensible of the uncleanness her disease had produced, and feeling a burning thirst, had crawled by little and little to the edge of a puckah (brick) tank: she had descended step by step into the water, till only her head appeared above its surface, and, leaning against the steps, was fast sinking, and must soon have been drowned.

But it would be almost endless to detail individual instances of suffering and death: the above will be sufficient as a specimen. The state of the miserable creatures on the road was, if possible, worse than in the city. Attacked by the cholera, they soon dropped into the rear of their company, and remained alone and unknown among thousands. Some sat down on the road, from which their rapidly increasing weakness rendered them unable to rise. This situation became their resting-place, and their dying bed, as well as all the grave that many of them had. Others laid themselves on the grass beside the road near tanks or jeels,|| to which they crept to drink; and I suspect many perished from inability to ascend from these watering places. Every night produced numbers of dead at the various resting-places, to be cast into the golgotha next morning.

I passed through Piplee, one of the principal intermediate places between Cuttack and Pooree; and, seeing the exposures endured by the pilgrims, ceased to wonder at the mortality. The people, worn out by their journey, without shelter, and exposed to the heavy pelting rain, laid themselves in rows by the road side. Here thousands lay, soaked with rain, till their garments were beaten into and mixed with the earth. Who could wonder if these should be seized with cholera? But I am sure I have said enough to convey some idea of the mortality of Juggernaut's pilgrims of 1841.

American Board of Commissioners for Foreign Missions.

HOME PROCEEDINGS.

EXTRACTS FROM CORRESPONDENCE.

From the many replies to the circular issued by the Board, in view of the embarrassed state of the missions, as laid open at the late annual meeting, the following are given as a sample of the spirit which pervades them all. Some of them contain interesting exhibitions of the great and salutary influence which pastors may exert over their churches in such a cause. Others show what views some of the most intelligent and respected laymen in our community entertain of the missionary work. They are certainly most encouraging, and awaken the hope that this great enterprise, intrusted to the churches by the Lord Jesus, is to be carried forward with new vigor.

* Litters covered with canvass.

† The common car of India.

‡ The nut of the areca-palm, lime, and spice, wrapped in a betel-leaf, and chewed by the natives.

A minister in Connecticut writes—

I called a meeting of the church for the express purpose of taking into consideration the crisis at which the foreign missionary work, as undertaken by the churches of our connection, has arrived. I stated to them the exigencies and embarrassments of the Board, and showed them that nothing was wanted now which would not be wanted again next year. The subject was taken up by the brethren with much spirit, and with entire unanimity; and a committee was appointed to present the object to every member of the church, and to the members of the congregation generally, for their donations. The preparatory arrangements having been made, I preached on the promise of the world's conversion to Christ, and took pains to show that, as the time draws nigh for the fulfilment of that promise, there will be a call and a necessity for greater and greater efforts on the part of Christ's people. The collecting committee found every where the kindest reception; and very few were the individuals in the church or in the congregation who did not esteem it a privilege to give something. The amount con-

|| A jeel is a shallow lake or morass.

tributed (including \$500 recently given by a few individuals, which was not included in our last year's efforts,) is about \$2,800, the greater part of which, I believe, has been already remitted to the treasurer of the Board.

A layman in the western part of the state of New York writes to the Prudential Committee, after replying to the inquiries of the circular—

It will gratify me to add a few words. I well know how great must be your perplexities and embarrassments. You receive many calls in your extended department, which you feel must be answered, and yet you see your means to be wholly inadequate. I try to feel that your trials are my trials. For, although you sustain a station of such responsibility, you are only the agents of the churches; and if your great work at any time languishes for want of missionaries or means, the blame rests on others, not on you. I have for more than twenty years kept my eyes directed to the operations of the American Board, and it is my full belief that no human agency has ever been conducted in a manner more calculated to deserve and acquire the confidence of all who feel interested. Looking upon you, therefore, now as my agents, I feel disposed to award you only commendation, and to sustain you by every aid and encouragement in my power.

When the churches combined to put forth their efforts through your Board for the conversion of the world, they could see the magnitude of the work proposed. They had distinctly in view the hundreds of millions living without a knowledge of the true God and of the only Savior. It was seen that all these must be evangelized before the objects of the association were fully answered. They knew that many missionaries and much money would be required, and they might have seen that increasing sacrifices and exertions would be called for each successive year. And they hoped that God would greatly bless their efforts, or they knew that all would avail nothing. Now that he has so greatly blessed these exertions and given an earnest of great success, it is painful to see how reluctant the members of churches are to perform what they so solemnly stand pledged to do.

I endeavor to cherish a deep sense of my responsibility in the matter, and although I feel unable greatly to increase my annual contribution, I shall increase it at least twenty-five per cent. I should increase it one hundred per cent, rather than that our operations should be curtailed, or that you should so suffer for means. I am gratified to find those around me who feel as I do; and I venture to believe that this feeling will yet pervade the churches.

Although practically it is wise and prudent and necessary that you proceed cautiously and only so far as the churches will advisedly sustain you; yet, in your general calculations, I think you may expect, that, notwithstanding present discouragements, you will yet be required to much enlarge your operations, and that God will open the hearts and hands of his children, so that the requisite funds will each year be furnished.

A father in the ministry in Massachusetts says—

I have now the satisfaction to state that my people will add, at least, seventy-five per cent to the contributions of the last year; and I have a sanguine hope that they will be doubled.

I have cherished, from the first, a degree of confidence that the present exigencies of the Board, and the consequent appeals, in various forms, to our churches, would, with the blessing of God, awaken a spirit which will not only meet the present demand, but pour into the treasury much augmented contributions in future. Should it be otherwise, we shall certainly be a very guilty people.

The next is from a minister in New Hampshire, in time of a revival—

I took an early opportunity, however, to read a part of your proceedings to my people, and can truly say I have never witnessed so much deep feeling on any subject since my connection with the church, as the statement of the present condition of your society produced. We resolved on doing what we could. We have collected \$100, which we send to your treasurer, and hope in the course of the year to send you as much more. And although this is but the widow's mite, compared with the contributions of some of our larger churches, yet I believe few churches have made greater sacrifices in their contributions than ours, and very few, I am sure, have done it more cheerfully. Your letter came while we were enjoying in an unusual degree the Spirit of God, and the influence of it on the people was most happy. It greatly quickened them in their religious feelings, and the church seemed to receive a new impulse. They seemed happy that God was permitting them to work together with him in bringing the world to the knowledge of the truth as it is in Christ Jesus. You will please then accept the small sum which we send you, with the assurance that our hearts go with it. We sympathize with you in your trials and unceasing solicitude, which we know you must have in view of the present embarrassed condition of your society. We pledge our prayers and christian sympathy to our brethren who are bearing the burden and heat of the day in foreign lands. And we will not be backward in contributing our share in supporting the operations of the Board to any extent which you may deem it judicious to extend them.

A layman in Massachusetts writes—

I duly received the circular letter, addressed by the secretaries of the American Board to those of its members who were not so fortunate as to be present at its annual meeting, and reply with great readiness to the three inquiries proposed by it in the affirmative.

The course taken by the Board, as well for its relief from the pressure of its present burdens, as to secure for it the co-operation of the christian public in such an extension of its plans, as may from time to time be urgently called for, strikes my own mind as exceedingly judicious. After all, however, it cannot be too strongly impressed upon the friends of missions, that what is essentially needed is not an occasional and a sort of spasmodic effort, exciting dissatisfaction and disgust, on account of its frequency, but the manifestation of a steadily increasing desire, on their part, to aid, as they

are able, in the great work of evangelizing the world. Any thing short of this will lead to constant embarrassments and perplexities, as without it no enlargement of missionary operations can be safely attempted, the committee always being at a loss what amount of receipts may be reasonably regarded as certain, and what aggregate of moneys, therefore, they may reasonably consider themselves as authorised and even required to expend.

Having been a good deal occupied for a few weeks past in soliciting and collecting, in the central parts of the town, subscriptions for the Board and other kindred institutions, I have been much gratified by observing the prevalence of a much better spirit among our inhabitants, than I have ever before known to exist. The subscriptions I have obtained for the Board for the coming year have averaged about sixty-six per cent beyond those of the current year. Who can tell but that the pressure you have felt, heavy as it has been, may awaken the churches to such just conceptions of their duties and even privileges, as to be the occasion hereafter, on your part and ours, rather of gratitude, than regret!

A layman in Michigan writes—

I answer to the first question, that the pecuniary embarrassments of this state have been so depressing, that it has been impossible for me to contribute as much as I otherwise should have been happy to do; but I will say that the church here of which I am a member, last year gave about \$80. I will pledge for it during the year ending in August next, \$150; and with the feeling that now exists in our church, I think we may contribute \$200. And I will raise my own subscription to fifty per cent, if I possibly can do so, by sale of lands or any other property I have, even at a sacrifice.

From another minister in Massachusetts the following has been received.

As I know you are anxious to learn how the churches respond to the call from the Board, before your meeting in New York, I write now, just to say that our subscriptions and collections, thus far, amount to something over six hundred dollars. All this will be finished up and the money sent on soon. Our last collection amounted to \$325. You asked for twenty-five per cent above that sum. We have made it nearly one hundred per cent. This is doing pretty well for us, considering what has been done heretofore; and especially, considering that we are making an effort to pay off a debt of about \$3,000, which still remains on our church.

This offering to the Board is made most cheerfully by our people. I have preached and talked much on the subject of missions for months past; and I rejoice in being able to say that there has been most evidently a rising of the missionary spirit among us.

I think I can truly say that my own interest in the subject, although it has been at no time very small, was never greater than it is now. The importance of this blessed enterprise seems to be growing in my estimation every day; and I sometimes long to devote my life, in some way, more actively to its prosecution.

RECENT INTELLIGENCE.

DECEASE OF REV. GEORGE CHAMPION.—

After completing his theological studies at the Andover Seminary, in September, 1834, he embarked at Boston in December of that year, with the first company of missionaries from this country to Southern Africa, and with two associates he commenced the mission among the Zulus near Port Natal. Here he remained till the irruption of the Dutch emigrants from the Cape Colony and the consequent hostilities with the Zulus, interrupted the labors of the missionaries and compelled them to leave the Zulu country. The impaired health of Mrs. Champion induced him then to return to the United States, where he arrived in February, 1839. As the health of Mrs. C. remained inadequate to the exposures of a missionary life in Africa, Mr. Champion spent about two years preaching to a small congregation in Massachusetts, retaining his connection with the Board, and hoping that the way would still be opened for his resuming his missionary labors in Africa, to which he was much devoted. But the Lord had otherwise determined. Early last summer disease was found to be fastening on him; and in the autumn, he embarked with his wife for Santa Cruz, hoping that the change of climate might restore him to vigor again. But on the 17th of December last, his spirit gently and unexpectedly took its flight.

To the missionary work—especially in Africa—his strength, and property, with which Providence had liberally furnished him, were in an exemplary manner devoted.

He was a native of Colchester, Connecticut. His age was thirty-one years.

DECEASE OF MRS. HOYT.—Mrs. Esther Hoyt, widow of the late Rev. Arde Hoyt, formerly of the mission to the Cherokees, died at the residence of her son, Rev. C. A. Hoyt, in Elizabethtown, Delaware co., Indiana, on the 3d of October last. Mrs. Hoyt was about sixty-eight years old. Her native place was Southbury, Connecticut. Her husband was settled in the ministry at Wilkesbarre, Pennsylvania, which place they left in November, 1817, and arrived at Brainerd in January, 1818. She continued in the mission, her husband having died in February, 1828, until April, 1834, when her infirmities and the disturbed state of the mission induced her to remove and reside with a son-in-law in the state of Ohio. During her last sickness she was sustained by the piety which had animated her in her missionary labors, and death seemed to be to her no unwelcome messenger.

NESTORIANS.—Rev. Justin Perkins and wife, of the station at Ooroomiah, arrived at

New York, January 11th, in the brig Magoun, having left Smyrna September 24th, and been on the voyage 109 days. The long continued ill health of Mrs. Perkins and the hope that a voyage and a visit to her native country and climate might restore her to her usual strength is the reason of their leaving their interesting field of labor. Mar Yohanna, one of the most intelligent of the Nestorian bishops, and also an early and enlightened friend of the mission, accompanied Mr. Perkins to this country. He comes at his own expense, having long been strongly desirous of seeing a people whose systems of education and government, and whose habits and arts of life, he had learned were so different from those of his own.

BORNEO.—Mr. Doty writes from Pontianak, 6th September, that Mr. Pohlman arrived there from Java on the 5th of August. Mr. Doty had removed his family from Sambas to Pontianak, the latter seeming to present the most encouraging field for his labors, as Montrado continued to be shut up against him.

From Mr. Thomson at Batavia information has been received that the Dutch government of the island have required him to proceed to Borneo, which he was soon to do, and join his brethren there in their missionary labors.

SINGAPORE.—Mr. and Mrs. Ball were still at Macao on the first of July, and the health of Mrs. B., the state of which had induced them to visit that place, had considerably improved.

SANDWICH ISLANDS.—The ship Gloucester, which carried Messrs. Dole and Bond as a reinforcement to the Sandwich Islands mission, and Messrs. Paris and Rice, destined to the Oregon mission, arrived at Honolulu, on the 21st of May last, having, including detentions at Rio Janeiro and Valparaiso, been on the voyage 190 days. All were in good health.

On account of some difficulties in the way of prosecuting missionary labors in the Oregon country, and especially of extending that mission, together with the urgent call for more laborers at the Sandwich Islands, it was deemed advisable that Messrs. Paris and Rice should remain at the Islands till they should receive instructions from the Committee.

Communications from this mission just received will be inserted in the next number.

OREGON MISSION.—On the 2d of June, 1841, Mr. Smith writes from Fort Vancouver, that on account of the protracted ill health of Mrs. Smith, he had been obliged to leave his station at Kamiah and resort to that post for medical aid and advice. Mrs. Smith was gradually improving in health. Commodore Wilkes of the exploring squadron was then at Vancouver.

Donations,

RECEIVED IN DECEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	105 00
<i>Board of Missions in German Ref. chh.</i>	
J. Bessore, Tr.	500 00
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, S. Stoddard, to constitute	
SOLOMON P. STODDARD an Hon. Mem.	
100; W. Bass, 50;	150 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
South Welfleet, I. P.	5 00
<i>Berkshire co. Ms. Aux. So.</i>	
South Erremont, J. Bacon,	3 00
Williamstown, Mon. con. in Coll.	
15; a lady, 10;	25 00—28 00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. a friend, 10; do. 1; a fem.	
friend, 3; Pine-st. inf. sab. sch. 3,25;	
a lady, av. of jew. 3;)	368 00
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	200 00
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Lockport, 1st presb. chh. 22;	
mon. con. 50,26;	72 26
Niagara Falls, Presb. chh.	21 00
Youngstown, do.	81 26
	174 52
<i>Ded. dis.</i>	2 23—173 29
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, 2d cong. chh. mon. con.	
25,31; 3d do. mon. con. 14,53;	39 84
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Gilsun, Contrib.	23 95
Keene, La. 92; a friend, 2;	94 00
Nelson, 1st chh. gent. and la.	
which constitutes Rev. ALAN-	
SON RAWSON, of Roxbury, an	
Hon. Mem. 72,37; Harrisville,	
gent. 20 50; la. 10,23; mon.	
con 6,68;	109 78
Stoddard, Chh. and so.	20 00
Swansey, Mr. Rockwood's so.	34 50
R. S. II.	50 00
	332 23
<i>Ded. expenses paid by aux. so.</i>	1 23—331 00
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Jericho, P. Stiles, 4; Mrs. F. J. 1;	5 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Brunswick, Mon. con.	50 00
Durham, Indiv. of cong. chh.	15 00
Falmouth, 1st par. mon. con. 19;	
R. Merrill, 16;	35 00
Gorham, Benev. so.	50 00
Harrison, A friend, a thank. off.	
for Armenian miss.	23 50
Norway, A friend,	3 00
Portland, 2d par. special effort,	
606,58; mon. con. in do. 85,65;	
3d par. special effort, 235;	
High-st. chh. and so. do. 600;	
mon. con. in do. 35,24;	1,562 47
<i>Pownal, Cong. so. which con-</i>	
<i>stitutes Rev. AMIEL P. CHUTE</i>	
<i>an Hon. Mem.</i>	65 27
Waterford, W. W. Green, 8;	
Rev. L. Ripley, 2;	10 00
Windham, Mon. con. which	
and prev. dona. constitute	
Rev. WILLIAM WARREN an	
Hon. Mem.	29 31—1,836 55
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Belleville, Mon. con.	50 00
Newburyport, Mr. Stearns's so.	
162,14; Dr. Dana's so. 113;	275 14
West Bradford, A friend,	10 00—335 14
<i>Essex co. South, Ms. Aux. So. C. M. Rich-</i>	
<i>ardson, Tr.</i>	
Gloucester, W. par.	8 00
Manchester, Evan. cong. so.	8 69
Marblehead, Mon. con.	15 00

to constitute Rev. George E. Day and Rev. Sylvester Buckland Hon. Mem. 101.85; mon. con. 23.50; J. Stow, 12;	137 35
Northboro', Evan. cong. so.	110 50
Sherburne, Cong. chh.	81 00
Southboro', Juv. cir. of ind.	4 00
Sudbury, Evan. union so.	166 31—948 66
<i>Middlesex Asso. Ct. H. C. Sanford, Tr.</i>	12 00
Essex, A friend,	
Pettipaug, Mon. con. 51.35; gent. 12.50; Mrs. H. H. I;	64 85
Saybrook, Cong. chh.	119 00
Westbrook, Rev. W. A. Hyde,	1 00—196 85
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	
Churchville, La.	26 60
Knowlesville, Presb. chh.	91 34
Livonia, Evan. so.	40 00
Mendon, Presb. chh.	54 00
North Bergen, Fem. miss. so.	11 00
Parma and Greece, Cong. chh. to constitute Rev. RALPH CLAPP, of Parma, an Hon. Mem.	50 00
Pittsford, Presb. chh. which constitutes TIMOTHY BARNARD an Hon. Mem. 108.50; sab. sch. for miss. at Kailua, 27;	135 00
Rochester, 1st presb. chh. 27.82; 3d do. which constitutes JOHN G. PARKER an Hon. Mem. 163.01; Brick do. 134;	324 83
Sweden, Presb. chh.	20 00—753 27
<i>New Haven City, Ct. By J. Frisbie, Agent,</i>	65 00
Fairhaven, Chh. and cong.	
New Haven, 1st chh. and so. (of which fr. A. and M. F. Gardiner, for Abraham and Mary Francis Gardiner, Ceylon, 62;) 1.50; united so. 146.75; mon. con. in do. 51; Chapel-st. chh. and so. 164.89; sab. sch. 25; mon. con. in Yale coll. 19.31; do. 3d chh. 8; a friend, 100; ded. dis. 3.28;	2,011 67—2,076 67
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
Branford, Gent. 42.69; la. 5; a friend, 25;	72 69
Guilford, Gent. 104.04; la. 49.76; North Guilford, Gent. 49.26; la. 42.33;	91 61
Wallingford, Chh. and so.	104 52
	422 62
Ded. dis. on unc. money, 15.20; paid by aux. so. 38c.	15 58—407 04
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
Stonington, 2d cong. so.	137 60
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>	
(Of which fr. la. of Mercer-st. chh. 140; prev. ack. fr. do. 296.91; Rev. W. Belden, Jr. for William M. Belden, Ceylon, 90; T. Ritter, for Thomas Bond Ritter, Ceylon, 40; A. Van Nostrand, for Hannah Goldsmith, Dindigul, 15; Brooklyn, 3d chh. 220;)	1,436 53
<i>Norfolk co. Ma. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Brookline, A friend,	12 50
Dedham, 1st chh. a few indiv.	26 00
Dorchester, Juv. miss. asso. a bal.	9 00
Dover, Miss P. White,	5 00
Roxbury, Mon. con.	11 22
Stoughton, 1st cong. chh. and so. coll. to constitute Rev. HENRY EDWARDS an Hon. Mem. 53; fem. benev. asso. for ed. of hea. chil. 17;	70 00
West Medway, R. C. S.	50
Wrentham, S. Druce,	5 00—129 22
<i>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Amherst, 1st par. gent. 10; 8. par. coll. 100;	110 00
Belchertown, Cong. chh.	69 00
Chesterfield, Coll. 40.80; a friend, 2.82; Mrs. C. Sloc.	43 82
Cummington, 1st par. gent. and la. 34; mon. con. 6; which and	

prev. dona. constitute Rev. SAMUEL D. DARLING an Hon. Mem.	40 00
Goshen, Mon. con.	23 46
Hadley, N. par. gent. 28.37; young la. asso. 15;	43 37
Hatfield, Gent. 172.49; la. 110;	282 49
Middlefield, Gent. 85.37; la. 25.25; mon. con. 32.46;	143 08
Northampton, 1st par. mon. con. 77.76; la. ann. coll. and extra effort, (of which fr. an indiv. to constitute Rev. CHARLES WILEY an Hon. Mem. 50;) 258.20; a friend, 250; do. 150; do. 5; a lady, 15; young la. benev. so. for fem. board. sch. Ceylon, 40; Gothic sem. for fem. sch. in Dindigul, 20; Edwards chh. mon. con. 16.58; fem. benev. so. 45.54; sew. so. 34.25;	912 33
Norwich, A. P. E.	50
Plainfield, Contrib.	10 00
Southampton, Coll. 127.31; la. 40.21;	167 52
South Hadley Canal, Gent. and la. (of which to constitute Rev. HORATIO ISLEY, of Monson, an Hon. Mem. 50;)	126 16
Westhampton, Gent.	27 55
Williamsburg, Gent. 64.43; la. to constitute Rev. D. E. GOODWIN an Hon. Mem. 62.80; mon. con. 31.13;	158 36
Worthington, Gent. 66.24; la. 26.53; mon. con. 17.37;	110 14
	2,267 88
Ded. dis. on unc. notes.	3 60—2,264 28
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
New Hartford, Mrs. C. Risley,	4 00
Redfield, A. Johnson, a pensioner, 15 00	
Sherburne, J. Lathrop,	5 00
Waterville, Presb. so. mon. con.	45 00—69 00
<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
Bradford, Gent. 33.04; la. 29.36; chil. of mater. asso. 2.12;	64 52
Fairleece, Rev. D. Blodgett, 10; Mrs. P. C. Blodgett, 10;	20 00
Newbury, Cong. chh. and so. which and prev. dona. constitute Mrs. SERENA J. W. CAMPBELL an Hon. Mem.	72 50—157 03
<i>Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>	
Cherry Valley, 1st presb. chh. 65.15; mon. con. 84.45;	150 00
New Berlin, 42; la. special effort, to pay debt of the Board, 30;	72 00—222 00
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Abington, 1st par. la. benev. so.	28 00
Braintree, S. par. coll. 20.93; mon. con. 14.71; W. S. Thayer, 25;	60 64
Easton, Cong. so. 28; mon. con. 22; 51 00	
Hanover, Mon. con.	5 00
North Bridgewater, 1st par. gent. and la.	85 37
Randolph, 1st par. mon. con. 45.60; E. par. la. to constitute Rev. SAMUEL HARRIS an Hon. Mem. 60;	105 60
South Abington, A friend,	5 00
South Weymouth, Fem. char. so. and others, to ed. youth for the min. at Sandw. Isl.	39 00—379 61
<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, 1st par. cong. chh. and so. (of which for miss. sch. 12.50;) 92.93; Hammond-st. cong. chh. and so. 61.50; sab. sch. for Mr. Hamlin's sch. Constantinople, 62.05;	216 45
Brownville, Cong. chh. mon. con. 15 00	
Hampden, Cong. chh. and so.	72 00
Cong. chh. mon. con.	4 10—306 19
<i>Pilgrim Aux. So. Ms. Rev. R. B. Hall, Tr.</i>	
Halifax, Fem. char. so.	13 00
Kingston, Evan. cong. chh. and so. 4 76—37 76	

Rockingham co. N. H. Confer. of Chhs.	
J. Boardman, Tr.	
Brentwood, Rev. J. Ward,	5 00
Derry, 1st cong. so. which constitutes ABRAHAM MILLETT an Hon. Mem.	100 00
Epping, Mon. con.	4 65
Exeter, 1st chh. and so. 250; av. of ring, 87c. 2d do. 100; united mon. con. 75.57;	496 44
Londonderry, Presb. so. mon. con. 43.80; gent. 98.70; la. 35.50; which constitutes Rev. TIMOTHY G. BRAINERD an Hon. Mem.	198 00
Nottingham, Mon. con.	8 35
Portsmouth, Mr. Holt's so. 300; la. 32.71; a friend, 12;	344 71
	997 15
Ded. not sent,	1 00—996 15
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Fairhaven, Cong. chh.	80 34
Pittsford, MARY LEACH, which and prev. dona. constitute her an Hon. Mem.	50 00
Rutland, Gent. 140.27; la. 74.02; mon. con. 71.37; W. Page, 250;	535 66
Tinmouth, Cong. chh. mon. con.	94 59
Wallingford, Cong. chh.	10 00
West Rutland, Miss L. B. 5; Lower Falls, mon. con. 11;	16 00—716 52
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Durham, Cong. chh. and so.	71 60
Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.	
Claremont, Mon. con.	30 00
Taunton and vic. Ma. Aux. So. H. Reed, Tr.	
Norton, A legacy fr. H. Chapin, dec'd, which constitutes MRS. LABAN M. WHEATON an Hon. Mem.	100 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Union, Cong. so.	35 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	
Western Reserve aux. so. By Rev. H. Coe, Agent,	
Ashtabula co. Ashtabula, H. C. S. 75c. Austinburg, 30.86; Rev. T. Tenney and fam. 10; J. M. Case, 15; L. B. Austin, 10; Jefferson, 1.94; Kingsville, 13.85; A. N. 3; Morgan, 8.68; G. W. St. J. 10; G. W. Q. 10; L. C. 1; Orwell, E. and fam. 5; a fem. friend, 3; Rome, 5.37; Cuyahoga co. Brecksville, A. Adams, 10; Geauga co. Burton, 19.53; Rev. D. Witter, 12; P. Hitchcock and fam. 13; Chester, which and prev. dona. constitute Rev. ALVAN NASH an Hon. Mem. 44.13; Claridon, 3; Lake co. Centerville, 8; Madison, Special effort, 15; Unionville, Mon. con. 11; C. P. Stratton, 10; Medina co. Wadsworth, Rev. A. K. W. 1; Portage co. Aurora, O. Spencer, 40; Nelson, 4; Lydian so. 3; Summit co. Tallmadge, Ia. 27.18; C. Sackett, 10; Trumbull co. Mesopotamia, 16.70; I. B. Sheldon, 15;	390 99
By T. P. Handy, Agent,	
Cleveland, 1st presb. chh. sab. sch. for Truman P. Handy, Ceylon, 24.65; mon. con. 15.81; H. N. H. 1; Mias C. B. 1; Rochester, N. Y., W. G. Outman, 11; Sheffield, Chh. 11; Willingly, Mrs. E. Smith, 1;	65 46
Windham co. North, Ct. Aux. So. G. Danielson, Tr.	
Abington, Gent. 29.68; la. 40; Rev. N. S. Hunt, 10;	79 68
Brooklyn, Gent. 91.73; la. to constitute Rev. HARVEY HYDE of Allegan, Mich. and Rev. WILLIAM C. GREENLEAF, of Auburn, Ia., Hon. Mem. 100.07; mon. con. 59; Mrs. E. Smith, to constitute WILLIAM S. SCARBOROUGH, of Thompson, an Hon. Mem. 100; V. Robinson, 50;	400 80

North Killingly, Gent. 88.90; la. 44.40; fem. benev. so. 5.70; to constitute Rev. HENRY ROBINSON an Hon. Mem.	138 30
North Woodstock,	263 39
Pomfret, Gent. 169.12; la. 118 42; mon. con. 41.44; la. cir. of ind. 13; sab. sch. 1.12;	343 10
Westford, Coll. 21; mon. con. 4.74; 25 74	
West Killingly, Gent. 102.50; la. 66.77; la. sew. cir. 35; Mrs. E. Danielson, dec'd, 52.22; mon. con. 18;	274 49
	1,524 50
Ded. dis. on unc. notes,	1 30—1,523 20
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Plainfield, Gent. 34.94; la. 59.78; mon. con. 13.78;	108 50
Voluntown and Sterling, Gent. 26.50; la. 31;	57 50
Westminster, La.	22 15
Windham, 1st so. gent. 23.25; la. 27.10; mon. con. 10;	60 35—948 50
Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.	
Chester, Cong. so.	11 41
Norwich, S. chh. mon. con.	17 00
Royalton, J. Francis, which constitutes Mrs. REBECCA W. FRANCIS an Hon. Mem.	100 00
Sharon, Mon. con.	10 00—138 41
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Worcester, Ichabod Washburn,	100 00
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
Eliot, Mon. con.	15 00
Wells, 1st cong. so. mon. con.	30 00—45 00
Total from the above sources,	\$23,773 76

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 1; Miss C. Pierson, 5;	6 00
Albany, N. Y. 4th presb. chh.	137 50
Amenia, N. Y. Smithfield so. mon. con.	22 00
Andes, N. Y., E. Benedict,	3 00
Andover, Ms. La. miss. so. 68; Rev. D. M. Mitchell, 10; Mrs. Furbush, 4;	82 00
Angelica, N. Y., E. Ewers,	10 00
Babylon, N. Y. Presb. chh. 33; mon. con. 7.69; ded. dis. 1.25;	39 44
Ballston Spa, N. Y. Presb. chh. mon. con.	44 22
Beloit, W. T. Cong. chh. special coll.	30 00
Bennington, Vt. 1st cong. chh. (of which fr. G. Lyman, which and prev. dona. constitute BENJAMIN S. LYMAN, of Troy, N. Y. an Hon. Mem. 50; Mrs. G. W. Lyman, 25;) 159; 2d cong. chh. 30.71; an indiv. 1;	190 71
Bluehill, Me. Rev. J. Fisher,	2 00
Bridgehampton, N. Y. Fem. benev. so.	16 00
Bridgeton, N. J., L. H. B.	10 00
Cambridgeport, Ms. Young la. miss. so. for William A. Stearns, Ceylon,	20 00
Camden, Me. Fem. miss. so.	20 00
Campbell, N. Y. Presb. chh. and cong. 10; Mrs. M. Hudson, 5;	15 00
Canal, N. Y., W. and G. Laughlin,	2 00
Carlisle, Pa. Presb. chh. 201.69; ded. dis. 14.12;	187 57
Chatham Village, N. J. Presb. chh.	110 00
Chelsea, Ms. Evan. cong. so. mon. con. 19.58; Winnisimmet cong. chh. and so. mon. con. 10.33;	29 91
Cincinnati, O. 3d presb. chh. sab. sch. for hea. chil. in Siam,	25 00
Columbus, N. Y. Chh.	18 00
Cortlandville, N. Y. Young people's miss. so. 5; O. Stimson, 10; P. L. 5; chil. of mater. asso. 2; coll. 8;	30 00
Dwight, Ark. G. Freeman,	5 00
Eastport, Me. Central cong. chh. and so. mon. con. 19; gent. and la. 14;	33 00
East Troy, W. T. Presb. chh.	10 00
Elyria, O. Sab. sch. for Mr. Cook, Sandw. Isl. for bibles,	6 50

<i>Fort Gaines, Ala. L. Bliss,</i>	10 00
<i>Fort Towson, Ark. Mon. con.</i>	11 25
<i>Greensport, N. Y. do.</i>	19 00
<i>Hartwick, N. Y. Fem. miss. so.</i>	15 00
<i>Honesdale, Pa. Benef. so. for J. M. S. Perry,</i>	
Ceylon, 20; ded. dis. 1.25;	18 75
<i>Hunter, N. Y. Presb. chh. mon. con.</i>	12 00
<i>Irondequoit, N. Y., C. K. H.</i>	1 00
<i>Kingsboro', N. Y., C. and L. H. Mills, to</i>	
constitute Rev. David DYER, of Fulton-	
ville, an Hon. Mem. 50; SURVARUS G.	
HILDBRETH, which and prev. dona.	
constitute him an Hon. Mem. 30; A. Jud-	
son, 25; F. Steele, 13; G. J. 6; Mrs. L. S.	172 12
5; D. C. M. 5. E. L. B. 5; indiv. 33, 12;	
<i>Leicester, N. C. Presb. chh. 27.69; ded.</i>	
dis. 1.73;	25 96
<i>London, Eng. JOSEPH SYMM, for Madras.</i>	
Madura and Ceylon miss. which and	
prev. dona. constitute him an Hon. Mem.	77 00
<i>Macbias, Me. Mon. con.</i>	25 97
<i>Malden, N. Y. Presb. chh.</i>	25 00
<i>Manchester, Mich. 1st presb. chh.</i>	25 00
<i>Mexico, N. Y. 1st presb. chh. mon. con.</i>	7 00
<i>Milford, Mich. Miss. so.</i>	10 00
<i>Milwaukee, Mich. Presb. chh.</i>	21 00
<i>Monroe, Mich. Presb. chh. mon. con.</i>	20 00
<i>Morristown, N. J. Mrs. C. B. Arden, to</i>	
constitute JOHN W. POINTIER an Hon.	
Mem.	100 00
<i>Newark, N. J. 2d presb. chh. 244.37;</i>	
young la. 100; 3d. do. gent. asso. 431.62;	
la. asso. 246.39; young people's miss. so.	
to constitute Mrs. AMELIA C. BRINS-	
MADE an Hon. Mem. 106; ded. dis. 14.43;	1,113 95
<i>Newark, Del. L. M. Gilbert, 12; ded. 75c.</i>	11 25
<i>Newport, R. I. United cong. chh. mon.</i>	
con. 65; fem. miss. asso. which consti-	
tutes Rev. THATCHER THAYER an Hon.	
Mem. 78.77;	143 77
<i>Norton, Ms. E. par. mon. con.</i>	32 46
<i>Newton, Ia. B. Botsford,</i>	2 50
<i>New Windsor, N. Y. Presb. chh. mon. con.</i>	6 14
<i>Norfolk, Va. J. D. Johnson, 25; J. T. Soult-</i>	
er, 25; to constitute Rev. SAMUEL I.	
CASSELL an Hon. Mem.; Miss M. Wil-	
son, 5;	55 00
<i>North Chelmsford, Ms. Fem. benev. so.</i>	20 00
<i>Northern Liberties, Pa. 1st presb. chh.</i>	
38.34; ded. dis. 2.40;	35 94
<i>New Orleans, La. A mem. of the bar, 100;</i>	
J. A. Maybin, 50;	150 00
<i>Onondaga Hollow, N. Y. Presb. chh. gent.</i>	
18.56; la. 20.03; mon. con. 6;	44 59
<i>Orange, N. J. Rev. A. Pierson.</i>	5 00
<i>Osbornville, N. Y., A. Durham friend,</i>	15 00
<i>Oxford, N. Y. La. of cong. chh.</i>	33 00
<i>Parsippany, N. J. Cong. 16.13; Rev. J.</i>	
Ford, 10;	26 13
<i>Pawtucket, Ms. Mon. con. 169.15; chil.</i>	
fam. box, 10.85; which constitutes RE-	
MEMBER CARPENTER an Hon. Mem.	180 00
<i>Pennsylvania, A friend,</i>	50 00
<i>Philadelphia, Pa. 1st presb. chh. mon. con.</i>	
101.93; la. asso. 72.50; T. Biddle, 40;	
Rev. E. Phelps, 15; T. R. 10; J. C. D. 10;	
indiv. 15; 5th presb. chh. la. 225; W. P.	
10; youth's miss. so. of Cedar-st. for	
William Ramsey and John S. Cummings,	
Cape Palmas, 40; ded. dis. 34.74;	504 69
<i>Pokegama, O. Coe,</i>	16 00
<i>Pontiac, Mich. Rev. M. N. Niles,</i>	1 00
<i>Poughkeepsie, N. Y. 1st presb. chh. to</i>	
constitute ROBERT WILKINSON an Hon.	
Mem.	100 00
<i>Providence, R. I. For Anthony B. Arnold,</i>	
Ceylon,	20 00
<i>Richland, N. Y. Mrs. G. Holmes,</i>	10 00
<i>Ridgebury, N. Y. Presb. chh.</i>	39 00
<i>Scotchtown, N. Y., E. D. G. Prime,</i>	10 00
<i>Slatersville, R. I. Cong. chh. and so.</i>	80 00
<i>South Bend, Ia. J. L. JERNEGAN, which</i>	
constitutes him an Hon. Mem.	100 00
<i>South Reading, Ms. La. asso.</i>	22 50
<i>St. Louis, Mo. D. Cooke, 10; ded. dis. 1.75;</i>	8 25
<i>Sunbury, Ms. Mrs. Grant,</i>	5 00
<i>Unadilla, Mich. Presb. chh.</i>	2 59
<i>Valatie, N. Y. do.</i>	15 00
<i>Walton, N. Y. Columbia so. fem. benev. so.</i>	14 00

<i>West Point, N. Y. Mrs. S. B. Ford,</i>	5 00
<i>West Town, N. Y. 1st presb. chh. mon. con.</i>	10 00
<i>Wilmington, Del. Susan E. Monro, 90; inf.</i>	
sab. sch. of Hanover-st. chh. 12; ded.	
dis. 2;	30 00
<i>Woodbridge, N. J. Presb. cong. T. Morris,</i>	
10; ded. dis. 3;	7 00
	\$36,396 42

LEGACIES.

<i>Danvers, Ms. Rev. George Cowles, by</i>	
Rev. J. Q. A. Edgell, (prev. rec'd, 187.50;)	9 82
<i>Danville, Vt. Samuel W. Marsh, by U. W.</i>	
Miner, Ex'r,	100 00
<i>Northampton, Ms. Elisha Mather, by Mrs.</i>	
Sarah P. Mather, Ex'r,	50 00
<i>Orford, N. H. Miss Sarah W. Niles, by</i>	
Rev. J. D. Farnsworth, Ex'r, (prev.	
rec'd, 82.25;)	50 45
<i>Plainfield, N. H., B. F. Dorr, by Jesse</i>	
French, Ex'r,	200 00
<i>St. Louis, Mo. John Shackford, by W. M.</i>	
Shackford, Ex'r and Trustee, (prev.	
rec'd, 1,600; 1,000; less dis. 65;	935 00
	\$1,345 27

Amount of donations and legacies acknowledged in the preceding lists, \$29,741 69. Total from August 1st, to December 31st, \$144,063 98.

DONATIONS IN CLOTHING, &c.

<i>Augusta, N. Y., A box, fr. la. for Mr.</i>	
Munn, Sandw. Isl.	87 00
<i>Charlemont, Ms. A box, fr. fem. sew. so.</i>	
<i>Chester, Ct. A box, for Mr. Ives, Sandw. Isl.</i>	20 00
<i>Choctaw Nation, A horse, fr. M. Wall, for</i>	
Mr. Kingsbury, Pine Ridge.	
<i>Columbia, Ct. A barrel, for Mr. Wright,</i>	
Choc. miss.	40 00
<i>Cornuth, Vt. A box, fr. fem. benev. asso.</i>	
for Mr. Boutwell, Ojibwa miss.	25 0
<i>Cummington, Ms. Socks, fr. la. asso. and</i>	
Mrs. Porter.	
<i>Dalton, Ms. A box, fr. la. benev. so.</i>	
<i>Lynchburg, Va. A package, fr. 2d presb.</i>	
chh. sab. sch. for Mrs. Apthorp, Ceylon,	6 50
<i>Montville, Ct. A box, fr. la. benev. so. for</i>	
Mrs. Coan's sch. Sandw. Isl.	16 00
<i>New Alstead, N. H., A bundle, fr. so. of ind.</i>	
<i>Newbury, Ms. Park River, A box, fr. fem.</i>	
read. so. for Ind. miss.	20 71
<i>New York City, (via) A barrel; do. for Mrs.</i>	
Benham, Siam; do. for Sandw. Isl. miss.	
<i>Northboro', Ms. A box, fr. Lyman asso.</i>	29 00
<i>Norwich, Ms. Pillow cases and hose, fr.</i>	
A. P. E.	
<i>Pelham, N. H., A bundle, for Indian chil.</i>	
<i>Philadelphia, Pa. Two boxes, fr. W.</i>	
Ramsey, for Mr. Allen, Bombay.	
<i>Plainfield, N. H., A box, fr. Mrs. Mary</i>	
Chase, for Oregon miss.	10 50
<i>Richmond, Va. A box, fr. la. of united</i>	
presb. chh. for Mrs. Lindley, S. Africa,	25 00
<i>Sandy Creek, N. Y., A box, fr. fem. miss.</i>	
so. for Sandw. Isl. miss.	46 00
<i>Spencer, Ms. A box, fr. la.</i>	
<i>Springfield, Ms. A box, fr. R. A. Chapman,</i>	
for Mr. Armstrong, Sandw. Isl.	
<i>Westhampton, Ms. Yarn, fr. S. Clark.</i>	
<i>Unknown, A barrel, for Mr. Caswell, Siam.</i>	
<i>Windham Centre, N. Y. A box, fr. la.</i>	
of cong.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

MISSIONARY HERALD.

VOL. XXXVIII.

MARCH, 1842.

No. 3.

American Board of Commissioners for Foreign Missions.

Constantinople.

JOURNAL OF MR. DWIGHT.

FROM the journal of Mr. Dwight which follows, the reader will be pleased to learn that the light of truth is still spreading among the Armenians, not only at the capital, but in other parts of the Turkish empire inhabited by that people.

*Monthly Concert—Armenian Services—
Disaffection at Nicomedia.*

May 3, 1841. To-day our monthly concert for the natives was attended by thirteen Armenians, besides three or four others, and it was a deeply interesting occasion. One of those present had never attended any of our meetings before. Mr. P., a pious Greek, who has recently returned to this city from Athens, gave them an interesting account of the missionary schools and other labors in Greece. Mr. Ladd made some statements in regard to the labors of the missionaries in Cyprus. We also endeavored to impress upon the minds of our native brethren that opposition and persecution are to be expected in this wicked world; that it is no new thing; thousands of the faithful have suffered before them; even Christ himself and all of the apostles were persecuted, and of course his followers must expect to be.

This afternoon a papal Armenian called with a female relative. He called alone the other day and obtained my permission to bring this female with him. They profess to desire to learn the gospel way of salvation. He has been for ten years or more a teacher in the Jesuit's school here and their servant, and he says he is heartily sick of them and wishes to be removed from their in-

fluence. He finds that they are far from knowing the way of the gospel, and he is satisfied that this is known only by protestants, and for this reason he came to us. He wished to learn the rules of the gospel, and he was willing to pledge himself to continue in this way until death. Only he wanted me to protect him from the Jesuits and the Greeks. He says the former are continually troubling him, and urging him to go to confession, which he is not at all inclined to do. He fears that they will soon discover it, if he comes to me, and take measures to have him punished, and therefore he begs I will protect him. I told him that I am a simple preacher of the gospel, without any political weight or authority, and having no power at all to do what he wishes. I said I am ready to teach, to the extent of my ability, the gospel to all who come, but it is absolutely beyond my power to give protection to any one. I then explained to them the true foundation of all our hopes, and urged upon them the importance of believing in Christ with all the heart and doing his will. I think he is a sincere inquirer after truth.

Priest 'K. also called. He came directly from the patriarchate here. They are greatly troubled there, because the people slander them so much on the alleged ground that they are protestants. The priest advised that we be a little cautious, and not attempt to enlarge our school at present, as it is probable some further attempts will be made to put it down.

7. Twelve persons attended my service to-day among whom was one of our pious priests, (V.) who has been ordered by the patriarch to go to Nicomedia to counteract the influence of the Jesuits. He goes to-day, and took leave of us,

begging a constant remembrance in our prayers. His going to Nicomedia at this time seems truly providential. Many of the enlightened Armenians there, with others, it is said, are about to leave their church, and place themselves under the papists. The reason of the disaffection is that they have been unjustly dealt with and grievously oppressed on account of the superior power of the leading men among the Armenians in N. They find that justice cannot be obtained from the patriarch, who fears the great man, and therefore they are disposed to forsake their nation altogether and put themselves under the protection of the Jesuits. The enlightened part of them say, "We know that the catholic church is very corrupt, but our church is equally so, and therefore we shall be in no worse condition, if we join the papists; and besides we shall be protected from lawless oppression." Alas they know not the deep spiritual bondage of Rome! If the Armenian ecclesiastical power has scourged them with whips, the Romans will scourge them with scorpions. This priest goes among them with full power from the patriarch, and may freely visit every house and preach the gospel of Christ to every individual there. The patriarch wishes merely that he may dissuade them from becoming papists, but our warm hearted priest will not stop there, but endeavor to enlighten them, so that they may all become true and evangelical Christians.

10. S. called and informed me that a letter from the village of A. B., beyond Nicomedia, states that twelve have become enlightened and evangelical there, and they wish for more of our books. These men have been awakened chiefly from reading our books, as no missionary has ever been there. They sent an invitation for me to visit them, which I should like much to do, but cannot leave my work here. I gave this man 200 volumes to send them, and hope the blessing of the Holy Spirit may go with these messengers of the truth.

14. Fifteen Armenians were present at my services to-day. One of them was an entire stranger. Several of our missionary brethren, who have come to attend the general meeting, were also present. Some of these Armenians have lately visited the Armenian college at Scutari. Connected with that institution is a printing establishment and type foundry. Their principal press is American, and has the Boston mark upon it. It was sent out by the Board for Persia, but was sold here, as its construction

was such that it could not be carried over land. We have also recently sold them some other implements from our foundry in Smyrna. It will be borne in mind that this institution was established in order to oppose us, and that its supporters have always been very inimical to us. These Armenians inquired where the press was from, and the other tools which they admired so much, and when told they were procured through us, remarked, "Well you see how much you are indebted to these Americans. If they had not come here, you would have had none of these things."

Armenian Helpers—Opposition to the Seminary—Progress of Inquiry—Calls on Armenians.

15. H., our Armenian helper, has been long intending to go either to England or America for an education and for protection. To-day he called to converse with me on the subject. He remarked that he has had all along the same unchanging desire and determination of going to England or America, but that of late the work of God has gone on so among his people, and there is so much to be done, and so few laborers, that it seemed to him as if God had put up a wall directly across his path. He could not feel that it would be right for him to leave in the present interesting state of things. It seemed like running away from God. He therefore wished to know if we could devote some time to teaching him theology, church history, etc., so that he may become better qualified to labor here. I gave him very cheerfully my promise to aid him to the extent of my power. I was truly rejoiced to see him so ready to yield to what appeared to be so plainly the leadings of Providence.

Three other of our Armenian friends, who had determined to go to Vienna to obtain Austrian passports, to protect them from their own ecclesiastical authorities, have been disappointed. I ascertained for them that the Austrian ambassador here would not respect such passports, when they should return to this their native land; and they at once decided not to go, at which I was very glad, though they were disappointed. I then exhorted them to remember that, if they are true Christians, they have the protection of Christ, who is higher than the highest, and no government in the world is strong enough to pluck them out of his hands. Hereafter, said I, let your trust be in him and not in ambassa-

doors or princes, and he will take care of you.

20. Some of the parents of Mr. Hamlin's scholars have been called up to the patriarch and ordered to remove their children. One of the scholars, an adult, was himself called and told to leave the school, but first to go back and get the names of all the rest and bring to the patriarchate. As soon as he informed Mr. Hamlin of this, Mr. H. very wisely dismissed all the scholars, except two from abroad. This effort to put down our little school seems to have arisen from the fact, that the party now trying to get into power are calumniating the present patriarch very much on account of us, saying that he is a protestant, and that the school has sprung up under his auspices, thus making a political handle of it. The patriarch, therefore, in self-defence, wishes to put down the school.

21. Mr. Schneider preached in Turkish to my little congregation to-day, and they listened with great apparent interest.

22. Mr. Johnston preached for me in the Turkish, and I trust some new impressions were made. It does these people good to hear the witness of different individuals to the same truths.

23. Mr. Adger preached to my little flock in Armenian. The number of attendants is small, but they are all adults, and many of them of extensive connections and influence, and what they hear is published to hundreds and thousands.

24. S., from A. B., the village near Nicomedia already spoken of, called. It seems that the work of God is going forward in that village. More than thirty are in the habit of meeting together for reading the word of God. Among them are two teachers, and one son of a banker, one of the principal men of the village. A persecution has been threatened against them, but hitherto God has restrained it. This is a marvellous work, being very small in its beginning and proceeding with great rapidity. No missionary has been there, and no means have been used, except our books and the labors of a shop-keeper, an ignorant man, but deeply interested in the truth. He came to Mr. Hamlin and myself at Nicomedia, and there received his first ideas about the true gospel. Since then he has been occasionally at the capital, on business, and always attends my meetings. God knows how to work by many or by few.

June 1. Two teachers of the school in — called with A., one of our native brethren. They took about thirty copies

of the four Gospels in ancient Armenian, for their school, as well as other books. Thus our books are going into circulation, and they are evidently doing much good. Our brethren, who are laboring so industriously at the press in Smyrna, are not spending their time for nought, but already do we see much precious fruit from their labors.

7. Our priest has returned from N. and brings favorable intelligence. None as yet have actually left the Armenian church for the papal, though two individuals are still inclined to go over, in consequence of the very straitened circumstances into which they are thrown by the unjust decision of their highest authorities, and also the promises of relief held out to them by the papists. The priest was enabled to converse with many persons, and make known the truth. The vartabed of the city, and another vartabed from a neighboring monastery, are among those whose minds have become enlightened.

10. After I closed my room in the khan to-day, I made some calls among the Armenians. At the first place I found B. vartabed, whom I had not seen for many years, although formerly he was very friendly. The interview was unexpected both to him and to me, and it was very pleasant and I trust not wholly unprofitable. Afterwards I called at a lapidary's, and found him with a friend whom I had never before seen. Two other Armenians were present, and I found myself a most welcome visitor. This lapidary and his friend both appear to possess very shrewd minds, and are both decidedly evangelical in sentiment and most interesting men. They were formerly living on the very verge of infidelity, because of the superstitions of their church, with which they had become disgusted; and it is only recently that they have become settled in evangelical sentiments. They ascertained that the missionaries here are "learned" men, and yet firm believers in Christianity, and this was the means of leading them to believe also. These visits show me the interesting state of feeling here and their readiness to listen to the truth. We have had recent intelligence from A. B., the village mentioned under date of May 30th. There has arisen some persecution for the word's sake, but the enlightened Armenians there remain firm. Indeed they are quite resolute, and determined to lay down their lives, if necessary, for the work of Christ. They express much surprise at the former heathenism in which they have lived. We

have here a most striking illustration of the powerful influence of the press, and also of the aptness of the people to draw right inferences from the simple truths of the word of God. One year ago they were all, or nearly all, in deep ignorance of the word of God. A few books were sent among them, and behold their eyes are opened, and they embrace at once the blessed truths of the gospel. One single handbill tract, which contained merely the ten commandments in their own vulgar tongue, was the means of opening the eyes of many on one point. They read for the first time, in an intelligible language, this one of the commands of God. "Thou shalt not make to thyself any graven image, or the likeness of any thing, etc., and they immediately perceived that their own practice of making pictures in churches, and bowing down to them, is directly in opposition to this command, and they said, "How is it that our priests encourage such a violation of the laws of God?" The result was that there was quite a serious strife between those who adhere to the old practice, and those who became enlightened by this tract; and perhaps this, more than any thing else, was the cause of the persecution. Every thing, however, is now quiet.

Desire to Visit America—A Blind Beggar—Preaching to Armenians.

14. Two young Armenians called and wished me to send them to America, or rather they said they have been laboring hard for some time to get money to go there, and now they have a sufficiency to carry them there, but that they shall not be able to carry themselves through a course of study, and they wished to throw themselves upon my direction and of course upon my purse. I told them that I had no ability to comply with their wishes in this respect, and neither is there any one of my friends in America, to whom I can recommend them. They seemed greatly disappointed, but I exhorted them to be content to remain here and pick up an education where they could find it. They were quite resolute in their purpose, however, notwithstanding all the obstacles in their way. They wished me to write to Smyrna to inquire about vessels for America.

A few days ago I put a couple of new tracts into my pocket before going out to walk, to give to the blind Armenian beggar mentioned in former journals. It being feast day a great multitude of people were continually passing and re-

passing, so that I found I could not speak to him without collecting a crowd, which neither he nor I wished. I therefore watched a favorable opportunity and stepped quickly up to him, and placing the tracts in his hands, said, Here are some small books, take them home, and listen to them as your boy reads them to you. Good bye. "Good bye," he replied, and I left him. To-day I stopped again and asked him how he liked the books. "Oh," said he, "they are excellent. Those things are not new to me, for I have thought on these subjects for a long time." He then said he had many inquiries to make of me. One was about baptism, whether we observed this rite, another was about the virginity of Mary. I tried to satisfy him on these points, and urged upon him the doctrine of justification by faith, and man's inability to get to heaven by the deeds of the law. A crowd began to collect, so that I soon bade him adieu. My interviews with this old blind man are more satisfactory of late, and I trust he has made important progress in religious knowledge.

17. One of the Armenian young men who wished to go to America called and conversed further on the subject. I advised him to go to Mr. Hamlin's school, and remain there long enough to prepare for college, and thus save expense and be better fitted for going to America. This advice pleased him, and he thanked me for it and resolved to adopt it.

23. I had to-day at our Armenian service one of our native brethren from N. He is one of those who has lately threatened to join the papal church, not because he approves of it, but because he has been so much oppressed by the heads of his own church. He thinks there is nothing to choose, as to the religion of the two churches, both being equally far from the gospel. I believe, however, he has made up his mind to remain. I exhort all such to remain, and all who have joined the papists to return to their own church again. In my opinion they are, humanly speaking, in a far more salvable state, in the Armenian, than in the papal church.

30. Visited with Mr. Adger, the family of a distinguished banker in the suburbs of the capital. He is considerably enlightened, and we had an opportunity to commend some of the truths of the gospel to him, and to other Armenians present. He constrained us to stay and dine with him, though it detained us much longer than we intended to stay.

July 2. Twenty Armenians came to my service to-day. One of them, however, was called away by business before the service began. I preached on the two ways of salvation, by works and by grace, and all listened with apparently deep attention. Three of those present were strangers, who came for the first time, and who appeared much interested in all they saw and heard. Every thing was new to them, and they heard, probably for the first time in their lives, that by the deeds of the law no flesh shall be justified in his sight. They are jewellers and men of intelligence and character.

11. To-day there came to my service, among others, three bright young men, one of whom was formerly a scholar in our high-school and the others strangers. Mr. Adger preached in Armenian, as he does regularly once a week, now that he is staying with us for a season. After service, I had a long and interesting conversation with these young men on various religious subjects. They asked many questions, for the most part of the deepest importance, with much apparent sincerity. One of the subjects discussed was prayer; another was the manner in which sin can be pardoned. When I told them we could only be pardoned through the merits of Christ, and that we neither had, nor could have any merits of our own, as we have brought ourselves under the curse of the law; and moreover, not only that we have sinned, but do sin continually, even in our prayers and best services, one of them asked, "If this be so, how can any one be saved?" I answered by the blood of Christ alone. We need to be washed in his blood every day afresh, and we know that that cleanseth from all sin. They then inquired if it was useful to pray for the intercession of the saints and the virgin Mary. I told them there is one God and one mediator between God and man, the man Christ Jesus—we need no other mediator. Besides, the saints were men like ourselves, how do we know that they hear us when we pray, or are in any way able to help us. Christ is our all-sufficient mediator. We know that whatever we ask the Father in his name, if agreeable to his will, he will grant it. What use then of other mediators?

Removal to Top Kapoo—Intercourse with Armenians there—Further Opposition to the Seminary.

19. We have been for some days residing at Top Kapoo, a village just with-

out the walls of the city, near the spot where Mohammed 2d, the conqueror of the city, first entered it. We came here with Mr. and Mrs. Adger for the benefit of the country air, and at the same time we are surrounded by Armenians, and find this a promising missionary field. Yesterday I went to the Armenian church and heard the vartabed preach a sermon on the transfiguration of Christ. This man is rather noted for his preaching talents, and his sermon was all very good, though too general and diffuse in its character. To-day I called upon him with H. H., an Armenian friend. I was received very cordially, and had conversations on several important subjects. Among them was the importance of union among Christians. I told him that all true Christians are one, however great a difference there may be in dress and habit, and that in heaven there will be no division into names and parties. I then related the anecdote of Whitfield, breaking forth in the midst of a sermon on this subject with asking, "Father Abraham, are there any presbyterians in heaven?" etc., with which he was much pleased. He made some very just remarks about attempting to force men's consciences in matters of religion. "God," said he, "left Adam and Eve free to obey or disobey, but did not compel them to either course. For the peace of society there must be laws and a judge to enforce those laws, but faith and obedience to God cannot be enforced. We afterwards conversed on keeping the Sabbath, when I remarked that here, all, even among Christians, seem to seek their own pleasure on that day which God has commanded us to devote to him. He replied that most people labor hard during the week, and on the Sabbath they feel the need of recreation, and therefore go forth to amuse themselves. I replied, but if they are true Christians, what higher enjoyment could they seek, than to read God's word, and meditate upon it, and engage in prayer. It is evident they are not true Christians, for they seek merely worldly things. Spiritual men love spiritual things, and worldly men worldly things. On taking leave he expressed the hope that we should see each other often while at Top Kapoo.

To-day is the feast of the transfiguration, and it is called also a day for the dead, namely, a day to pray over the graves of the departed, for the well being of their souls. On this account I went with my friend above mentioned to Balukly, where is one of the largest Armenian burying-grounds about the city.

with the hope of forming some new acquaintances among the Armenians, and speaking to some on the salvation of their souls. On my way I met two Armenians who were going to my house, and they promised to come to Balukly to see me there. At the burying-ground I found a crowd of people, some eating, some smoking and drinking coffee, some dancing, etc. The priests were also very busy in saying prayers over the graves, wherever they were requested to do so by the friends of the dead, the latter always putting some money into their hands afterwards. I had many opportunities of conversing with the priests, as well as others, sometimes to a whole circle of them together, and often to those whom I had never before seen. I endeavored, as far as opportunities offered, to make known Christ and his salvation. I was surprised at the freedom with which all conversed with me, even in the most public manner. Sometimes I had a circle of priests and others around me, conversing as freely with me as if I had been one of their number, and this although there were thousands of spectators. I found this so fit an occasion to address men on their eternal interests, that I am resolved, if the Lord will, to take advantage of feast days hereafter to make similar missionary excursions to places of public resort. I also met there several of my Armenian friends, whom I addressed on the importance of being always prepared for death—taking occasion to introduce the subject from the sudden death of a Greek boy known to some of us, who was drowned a few days ago.

21. In the evening H. H. called and made a number of inquiries as to the meaning of several passages of Scripture, as "The children of this world are wiser," etc.; "two women shall be grinding at a mill," etc. He is an open-minded, seriously-disposed young man.

22. Priest K. called and renewed the request most earnestly that I will from time to time furnish matter for sermons for the vartabed of his church. Mr. Adger being very ill of the small-pox, two of our Armenian friends walked four miles this morning before breakfast to inquire after him. We have many other evidences of the attachment of many of the people for us. The ecclesiastical power of the Armenian church is again attempting to stop our boarding-school. A priest, who has a boy with Mr. Hamlin, has been summoned to the patriarchate, and ordered to remove his son forthwith. This is the fourth or

fifth time he has received a similar order, from the same high source, and in each instance has obeyed; but after waiting a little time has carried his boy back again. It is said that all the parents are soon to receive a similar command. They are not all, however, likely to submit to this authority as readily as the priest did. Some of them have told me that they are prepared to be imprisoned or banished, and that they are determined to submit to any thing rather than remove their children. There appears to be a very different spirit among the Armenians, from what ever before existed. We always exhort them to be obedient to the powers that be, so far as the rights of conscience are not infringed.

An Armenian called, and speaking of the frequent attempts to break up our school, said, "Why do you not, through your ambassador, make some show of power, and let them see that you are not to be interfered with in this manner?" I replied there is a power at work here for us, which they do not see; but it is mighty, and its operations will be felt more and more. It is a power infinitely above all ambassadors, and all patriarchs, and all kings, and nothing can resist it. Our interests are safe in such hands. You wish us to ask the protection of ambassadors and human governments, but we intend forthwith to present a petition to the King of kings—to him who is higher than the highest, and mightier than the mightiest—not against our enemies, but for them—not for their overthrow, but for their salvation.

August 3. We procured a few days ago a very promising young man, as teacher of the Armenian language in Mr. Hamlin's school. His father is a bigoted priest, who for a long time opposed his son's plan of going to our school, but at last consented, probably on account of the support offered him. The young man, however, was permitted to remain only three days. As soon as it was known at the patriarchate that he had joined our school, the father was sent for and imprisoned, to be kept till the son should leave the school. This they were able to do, as the father was a priest. The son, as soon as he heard of the violent steps taken by the patriarch, immediately left the school and went to the patriarchate, where he spent about an hour and a half in talking with the vicar in the holdest manner. He said, "Why did you seize my father and imprison him? He is an innocent man, and has done nothing. Why did you not send for me and imprison me?" He

then asked the reason why he was not permitted to be a teacher in the American school. "Because they are infidels," was the reply. "I have never seen any infidelity in them, and they appear to be very good men," said the teacher; "and besides I wish to learn." "You do not know them," said the bishop, "they are very deceitful. They pretend to be believers, but ten years hence you will see how they will turn out." "That is very strange," replied the teacher, "you say that in ten years they will show themselves; whereas they have already been here ten years, and we know nothing but good of them. Besides, I do not wish to stay with them ten years, but only one or two, just long enough to learn a little English and other useful things, and I will promise then to leave them, even before their infidelity shows itself." In like manner he continued his conversation for a long time, and the bishop became very angry, and if it had been a year or two ago, would soon have put the young man in prison. This teacher is an interesting young man, and has an irrepressible desire to learn. In our school he had an excellent opportunity, both to teach and to learn; but alas, the ecclesiastical power of his church interfered, and all his fond hopes are cut off, and he is doomed still to remain in comparative ignorance. The Lord, however, is the righteous judge and he will set all things right.

*Call from a Stranger—A Bookseller—
Village of A. B.*

12. The teacher above mentioned comes to my room regularly to take lessons in English and also to talk of his troubles. He says his days are spent in misery; but he is happy when he lies down to sleep, for he dreams he is again in Mr. Hamlin's school. When he awakes and finds it is but a dream, his misery returns.

To-day the principal Armenian bookseller in the city came to my room in the khan, and requested that I would call at his store to see an individual who was very anxious to have an interview with me. I accordingly went, and found a very respectable looking man from the interior of Asia Minor. It was some time before I could draw out from him what he wanted. He at length said, "This is too public a place; I want to have a private interview with you of some length." I then invited him to come to my house, which he said he was ready to do at any time I would fix. He

said, "Only appoint the hour and I will leave all business and come, for I have very important subjects to talk about." He soon informed me that his search was for truth. Said he, "I have travelled a great deal here and there, seeking to find out the truth. I want to learn the truth of religion, and what it is to be born again." This is a case of peculiar interest, and I wait with some impatience for the time appointed for his visit to come.

14. The patriarch's vicar called up the bookseller mentioned above, and returned to him some of our books, which he had sold, saying, "You sent these books to Broosa and sold them, but the people there have sent them back saying, 'We do not want these books,' and therefore you must take them, and after this sell no more of the Smyrna books." "This is very strange," said the bookseller, "you command me not to sell the Smyrna books, yet give me these: what shall I do with them? Besides, I have a quantity on hand, which I have bought, and they will not take them back: what shall I do with them?" "Oh," said the vicar, "you may sell those you have on hand, but do not get any more." Could we have more convincing proof of the weakness of the patriarch, than such a kind of shuffling? The fact is, the tradesmen have triumphed, and the people are now in power, and the bankers and high clergy are put quite into the back ground. The different trades are classed together, so as to form twenty-four classes, and each class has selected one man to be its representative. These twenty-four men are to direct all the affairs of the Armenian community. It is a singular fact that in such a despotic country as Turkey, and with such a powerful body of men as the bankers to oppose, the people have triumphed. But so it is, and we must regard it as one of the signs of the times, intimately connected with the progress of truth among this interesting class of people.

15. S., the merchant from A. B. arrived to-day, and attended my service. He brings the most wonderful and gratifying intelligence from that place. Immediately after he returned there he was thrown into prison by his enemies, but was soon released by a powerful friend. He soon began to collect together on the Sabbath the enlightened Armenians for reading the Scriptures and prayer. At first much was said against it, but several of their enemies came to witness their proceedings, and went away reporting that there was nothing amiss. They meet now

regularly, in number from twenty-five to fifty, and read the Scriptures and our books, and exhort one another, and call upon God in prayer. These all take the Scriptures as their only guide in matters of faith and practice. The intercession of saints they exclude, saying, "Christ is an all-sufficient mediator." Some whole families are included in this number, and the father of the household has family worship daily, reading the Scriptures, and praying with his wife and children. S. related these circumstances in the presence of our Armenian friends assembled for service, and they were all in tears at hearing the good news, and felt that they could thank God and take courage.

*A Pilgrim in Search of the Truth—
Opposition to the Bankers.*

18. To-day the man from the interior, who is travelling in search of the truth, mentioned under date of August 12th, came to see me, in company with A. It seems that after I left him on that day, A. took him to a retired place, and there spent an hour or two in preaching to him the blessed gospel. The man was astonished at the glorious truths he heard, and said, "This is just what I have been searching for so much. Where did you get these truths? Tell me, where is the fountain head, that I may go there, and drink for myself." Our friend told him he must come to us, and he would find where the fountain is. He said to me, "I have been busily searching for truth since I came here. I have talked with many individuals, among whom are several foreign ambassadors resident here, to whom I procured an introduction for that purpose; but I have found no one who could give me any satisfaction till I met this man, who has brought me here to you." I then told him that the only fountain of truth is the Bible; that God has caused to be preserved in that book, every thing necessary to be known for our salvation; and that we ought to be very thankful that he has given us the written word, and not left his truth to be handed down through the uncertain channel of tradition. And since God has given us his word, he expects us to become acquainted with it, and has made us responsible, each one for himself. You are not to receive what I say, or what any man says, as infallible truth; but you are to compare all with the written word of God. Whatever you find that, you are bound to reject whatever is contrary to it,

you are bound to reject. I then endeavored to unfold to him, the great plan of salvation through Jesus Christ, and the doctrine of pardon by faith in him, to which he listened with apparently deep interest.

This is a very interesting case. Here is a man of forty years or more, setting forth from a place far distant, in the interior of the country, seeking for the truth, going first from city to city, and from province to province, in hopes of meeting some one among the clergy or the learned who could satisfy his doubts, and at length coming to the metropolis and prosecuting his search among the foreign ambassadors in all simplicity and ignorance, supposing that because they are the representatives of christian governments to the Mohammedans, they must necessarily be deeply versed in christian truth; but finding among them, to his utter disappointment, almost entire ignorance and indifference in regard to such subjects, at length he is providentially led to a missionary from a far distant land, and there hears of Christ and his salvation, and listens with wonder and delight, saying, "This is the very Savior I need." Truly the Spirit of God is moving upon this man's mind, and we may confidently hope that God has important ends to accomplish through his instrumentality. We shall watch his future history with much interest.

28. To-day a fire occurred in Pera near our houses, which gave us some alarm, particularly as there was at the time a high wind. Three houses only were destroyed. Several of our Armenian friends came very promptly from the bazaars, a half hour's walk, in order to assist us, if we should be obliged to move. This is another evidence of their attachment to us, and it should be also remarked that this, being Saturday, is a very busy day with all who do business in the bazaars, so that it was usually difficult for them to leave.

Sept. 4. The whole Armenian community is again disturbed. The bankers will never rest while the power is in the hands of the people, and the people have shown themselves to be just as resolute in resisting the usurped power of the bankers. Lately the patriarch, at the instigation of the bankers, presented to the porte a list of charges against the bench of twenty-four rulers elected by the people. One of the charges was a weighty one, viz. that they were endeavoring to place themselves under the protection of Russia, and thus escape from the authority of the Turks. For this charge alone,

coming from so high a source as the patriarch, a few years ago every one of them would probably have been beheaded. The twenty-four heard that such a paper had been drawn up by the patriarch, and called upon him for a copy of it. He refused to give it, and told them to attend to their own business, in such a spirit as to show that the bankers' party was triumphing against them. On Thursday the people went, to the number of 200 or more, to meet the sultan, who had gone out on an excursion, and presented a petition to him in person, complaining of the conduct of the patriarch and bankers. On Friday they were summoned before the grand vizier, when the imperial commission was taken from them, and they were unceremoniously ordered to prison. The report of these proceedings soon reached the bazaars, and in a very short time a body of Armenian tradesmen, to the amount of five or six thousand, and some say ten thousand, were assembled before the grand vizier's place of business. They demanded the immediate release of their twenty-four representatives, saying, "They have done nothing. We are the responsible persons. Take us, and imprison us, and not them." They declared also that they were not the subjects of the bankers, but the sultan. The grand vizier at first treated them in a haughty manner, but he soon found that he must yield to numbers, and the persons were released. They then demanded the immediate removal of the patriarch, when the bishops and vartabeds were all summoned to the porte, and the people were called upon to select from among them, him whom they would have as their patriarch. They replied unanimously, "We will have none of these: they are all bad men—men who live by filching money from the people and by oppression. We want none of them. We will take time to consider the matter and then decide who we will have." C. bishop, formerly patriarch, said to them, "What is your objection to the present patriarch? what evil has he done?" They replied "Be silent! you, who, when you were patriarch, divided the nation in two, driving one half away to the catholics, and who lived by getting money iniquitously from the people: be silent! we will not hear you. If the bankers want the present patriarch, let him remain as their patriarch, but we will have another man." The result was that the people triumphed, and the clergy went away in disgrace. It is said that if 200 preachers had risen up and preached

eloquently on the abuses of the clergy, it would not have had half the effect in convincing the people of their want of principle and deceitfulness, that the course taken by the patriarch and his confederates in this matter has had. The wickedness of the clergy is now a subject of universal remark among the people. They say, "We thought that Stephen, the present patriarch, was one of the best of them, and we called him a dove, but he has proved himself to be a raven. He has betrayed his people into the hands of the Mohammedans. If he is the best, what must the rest be?"

6. There were present at our native monthly concert to-day, one Nestorian bishop, one priest, and one layman, besides a room full of Armenians. It is extremely pleasant to see how deeply interested converted natives are in each other, even though from different and opposing sects. The Armenians are taught by their church to anathematize Nestorius and all his followers, and the feeling is strong among them that Nestorius was a blasphemer. But our enlightened Armenians give to these Nestorian brethren the hand of cordial friendship, and they seemed deeply interested in listening to the communications made by the bishop, and by Mr. Perkins to-day in regard to the progress of truth among them.

15. The struggle continues as violent as ever between the bankers and the common people. Several attempts have been made to bring about a reconciliation, but in vain. The people are strangely resolute. They have bound themselves together by a solemn pledge that they will no longer submit to the absolute power of the bankers and clergy, and they are determined that if they are defeated in their purpose of changing the patriarch, they will abstain wholly from going to church, and will contribute nothing to the church funds, or for the support of the clergy. Many of them, in such a case, will probably go over to the catholics. No one can predict where this popular rising will end, but it is plainly a time for prayer, that God will bring much lasting good out of what is in itself so great an evil. It is time that the clergy of these eastern churches were taught that they cannot with impunity lord it over God's heritage, and fetter the minds of men, and infringe the sacred rights of conscience; and it may be that God is teaching this lesson effectually in this way. One thing is certain, the light of everlasting truth is

spreading itself in this country, and men's minds are becoming rapidly enlightened. If the bishops and other clergy fall in with the progress of things, and lend their aid to the furtherance of truth, all will probably go on quietly, and without convulsion, to its consummation. If on the contrary, they hold back and oppose, they will soon be overpowered by the truth, and while the enlightened people rise in honor and triumph, they will sink in disgrace and everlasting forgetfulness.

Nestorians.

LETTER FROM DOCT. GRANT, DATED
MOSUL, 9TH OCT. 1841.

At page 46 of the last number was inserted a letter from Doct. Grant, mentioning his arrival at Mosul in Mesopotamia, to which letter he refers below.

Reported Subjugation of the Mountain Nestorians.

By the tenor of my last you will be prepared to hear of increased trials for the poor Nestorians. I have this day learned from the pasha of Mosul, from whose camp I have just returned, that all my fears regarding the subjugation of the mountain Nestorians have been realized. If so, they are no longer the Independent Nestorians, as they have hitherto been. The pasha says that a united Turkish and Koordish army from Van, Jesireh, and Hakary, has subdued the Independent Nestorians and burned the house of their patriarch! That whole region, he says, has been the scene of war and commotion; but the Nestorians, he repeated with seeming exultation, are now conquered. He gives few particulars by which I can infer the amount of bloodshed among the poor Nestorians. But from the accurate and circumstantial manner in which he described other collateral facts, with which I was acquainted, I am led to place much confidence in the general account he gives of the subjugation of the Nestorian tribes, though I cannot learn whether the conquest of their country is yet complete.

If the Nestorians have really fallen, I would fain hope that, with their apprehensions of the result of such a combined attack from the Turkish and Koordish force that was brought against them, they may have submitted without a persevering resort to arms. But whether the amount of blood shed be more or

less, they have little reason to expect much clemency from their conquerors, and their condition should awaken our heart-felt sympathy and most fervent prayers on their behalf. Their long continued independence, in the very centre of the empire of Islam, and in the face of her watchword, "The Koran, the tribute, or the sword," has long been an eye sore to the followers of the false prophet, arousing all their fanaticism against those who, for so many centuries, should presume to set at defiance their authority and claims. And, now that the galling yoke of moslem bigotry is laid upon the Nestorians, we have reason to apprehend that their condition will be pitiable indeed, unless some friendly power should speedily interpose in their behalf.

But we need not fear for the ultimate result. In the dying convulsions of this eastern antichrist we may expect "a time of trouble," alike severely trying to our faith and courage. But He who maketh the wrath of man to praise him, and ruleth among the nations of the earth, will order all these commotions for the good of his own glorious cause. The Nestorian country may be thrown more entirely open to the heralds of the cross, and the trials through which this long lost remnant of Israel is called to pass may be the means of turning them to the Lord, who has said of them expressly, "In their affliction they will seek me early." Hosea 5: 15.

I cannot doubt but the present crisis of the Nestorian church will be remembered at the throne of grace by thousands in America and Europe. Even should the intelligence not prove true to the full extent, it is quite certain that the situation of the mountain Nestorians is at present most trying, and ominous for the future, calling for our fervent prayers.

I am happy in the reflection that, just on the eve of their struggle, I was permitted to pass through the whole length and breadth of the Nestorian country, directing the attention of that dear people to Him who is King of kings and Lord of lords. I, everywhere, pointed them to their sins and departures from God, as the cause of their afflictions and darkening prospects, representing Jehovah as a father who afflicts not willingly but for our profit, that we might be partakers of his holiness; and every where I met with a unanimous response to the truth of what I told them. I cannot but hope that my visit was in some measure instrumental in preparing their minds for their impending trials; and now that they

have actually come upon them, many who heard me will reflect upon the alleged occasion of these trials. May it not have been for this end especially that my return to the mountains was so much hastened? Had I protracted my stay in America or England, as I had many inducements to do, or had I taken a less expeditious route to the Nestorian country, I should have failed in reaching it in season for this important visit before the way was intercepted by the alarm and clangor of war.

How soon I may be able to make them another visit I know not. It is under consideration whether I may not spend the winter in the mountains. We hope for more light on the subject. I see little prospect now that Mr. Hinsdale will be able to remove before spring; and on many accounts, it is desirable that he should remain here until others can take his place, as this station ought to be permanently occupied. We feel very desirous to be lifting up our voice among the mountains, and we shall spare no effort to see that field occupied as soon as it can be done with a due regard to the opening indications of an all-wise Providence: and I can hardly doubt but the way will be fully open long before missionaries in adequate numbers are ready to enter.

Syria and the Holy Land.

LETTER FROM MR. WOLCOTT, BEYROOT,
30TH OCT. 1841.

Death of Mrs. Wolcott.

MR. Wolcott announces the event, deeply afflictive to himself and the mission, that Mrs. Wolcott was removed by death on the 26th of October, after a distressing illness of three days. Of the state of her mind in her last hours, and in certain prospect of death, the bereaved husband remarks—

She expressed the deepest sense of personal unworthiness, renounced all self-dependence, and said that she never before had such an unspeakable sense of the awful evil of sin. She recognized these sentiments in her prayers, and frequently asked that she might be made a monument of grace, of free and sovereign grace. To be received into the lowest place in the heavenly kingdom, was all that she ventured to hope for. This hope, through the merits of her merciful Savior, she did entertain. She said that the character of Jesus had to

her an appearance of ineffable loveliness—a beauty on which her soul dwelt with delight; that she felt a peculiar pleasure in reflecting that he was not like man, not vindictive in his feelings, but truly pitied and loved the guilty and the miserable, and wished to save and to bless them.

The morning of October 26th she was evidently sinking, and she commended her soul to Christ. Of her prayers, which were many, and expressed, as it seemed to me, in very simple and appropriate language, I have recorded but this one. Perceiving the indications of her approaching end, she observed, "This is death, I shall soon be in eternity." Then turning her face gently upwards, she uttered, at such intervals as her extreme sufferings would permit, the following sentences, very deliberately and distinctly, "Lord Jesus, receive my spirit. I lay my soul at thy feet. Grant it some humble place before thee. Lord Jesus, receive my spirit. I give thee this soul, in all its pollution: I can make it no better. It is all that I can do. Conduct me through the valley of the shadow of death. May thy rod and thy staff comfort me. Pain, and distress, and anguish—but may I soon be with Jesus!"

Although her voice failed and we thought her dying, she rallied a little, and to one of the brethren who came in an hour after and inquired her state, she replied, "I feel this morning when I am able to think at all, that Jesus Christ is the portion of my soul. There is none other for me." These were the last expressions of her mind, while it was perfectly clear. It became necessary to administer strong opiates, and during the remaining four or five hours that she lingered, her mental exercises were of the same general character, but with evidence of a wandering occasioned by the medicine. Just before the final struggle, she uttered clearly the following remark, "And now may the Lord give me grace to live for him; to say what I ought to say, and do what I ought to do." These were her last words.

Her funeral was attended at the mission-house, at eight o'clock the next morning. There were present, besides our own circle, the English residents, our consul and the English consuls of this place and Aleppo, and some of the British officers. The British consul-general sent a kind note, apologizing for his unavoidable absence. The hymn commencing, "Thou art gone to the grave," was sung, and a prayer and some appropriate remarks were offered by Mr.

W. M. Thomson, at the house; and at the grave, the burial service of the church of England was, at my request, read by Mr. Smith. Near the mortal remains of Mr. Fisk and of Mrs. Hebard now sleep those of my beloved wife; while her spirit, we may humbly believe, rests on the bosom of Jesus, and the pain, which drank up the fountains of her earthly being shall afflict her no more.

The circumstances attending this trying event were most kindly ordered. It was a merciful Providence which, contrary to our original purpose, took us from our residence in the mountain, just before the flames of civil war were raging around and within it. Nothing could have added to the comfort of Mrs. Wolcott's situation here; and I gratefully record that every thing which the soothing attentions and sympathies of friends could do for her relief, was assiduously done.

Maharattas.

JOURNAL OF MR. HUME AT BOMBAY.

Stupidity on Religious Subjects—Snake Worship.

April 25th, 1841. This evening I asked a person who came in to our usual family worship in Maharashtra, whether sinners are deserving of punishment. His reply was characteristic of the common people, "How can I tell? I cannot read. I know nothing." But, said I, if you cannot read, you are still not like the brutes. God has given you reason. You know the difference between right and wrong, do you not? "All I know," said he, "is to work and to fill my belly. I know nothing else."—This, to a great extent, was his real feeling. And it is the legitimate result of his religious training. The mass of the people have but little sense of responsibility to God. All that is required of them is to follow the instructions of the brahmins, and to do as their fathers have done. They do not think of exercising their own judgment in matters of religion. If they are right, it is well: and if they are wrong, it is of but little consequence. How should they know any thing on such a subject? If by mistake they worship a mere stone, instead of God, it is all the same. To them it is a God. Such is the feeling of multitudes. It is not, therefore, strange that they should mani-

fest but little interest in regard to the christian religion.

July 23. Nagpanchme, or day kept sacred to the nag or cobra, [a species of snake.] In the sacred books directions are given to worship the cobra and the day is observed by all classes of Hindoos. Shesh, the king of the serpent race, is described as having one thousand heads, on one of which the earth is sustained. This serpent is both the canopy and the couch of Vishnoo. On this day a clay image of the snake is made in each house, or his picture is drawn on wood or paper or upon the walls. The people then present to it offerings of milk, flowers, plantains, parched-rice, sugar, cocoanuts, etc. They bow or prostrate themselves before the god, saying, "O divine cobra, preserve and sustain us. O shesh partake of these offerings and be gracious unto us," or something similar to this. These offerings are afterwards given to the brahmins, or eaten by themselves and their friends.

Near the mission-chapel is a large rock from which it is said that formerly a large cobra annually issued on this day, and received the worship of the people. Of late years the snake, it is said, has not appeared as usual, but has made his appearance from a rock in another part of the town. Some, however, suppose that the divinity still continues to reside in the old place, and accordingly they worship there and present their offerings of milk, flowers, etc.

This afternoon I went to the stone near the chapel. An abundance of leaves, flowers, and powders were lying upon it. There were also offerings of milk, sugar, etc. Few persons were present, the great mass preferring the new place. To this I afterwards went, and found the streets filled with people and lined with the vendors of sweetmeats, toys, fruits, etc. Near the rock in which the divinity is represented to have taken up his abode, were a number of snake-charmers, with baskets containing cobras. These were occasionally made to erect themselves and to spread out the hood. To them the people were presenting offerings of milk and sometimes a trifle to their keepers. At the hole in the rock from which the snake is said to issue were two *gosavees*,* busily engaged in receiving the offerings of the people. These consisted of money, milk, cocoanuts, red powders, flowers,

* *Gosavees*, religious mendicants, originally without house, wife, or children, who have renounced worldly business, pleasures, and affections.

plantains, parched rice, etc. Milk was the most common offering. Scores of people each with a little vessel of this, which had been purchased near by, were pressing forward to present it to the god. I thought it rather a poor offering to his snakeship, as, judging from its appearance, by far the larger portion was water. The hole in the rock was covered with leaves, and upon these were thrown the powders, flowers, and milk, while the money, plantains, cocoanuts, etc., were put into baskets for preservation. The gosavees presented me with a part of their plantains, etc.; but these I refused and endeavored to point out the folly and wickedness of what I saw.

General Remarks on the State of the Mission.

We would gladly communicate to you cheering intelligence in regard to the progress of the Lord's work here. But for the most part we can speak only of heathenism, of the distribution of tracts, and the proclamation of the gospel. We cannot tell that the people are flocking to the Savior. But we do not feel that our cause remains stationary. Our schools in Bombay are fuller and in a better state than they have been since our arrival. People frequently come for tracts and Scriptures. When we go out into the city, we are generally listened to with respect. We find some willing to hear our message. All the larger boys from our schools meet as a Sabbath school at eight o'clock on Sabbath mornings. At nine in the morning our native congregation assemble, numbering about 250. Our services are nearly or quite as long as the Sabbath services in America. Order and quiet prevail, though we often have to mourn over the listlessness of the audience. After the congregation is dismissed, the girls' Sabbath school is held. They recite questions, hymns, and portions of Scripture. Our English service, at four in the afternoon, is not attended by many, but it is thought to be of sufficient importance to be continued.

Miss Farrar still continues feeble. The other members of the mission are in usual health. Our funds for printing tracts are all expended and several hundred rupees in addition. Several of the tracts approved by the American Tract Society are also out of print. Three or four German missionaries are expected soon in Bombay. They are to be located at Jabalpure, a large place between Nagpore and Allahabad. Three or four months since some excitement was caused

among the Parsees, in consequence of a young Parsee applying to the Church missionaries for baptism. He took refuge with them, where he still continues and appears well. He will probably be baptized before long.

Madras.

LETTER FROM MR. WINSLOW, 20TH OCT. 1841.

Admissions to the Church—Urgent Need of more Laborers.

Since I wrote you last I have had the pleasure of receiving to the church at Royapooram the candidates whom I have previously mentioned. The communion season was on the twenty-sixth of September, when Mr. and Mrs. Hoisington were with us. Mr. and Mrs. Hunt then united with us by covenant. A European woman, connected with their family, who has also been in Doct. Scudder's and ours for some two or three years, and has at different times been serious, but lately has manifested pleasing evidence of a change of heart, was received on profession of her faith. Fifteen natives (of whom one was formerly a member, but dismissed about two years ago) were also received. Three of them were baptized, one heathen man, a schoolmaster, and two catholics. The state of things is such here, and the Romanists are so mingled with the heathen and conformed to them, that when, on being received by us, they express a wish to be baptized, it is thought expedient to comply with their wishes, and receive them as we do heathen converts, from whom they scarcely differ but in name. The remainder of those received were nominally protestants by birth, but had neglected religion from their early days, and lived "without God and without hope in the world." One of these is a respectable man, named Ondatcheypillay, of a leading family in Jaffna, from which he came about eight years ago, and commenced business here as a merchant. A sister of his was the wife of Gabriel Tissera, native preacher at Batticotta, and tutor in the seminary. It was in a bungalow in front of his dwelling at Royapooram, that I commenced, on returning from Bangalore, an evening meeting, which had been holden in another place. The Romanists immediately began to annoy us, and sent letters threatening our lives. They threw stones, both in time of meeting and at other times, at the family; set

up a noisy meeting in the adjoining house, and disturbed us by offensive smelling lights and fire-works, as well as by the noise of bells and various instruments; and when this was stopped by the police authorities, they burnt the bungalow with the furniture it contained. All this persecution tried Ondatcheypillay very much; but I have reason to hope it was for the good of his soul. He has of late seemed quite in earnest in religion, as also his wife, who had formerly been a Romanist, and is one of those now admitted to our church. The schoolmaster, admitted from heathenism, has had some persecution to bear; but I hope may be enabled to persevere in following Christ. Five children were baptized.

A very respectable and comparatively large native congregation were assembled, consisting of heathens, Romanists, and some nominal Christians, who for two and a half hours were silent and attentive, while attending to the preaching of God's word, and the ordinances of his house. With three occasional native communicants, there were in all at the table twenty-six. I trust the Lord was with us in his own ordinances, and that the occasion will be blest to some, at least, for their eternal good. We felt the absence of our beloved brother and sister Scudder at this interesting time.

The union for prayer from the second of October to the eleventh has been observed here with some encouragement. The interest which our native members have taken in it has seemed to me an indication of good.

Dr. Scudder's last letter to us from the Hills stated it, as the opinion of physicians there, that he must remain two years. If that should be necessary, our prospects in Madras will be very dark. You are not able to hold us out encouragement as to speedy help from home, and here are two stations on my hands, with schools at each, a boarding-school at one just commencing, a chapel to be built at the other, and a press to be supplied with work. There is also no little to be done by way of agency for the other missions, besides what Mr. Hunt can do in executing commissions, etc. This is more than I can expect health and strength to bear for any length of time. Perhaps Mr. Meigs may come to our aid, but we shall nevertheless need one or two permanent missionaries here. At Madura they have arranged, I understand, for Mr. Crane to go to Dindigul; but this leaves Terupuvanam vacant. All our missions are now weak, while every thing around urges us to extend our borders.

Sandwich Islands.

ANNUAL REPORT OF THE MISSION, 5TH JUNE, 1841.

Health of the Mission—Arrival of Reinforcement—Papal Efforts.

THE missionaries convened at Honolulu on the 12th of May, according to their annual custom, for the purpose of reporting to one another the state of the missionary work at their respective stations, giving mutual counsel relative to their future labors, and transacting such business as might come before them, relating to the great enterprise of training up an intelligent christian population in the Sandwich Islands. The letter which follows embodies the statements brought forward at that meeting and the views of the mission on the several topics to which it relates.

After noticing the decease of Mrs. Castle, the severe illness experienced by Messrs. Chamberlain and Parker, and Mrs. Alexander, Mrs. Hitchcock, and Mrs. Ives, and the fact that the health of four or five other females of the mission seemed to be permanently impaired, the missionaries proceed to remark on the causes to which the failure of health in the cases of so many of their female associates is to be ascribed. They say—

After careful observation we are persuaded it is chiefly, if not altogether, attributable to the following causes:

1. Attempting too much labor at once, during the first years of their missionary life; and thus, through a laudable zeal, overtaxing their powers in a new and debilitating climate, to which they had not become accustomed.

2. Too little exercise in the open air. This doubtless has had much influence in destroying health among the females of this mission. There are but few stations where requisite facilities for free exercise abroad are fully enjoyed: to which may be added the fact that domestic cares, especially where there are young children, necessarily confine the mothers of a family much to the house in this land.

3. Deprivation of social intercourse with civilized and refined society, the exhilarating power of which is so often resorted to with good effect in cases of ill health in other lands. This cause will apply only to remote and lonely stations.

The health of our children is probably as good as that of the same number in any land.

The ship *Gloucester* arrived at Honolulu May 21st, bearing a reinforcement to the mission at the Islands, and also to that in the Oregon country, as mentioned below, and fields of labor were immediately assigned to the several families by the assembled missionaries. It should be added that the Prudential Committee have not yet had opportunity to consider the state of the Oregon mission in view of the communications recently received, nor, of course, to decide on the destination of Messrs. Paris and Rice.

After many weeks of long and anxious expectation, our hearts were cheered by the arrival of the *Gloucester* on the 21st of May, 1841. The brethren and sisters reached us in good health and spirits, and we were happy in welcoming them to our number. We cannot, however, refrain from expressing our regret, not to say disappointment, that there are no more of them. The great need we feel of more laborers presses heavily upon us. You will see our call made out specifically on this subject, which we trust will receive your serious and prompt attention, and our prayer is that God may speedily provide for this part of his vineyard the much needed laborers.

We are happy to entertain our brethren Paris and Rice, who were destined to the Oregon. No passage offering at present, together with the fact that all the intelligence from that mission received here for many months past being entirely of a discouraging nature, they have determined to remain here till they shall receive more light on the subject. We need hardly say that we fully concur with them in their decision, and have therefore invited them to take hold of the work here, seeing a wide and effectual door is open.

We would further suggest that by the time they again hear from you, they will have made considerable proficiency in this language, and will be prepared for immediate usefulness here; so that, if agreeable to you and themselves, our desire is that they might be permitted to remain and reap the harvest which is ripe, while the laborers are few.

The assiduous efforts of the papists to gain a footing here have not failed of success painful to every benevolent mind. We do not, however, regard their success among the people as by any means equal to their anticipations. Many things concur to demonstrate their disappointment and mortification at the aversion with which all the intelligent natives regard popery as such. There will be no hesitation, however, on their

part in employing all the cunning and perseverance, so characteristic of Jesuits. Their motto appears to be "Death or victory." Being met on every hand with arguments from the Bible, right in the face of their proceedings, they feel it important to weaken the people's faith in it. They say to them, "You are not yet in possession of the Bible," and insinuate that it will be furnished by themselves. They have not yet, however, established any press in the islands, unless the press which issued the *Sandwich Islands Gazette* (now discontinued) was theirs.

Their first location was in Honolulu; but so little success have they had immediately in the village, that apparently they have despaired, and are now devoting almost their whole efforts to those portions of the population which have come less under missionary influence. In those places they are more successful, as might be expected where the people are ignorant and superstitious, and where they meet with little opposition from missionary instructions among the people. This demonstrates the great importance of our being able immediately to fill every vacancy in the islands, that the people may be enlightened, and, if possible, saved. What we do must be done soon, or the door will be closed by the papists, if within the compass of their ability.

About twelve months ago they succeeded in obtaining a footing on Hawaii also, and located themselves at Kailua. For a few months after their arrival there they attracted much attention. All were anxious to see the pope and the kii (the priest and images); but when they had gratified their curiosity in gazing at the images, wax-candles, and the splendid vestments and genuflections of the priest, they lost their admiration of popery, so that but few in the village have as yet united with them. A number, however, from the less enlightened districts have fallen into their snare. They reported themselves as carrying all before them at Kailua, and probably thought they were; while hundreds who gave in their names as converts had no other interest than merely to see the images and splendid exhibitions which the priests professed to shew their disciples. To obtain this they concerted and gave in a fictitious name, all assuming the same name. No professor of religion had any share in the deception that we know of. The great anxiety of the papists here appears to be to increase their numbers. Hence they baptize all who will join their ranks with very little regard to moral charac-

ter. They exert themselves to spread their principles throughout the islands by every possible means, and the bishop left here a few months ago for Europe, as is reported, to obtain a large reinforcement to their numbers.

There are now three of them on Hawaii, besides some seculars, and three on Oahu; but none on the other islands. They are erecting a spacious stone chapel in Honolulu, and have stipulated for a thatch building to be erected at Kailua. For the latter they are to pay \$1,100. Their plans are deeply laid, and their resources probably large, besides the fact that at present they are backed up by the French consul in the name of his nation. The consequence is the king and chiefs are vacillating in their proceedings. What the result will be it is not easy now to predict; but our consolation is that all things are in the hands of God, and he can make the wrath of man to praise him.

With reference to certain statements which the papists had published relative to the mission, a translation of which from the French language had been forwarded to them, the missionaries remark—

It is truly gratifying to us to receive from you so full a translation of the slanders of the papists, because it is of great importance for us to know the reports of our enemies that we may state facts as they have occurred. A fair candid statement of the truth is all the refutation such reports need, and that we can easily give.

On the religious character and condition of the people, and the state of the churches, the letter contains the following remarks.

Among this people, whose minds are scarce yet free from the mists of superstition in which they were educated, much stability of character is not to be expected. It is not, therefore, strange to us that many backslide from their profession so soon as they have lost their first excitement. Although our churches have not been so signally blessed the past year as in the two previous ones, still we have not been left without evidence of God's gracious presence among us, convincing and converting sinners. The novelty of our revival has passed away, and with it that peculiar excitement arising from novelty; and now more solid and arduous labors fill the hands of the pastor. Our labors are now demanded more as pastors among our

church-members, to guide, watch over, and instruct them, and less as evangelists to gather into the churches from the highways and hedges. The result of the high excitement in the islands is nothing more than we anticipated. In almost every case, where large accessions have been made to our numbers, proportionably large defections have occurred. It was to be expected that, where such vast numbers were gathered into the churches, much chaff would be found among the wheat. Yet the work stands confessedly a glorious work of God, and a bright era in the history of this nation. The spirit of benevolence, we think, advances among this people; but of course is very immature as yet. You will see in our minutes some notice of what the people have done the past year. The following table of statistics will inform you of the numbers added to our churches during the year, and will be some guide, though not a perfect one, in forming an opinion of their present state.

As no report is given of the station at Lahainaluna, the summing up of each column falls below what it would be, if that station were reckoned in.

In the following table no notice is taken of the number of those who have removed from one church to another; so that the whole number admitted, after deducting the deaths and exclusions, may be in some instances more, and in others less, than the number now in regular standing in the several churches.

In order to judge correctly concerning the great number of instances of church discipline at some of the stations, it is necessary to bear in mind that some of the missionaries, considering the character of the native converts, their habits and exposures, have thought it necessary to subject their members to censure for faults and practices which it might not be proper to treat so severely, in respect to a people differently situated, of different character, and less exposed to peculiar temptations. It is to be hoped that all who are now excluded from church-fellowship, are not irreclaimably apostate; but that not a few of them, as the immediate cause of their fall ceases to operate, and they become more fully instructed in the duties of the christian life, will, by the recovering grace of God, be brought again into the visible fold of Christ. It should be ever borne in mind that mission churches among the heathen are not composed of those who from childhood had been thoroughly instructed in christian doctrines and morals, like those admitted to churches in christian lands.

STATIONS.		Whole number admitted to the church.	Admitted last year.	Total deceased.	Deceased last year.	Suspended last year.	Remain suspended.	Excommunicated last year.	Total excommunicated.	Remain excom.	In regular standing.	Total children baptized.	Baptized last year.	Marriages last year.	Average congregation on the Sabbath.
HAWAII.	Hilo,	7617	154	584	316	670	553		43	20	6402	2474	108	144	1500
	Waimea,	5366	40	317	140	697	600	1129	2790	2123	1977	795	35	103	300
	Kohala,	873	15	69	28	375	403	10	57	39	677	356	14	103	
	Kailua,	915	175	48	7	258	119		2		746	649	134	52	1800
	Kealahakua,	1228	337	48	22	191	41	52	78	71	1080	531	167	97	1400
MAUI.	Hana,	205	88	4	2	6	3	3	6	5	237	100	40	70	
	Wailuku,	870	179	44	26	16	9	12			777	366	120	128	1500
	Lahaina,	599	86	70	13	7	13	3	16	16	513	463	102	93	1500
	Lahainalua Kaanapali,	36	36	1	1						55	42	42	26	500
MOLOKAI, - -		371	32	18	6	14	10		9	7	342	170		49	750
OAHU.	Kaneohe,	198		11	4	5	5	3	7	7	193	82	5	7	700
	Honolulu, 1,	1167	92	97	14	60	34	10	28	26	1031	511	71	80	2000
	" 2,	1274	115	77	32	88	45	33	88	68	1094	253	33	130	1500
	Ewa, Wai'alua,	1058 556	89 4	58 18	25 10	13 56	12 36	21 49	81 82	80 77	919 416	311 382	35 16	56 44	1500 600
KAUAI.	Waioli,	85	16	5	1	5	4		4	2	90	38	3	42	500
	Lihue,	1	1					2	2	2	57	8		15	300
	Koloa,	167	5	16	2	29	4	4	19	14	129	88	11	37	700
	Waimea,	220	9		5	1	1		5	4	166	102	7	38	1000
		22306	1473	1485	654	2491	1892	1391	3327	2561	16893	7721	943	1314	

Seminaries and Boarding Schools.

We are happy in being able to say that our seminaries and boarding-schools are all in a prosperous state. In them all the pupils have evinced an attachment to their instructors, a desire to improve, a docility of temper, a cheerful submission to authority, and a consequent advancement in knowledge, not surpassed in any preceding year.

Though we would by no means give our school-system the first place in our missionary labors, yet we are free to say that we see not how the state of this people could be greatly elevated without something of the kind. We do not speak from theory, imagination, nor even from analogy, merely, on this subject. Its influence on the social, moral, religious, and even the political condition of the community is very apparent. We know not how the men and money devoted to this object could have been employed to better account in any other manner. Were our seminary and boarding-school buildings all destroyed, we should still have no reason to say that the funds devoted to these institutions had proved an unprofitable investment. Valuable results would still remain.

The former graduates of the mission seminary are most of them employed as teachers, and, as a class, are much more efficient than they would have been, had they not been trained in that institution. A number of others hold important posts under the government, where they exert an extensive, and, on the whole, a very salutary influence upon the community. A few others are mere idlers, apparently effecting little or nothing for good or for evil. But not an individual of their number has ever taken a stand in opposition to the cause of education and religion. A new class of boys, fifty-six in number, was received early in the year, making the whole number of scholars eighty-four. Three have died, two have been dismissed, and twenty-nine have completed their course. It is proposed to increase the number of scholars to one hundred at the commencement of the next term.

The female seminary at Wailuku has numbered seventy-eight pupils the past year. One has married, and two others are about to marry, graduates of the mission seminary. Two have been dismissed, one has been expelled, one has died, and several are absent on account of ill health. The article of health ex-

cepted, the prospects of the school are bright. It is believed, also, that there is nothing in its locality necessarily unfavorable in this respect. We do not, therefore, despair of being able in this, as in our other boarding establishments, to unite mental cultivation with vigorous constitutions. The Lord still owns his own truth. Several of the pupils have been serious, and two or three at least hopefully converted during the year. Eighteen are members of the church in good standing. The docility and cheerful interest of the pupils reported in former years, whether employed at the spinning-wheel, in domestic affairs, with the needle, or in the exercises of the school-room, have been no less apparent the year past.

In all our boarding-schools the scholars have enjoyed most excellent health. No death has occurred. Only one case of sickness is reported, and in that case the pupil recovered his health without leaving the institution. The converting influences of the Spirit have been in a great measure withheld from all these schools the past year. No marked, and decided cases of conversion are reported in any of them. In all other respects, their history for the year, now closed, is one on which we reflect with much satisfaction. The number of these schools is four.

That for the young chiefs under the charge of Mr. and Mrs. Cooke, though one of those most recently established, is not the least important. The teachers of this school have succeeded beyond our most sanguine expectations. The subordination of the pupils to their instructors, seems not less complete, than that of a well regulated family of children to their parents, and the obedience rendered evidently flows, not from slavish fear, but from affection and respect. The appearance of the school is honorable, in a high degree, to the instructors, to the pupils, and to their parents.

Mr. Locke, at Waialua, has pursued his plan for a boarding-school, the scholars to be sustained by the avails of their own labor, with zeal and success. He has at present ten scholars. It is expected he will ere long increase the number to twenty.

Mrs. Coan's school for girls at Hilo is still prospered. This school presents one of the germs of hope for the daughters of Hawaii. As formerly the scholars have been sustained principally by the church and people connected with that station.

The Hilo boarding-school taught by Mr. and Mrs. Lyman, a principal object of which is to qualify boys on the island of Hawaii to enter the mission seminary, still enjoys the smiles of heaven. The number of pupils the past year has been fifty-seven. They are furnished from the several large divisions of the island, as nearly as convenient, in the ratio of the population. During the year seven have been dismissed for various reasons. Fifteen or eighteen will probably enter the seminary the present month. Twenty of the pupils are members of the church. The prospects of the school are, in some respects, more flattering than at any former period.

Station and Common Schools.

The station and common schools, as a general fact, were in a languishing condition the former part of the last year. While the rewards of their toil were becoming more and more sure to Hawaiians in almost every other department of useful industry; teachers, as a class, saw no corresponding increase of their resources. In fact, many of them found their means of support becoming precarious, just about in proportion as those of their employers increased. They could not be expected to regard this state of things with indifference. It was known that the government had, for more than a year, had before them the project of a law for the encouragement of education. The better and more intelligent class of the people were ready to second the will of the government on the subject. The thing, however, moved slowly. The friends of education waited for the chiefs to take the lead. The teachers feared that nothing would be done. Many of them became discouraged and left their work. At Honolulu, however, and at some other places, the station schools have flourished through the year.

Five months have now elapsed since laws to encourage schools for children went into operation. Though they have, as a general fact, been but very partially enforced, their effect has been considerable. The number of schools for children reported as now in operation, is over 350, embracing about 18,000 scholars. Not far from one third of these can read. A considerable number are able to write, and are learning something of geography, arithmetic, and other branches of a common school education.

The Romanists have complained of the school-laws as opposed to their opera-

tions, and consequently as a violation of the treaty made with captain Laplace. It is understood that these laws have been recently revised and amended by the chiefs in general council. In regard to the precise amount and nature of the modifications introduced we are not fully informed. We do not apprehend, however, that the inducements to seek knowledge have been intentionally diminished.

Of the progress of the people in social improvement and the arts of life, the missionaries write—

We still continue to enjoy the inestimable blessing of peace in all our borders, and are allowed fearlessly to prosecute the great objects of our mission. The national council have adopted a liberal policy and are laboring amid many perplexities to secure the best interests of the people at large. This is sufficiently manifest from the constitution they have adopted, and from the laws they have already enacted. But compared with the nations of the earth, this is a feeble people and constantly liable to encroachments from their more powerful neighbors. They know they are too weak forcibly to resist foreign aggression, hence timidity and fickleness characterize many of their measures, which renders dubious the stability of the government. Still, however, when we reflect what great things God has already done for this people, we hope they are destined ere long to hold a respectable rank among the nations of the earth.

The developement of the natural resources of the country is in rapid progress through the influence of foreign capitalists and native energy. The fertile plains already reward the diligent with sugar, coffee, cotton, silk, and wheat, besides extensive flocks and herds; while the luxuriant forests abound in a great variety of valuable timbers for the cabinet-maker and joiner.

The latent energies of the people are beginning to be aroused. Industry is taking the place of idleness, and enterprise the place of sloth; and under the benign influence of the gospel of peace, we trust they are advancing to that condition concerning which it will be said, "Happy is the nation that is in such a state, yea happy is the people whose God is the Lord."

From the liberal provision made by the government for the support of common schools we are encouraged to ex-

pect happy results. It indicates some progress towards the people's sustaining their own institutions. These institutions cannot be considered as well established among them, so long as they depend on foreign patronage; and the churches here cannot be expected to shine in all the christian graces, nor attain to manly vigor until their christian principles are thus called forth into active exercise. It is, moreover, very important that the churches here sustain the gospel among themselves, in order that the funds from abroad, thus saved, may be employed in sending the gospel to those still in heathen darkness. In contemplating the number of hopeful converts who have been added to our churches, it is not strange that many have been led to think the time was near when the Board might be relieved from the burden of sustaining the mission. To us, however, it is evident, we shall need patronage from abroad for a long time to come. If sustained independently of foreign patronage, we must be supported either by the voluntary contributions of our churches and congregations, or by our own labor. As to the first method, the people are too poor and their piety too immature to allow us to expect any think like an adequate support from their contributions; and as to getting a support by our own labor, we would remark that this, at many of our stations, would be impossible; and that such stations, without foreign help, must be abandoned: and even at the posts most favorable to success, the time and energies of a self-supporting missionary would be so fully employed in providing for his family, as to nullify his labors as pastor or teacher. This fact was deeply impressed on the minds of the delegation from this mission, who nine years ago visited the mission to the Society and Georgian Islands. It is also very strikingly illustrated at this time in the mission of the Board to Oregon; and in fact illustrations are not wholly wanting among ourselves. For as far as our skill and industry have been employed in secular pursuits, in order to relieve the funds of the Board, there has been a corresponding loss of effort for the spiritual welfare of the people. We are aware that it has been urged in favor of a missionary's engaging in secular pursuits, for the purpose of supporting himself and family, that by so doing he would teach the people industry, and aid them in developing the resources of the country. But, however highly we may prize these results, objects of far higher importance now de-

mand all our efforts. We have arrived at a crisis in our work. The wily agents of Romanism are in the field exerting all their energies and employing every stratagem to thwart our plans and hinder our cause; so that now we must leave to those who are devoted to commercial pursuits the work of developing the natural resources of the islands. They are numerous and ardently engaged in this very work; but let all our energies be employed in opposing error, by publishing the truths of the glorious gospel of our God and Savior.

Education of the Children of the Mission.

At the late meeting of the missionaries their attention was turned, as it had been repeatedly before, to devise some plan for giving to their own children a suitable education without the expense and the trial to parental feeling, involved in sending them to the United States. The subject is beset with many difficulties, and has been a topic of much anxious consideration both to the missionaries abroad and missionary societies at home. Some remarks and the result to which the meeting arrived are given below.

We would magnify our office and justly appreciate the greatness of our work. Yet while pressed on every hand and almost overwhelmed by the duties growing out of our relations to this people, as pastors and teachers, we cannot and ought not to forget our duties as parents. The education and future prospects of our children constitute a subject of increasing solicitude with us. Our children have become numerous, and they are rapidly advancing from childhood to youth. In regard to some of them, it is expected they will be sent to the care of friends in the United States; but in regard to the majority of them, we have come to no definite decision on the subject. Some of these have arrived to such an age that their parents can be no longer at ease while their education is neglected. But what shall we do? The state of the churches, schools, and nation, among whom our lot is cast, presents at this time a call peculiar and pressing for more than all of our energies. Still our children must be instructed. But if every parent must himself educate his own children, how can the other great and pressing interests be sustained and advanced? No subject has come before the present general meeting of more intense interest than this. We have considered it in all its bearings, on our children, on ourselves

as their parents, on this nation, and on the world; and after the most mature examination we could bestow upon it, we have almost unanimously resolved to establish a central boarding-school for our children. We shall expect thus to secure not only the means of educating and fitting them for extensive usefulness, but secure also a greater amount of direct effort among the people, arising from the additional labor which many parents can perform when relieved of the necessity of conducting the education of their children. The establishment of our school will therefore be a most economical expenditure, if considered only in reference to the immediate wants of the Hawaiian nation. But we may suppose that many of our children will remain permanently in this their native land, and that their influence on its future destinies will be great. Who then can tell how great and important results may yet flow from the school we have resolved to establish. The Lord has graciously sent us instructors to take charge of the school just at the time they were needed, and by the indications of his providence encourages us to go forward.

We have resolved that the school be located at Punahou, a verdant spot of ground a few miles distant from Honolulu; and we have appointed Mr. and Mrs. Dole, aided by Miss M. M. Smith, to take charge of the institution. We hope during the present year to erect the necessary buildings, and get the school in full and successful operation. The board of trustees whom we have appointed to superintend the interests of the school will draw out the plan in detail and fully inform you of its nature, its importance, and its claims.

China.

LETTER FROM MR. BRIDGMAN, MACAO,
JULY 1ST, 1841.

AFTER adverting to some of the interruptions and hindrances to which the labors of the mission have been subjected, Mr. Bridgman mentions that the school taught by Mr. Brown, under the patronage of the Morrison Education Society embraced six lads, and was prospering well, and promised to accomplish much good.

Of the changes which the providence of God seems to be working in that part of the world and the labors that can now be performed, Mr. Bridgman remarks—

Already great and important changes are in progress. And who can doubt

that these will go on till a high-way is opened here for the messengers of divine truth? Security for property and persons, now generally enjoyed under christian governments, will ere long be also here enjoyed. The evacuation of Chusan was an unexpected event, and we know not how to account for it. It was, as you know, given in exchange for the island of Hongkong. And we hold it as certain, that at Hongkong, or at other places, probably at more than one place, the British will continue to enjoy and to give full protection, secure from the influence of Chinese officers. At such places the establishment of schools will be practicable. Here in Macao the Chinese will not at present interfere with our operations; and it may continue to be thus in future. There are in the empire so many species of religion, that the government may by and by see fit to allow every man to worship according to his own pleasure. Full toleration will come sooner or later. For training up of priests, the papists have a very well endowed and well regulated college here, and others in other parts of the country. We too must, and God helping and blessing us, we will have ours also, for the chief part of the labor of evangelization must be done by natives. These are to be trained, and the earlier they are trained the better.

Judging from all we have witnessed and know of missionary labors among the Chinese (among the papists as well as protestants,) we are clearly of opinion that schools will be one of the principal means in bringing the Chinese to embrace Christianity. If we are to have good and faithful preachers and able writers, how are they to be trained, unless it be in christian schools? Perhaps one third part of our number and means should be employed in this department.

On the language there has been, and still there must continue to be employed a large portion of our time. We have worked, and we must continue to work, in many respects to bad advantage.

The six months of this year have been occupied chiefly with the language, in direct study, in preparing the means to assist and in assisting others. In this course we expect to continue during the remainder of the year.

To the pagan minds around us, every day has afforded opportunities of giving some words of instruction, either orally

or by means of books, or both. These opportunities we try to improve, and we trust not without some degree of success.

Mr. Bridgman mentions that a duodecimo edition of the New Testament, of 1,000 copies, printed at Singapore, had recently come to hand, and many of them were getting into circulation.

The present state of suspense is by no means so discouraging to us, as was that old monotonous course in which every thing here used to move along. He who ruleth among the nations, exalting and putting down kings and rulers, will surely answer the prayers of his children for China. In the occurrences of the last year, untoward as they may seem in the eyes of statesmen, it is not difficult to discern the development of plans which are far above the devices of poor mortals. No doubt the God of hosts is at work in these things, and will in his own best way bring great good out of these great evils, afflicting this nation. The evils of war are superadded to those arising from opium, increasing now more rapidly than ever before.

Of the progress of the war Mr. Bridgman remarks—

The great ends proposed for the expedition seem now to be as remote as at the day it arrived here, twelve months ago. And we are taught hereby not to put confidence in man. As things are, we see no reasons for expecting a speedy settlement. We do not apprehend, however, that things can ever come back to their old order. Onward the course will be, and onward we must strive to move. We shall rejoice if one or more families come out to join us before the close of this year. Our strong belief is that God is about to open here a way for his own glorious gospel. This the signs of the times encourage us to hope. With this belief we labor in hope. Pray that the Almighty will cause us to labor with success; and to his name be all the glory.

As this is an age of the world when the prophecies relative to the universal spread of the gospel are about to be fulfilled, it is to be inferred that the changes and revolutions that occur among the nations will be in favor of its more free and rapid propagation. The people of God therefore should stand ready to occupy the fields he is opening.

Siam.

LETTER FROM MR. PEET, BANGKOK,
30TH JULY, 1841.

*Encouragements to Labor among the
Chinamen.*

WITHIN the kingdom of Siam the Chinese are very numerous; many coming there for purposes of trade, others to reside for a few years, and others to spend their lives there. These are especially numerous in the city of Bangkok, where they constitute a large portion of the population. Of the circumstances favorable to missionary labor among them, and the promise of encouraging results, Mr. Peet remarks—

1. Their civil relations give more hope of success to a missionary to them, than to the Siamese, though in name lords of the soil. A Chinaman who comes to reside in this kingdom is subject to a capitation tax once in four years of between three and four dollars. In case of war, or other calamities, calling for an increase of revenue, he is liable to be taxed according to the pleasure of the king. In reference to owning land, paying rent, obtaining license to buy and sell, etc., he is subjected to the same regulations as the Siamese. The Chinese buy their wives if they have them at all. Their wives, therefore, and their children belong to them exclusively, and cannot be enslaved, except in case of debt or crime. They are also free as to their religion, education, and choice of employments. They have little to do with government, except to obtain certain monopolies from which they often derive a great profit. Rice, oil, fish, pork, ardent spirits, and many other articles are sold exclusively by Chinamen, for which privilege large sums are annually paid to government. Thus most of the cash in this kingdom is to be found in the coffers of his majesty, or in the hands of Chinamen. But it is the privilege of every Siamese in the land to have some one whom he calls his *nai*, or master, whose business it is to assist and defend his servant, when petitioned, and who also has a legal right to direct his servant in respect to his time, business, and even religious sentiments. Children hold the same relation. Thus the teachers of the brethren here studying Siamese, are all under the direction of their *nais*, who occasionally call them away, and retain them in their own service, a

week, two, and even three weeks at a time, let the missionary say what he will. Mr. Robinson's teacher last year was called away by his master and retained three weeks, to carry his beetle-box, while on a journey into the country. This is rather rare, and it is so chiefly, if not wholly, because the profit is less.

The wats or temples furnish another item in the civil relations of the Siamese which baffle the efforts of missionaries laboring among them to a great extent. These are institutions established and patronized by the king himself, for educating the male population, and perpetuating the national religion. The priests and the boys under their instruction are daily fed by the people. The wats are visited regularly once a year by his majesty, and supplied by his munificence with cloth for the priests, money, and all other necessary articles. Thus Siam is made to abound more with free schools, than any other people with which I am acquainted, and these schools are accessible to the little boy, the youth, the man of mature strength, and to the aged sire. In view of the above statements you will readily see why it is, that the members of both missions, belonging to that department, have as yet utterly failed to establish a permanent school among the Siamese. It has not been owing to a want of effort or zeal on the part of those concerned, but to the force of circumstances.

The circumstances under which attempts had been made to gather a school for the Siamese, and with how little success, are here mentioned. Mr. Peet then proceeds—

What now are the facts respecting Chinese? I trust you will excuse me, if I here introduce the results of my own humble efforts, since they are referred to for the purpose of illustrating the main proposition. After devoting my time pretty much exclusively to the study of the Chinese language and the distribution of tracts, for some ten months from the time of our arrival here, I suggested to the brethren my desire to establish a Chinese boarding-school for boys, which met with their entire approbation. In less than six weeks we had a school established containing from ten to twelve scholars. The location was an out-house to a Chinese temple, as I had no school-room as yet connected with our premises. It was, however,

understood, that I intended fitting a room under my house, and having a permanent boarding-school; but as yet, the school was only a day-school. About this time a Chinaman came to me of his own accord, and wished me to take his three sons into the boarding-school, saying that he lived near the theatre; that he wished to have his boys protected from its influence; and that he would give me a writing securing the boys to me for three or four years. I consented. He was true to his word. In a few days he gave me the document, executed in fine style, and in accordance with the usages and customs of the Chinese. The amount of the contents of this instrument is, first, an acknowledgment of the favor; second, an humble request that his boys may be taught Chinese, the "lingmo sinsai," foreign teacher's language, customs, and religion; third, that he, the father, will not interpose or direct as to any one of these particulars; and, fourth, that he will not attempt to take his boys away for three or four years, without my consent; and then adds his name. Soon after another boy was secured after the same formula. We have thought it not best, at present, to have any more boys bound to us, that we may be at liberty to make a selection and trial of those who hereafter may offer themselves before they are thus secured.

These facts go to show that pupils can be obtained among the Chinese; that schools can be permanently sustained among them; and that discipline and instruction in these schools, may be as thorough as in the same class of schools in America. Another fact of much importance is, that Chinamen here, who are able to purchase wives, are generally the most intelligent and influential class of people here. By getting their children under our influence, we can reach them, the very bone and sinew of the whole body of this population. I confidently expect to see the time, should our school be sustained, when, through the influence of these boys upon their parents, our Sabbath exercises will be attended by very many of such persons.

2. The customs of the Chinese here favor the efforts of a missionary to them, above those of the Siamese. The Chinese have but few temples and few priests, probably not a dozen Chinese temples in this city, and probably less than one hundred priests; while the Siamese reckon their wats by hundreds,

and their priests by thousands. Chinese priests remain most of the time about their temples, there being no provision made for their support by government. They live principally of the gifts presented at the temple, obtained at weddings, funerals, etc., while the Siamese priests pour forth from their wats by thousands every morning, and like the locusts of Egypt, spread themselves over the whole land, patrol every nook and corner, and visit almost every house. They do this, too, under the high favor and patronage of the king and all of his officers.

3. That the intellectual character of the Chinese is, in general, superior to that of the Siamese, I believe is acknowledged on all hands. If to have possession of nearly all the commerce, to monopolize all the principal articles of trade at home, and to furnish all the principal productions of art used among a people, are proofs of the mental superiority of one class over another, then the Chinese of this kingdom must be regarded as belonging to the former class. But I conceive it is unnecessary for me to add particulars, under this head, or even under the following.

4. Their physical resources give far more promise to the missionary to them, than is found among the Siamese. From the facts already presented, if in accordance with truth, which I firmly believe them to be, it is plain that we may expect more by way of immediately furnishing a native agency among the Chinese, than among the Siamese; that the agency of the former will be better qualified and more efficient, than the latter; and so far as their civil relations, religious institutions, and ample means for supporting and promulgating Christianity among the many millions of this people are concerned, the Chinese have far higher claims upon our efforts than the Siamese. It will be allowed on all hands, that the papists, with the experience of many centuries in promulgating the doctrines of that church in heathen lands, are not wanting in enterprise to discover, zeal to occupy, or skill to cultivate the most promising fields. They have been here some two hundred years, but have directed their efforts almost exclusively to the Chinese, and according to their own account, with much success. They have long had extensive intercourse with China. They see that this valley is capable of sustaining an immense population, probably fifty, perhaps a hundred times its present num-

ber; that Chinamen annually come here by thousands, purchase wives and settle; that the king and his nobles and officers have multitudes of women, while there are tens of thousands of common Siamese who have no wives, no children, passing their lives in the priesthood, or as servants, the will of whose masters it is, that they should not be encumbered with wives and families; and that the Siamese, as a nation, will soon be swallowed up and their identity lost. Now to have a corps of well-trained native helpers to meet these circumstances, is a consideration of no small importance—the very thing which the papists are now doing. But what are protestants doing in this field? Alas, what shall we say in defence of our wisdom, our zeal, our love for Christ and for immortal souls for whom he died!

Conclusions—Need of more Missionaries for the Chinese Department.

Now in view of facts already stated, touching the character and institutions of the Siamese and of the Chinese, the decrease and certain extinction of the former as a nation, and the rapid increase and overwhelming population of the latter, what are the comparative claims of the two people upon protestants? The fact that such a knowledge of the Chinese language may be obtained, "as will answer many useful and important purposes," without "extreme difficulty," ought to encourage missionaries to go forward, and Christians at home to sustain them in their work. The fact that Dr. Morrison, after twenty years continued health and successful study, was unable to "master the language," ought to teach us that our main reliance for human means to convert the Chinese, must be upon native agency. The Chinese themselves must furnish the men and the money, both of which no heathen nation now under heaven is so well prepared to do as that nation.

Till recently we have labored alone in the Chinese department of this mission, when Mr. Johnson and wife arrived to join us. But alas! we had hardly set our eyes upon Mrs. Johnson, ere health faded from her countenance, like the bloom of a plucked flower, her spirit had left its clayey tenement, and her lifeless corpse was before us. So sudden, so unexpected was the event, that we are often led to exclaim, Is she gone! Mr. Johnson deeply feels this afflictive stroke of divine providence. His voice too,

still prevents his speaking to any great extent, without considerable embarrassment. We have now prosperously commenced a Chinese boarding-school of nine boys, which number can be readily increased, if we can have funds. We have also the refusal of a most eligible location for our department at the lower end of the great Chinese bazaar, containing many thousands of Chinese, a quiet retired spot, a little distance from the bustle of business, and will furnish room for three dwelling-houses and a school-house, which will answer also for a chapel.

Now, in view of the above facts, and in view of the previous history of this department of our mission, I do most sincerely hope, and not only myself, but every member of this mission, that, if it is in the power of the Committee, they will send two good men to join us in this department as soon as may be. I say two, not because more, even scores may not be profitably employed in Siam, but because it is such a number, as with the blessing of God, will enable us to continue on with a little advance, and to retain the ground which we may from time to time receive. I am well aware that it is not in the power of the Committee to multiply at will either men or funds for this work. They can only appreciate the christian community at home of the situation of things abroad, of the trials, success, hopes, and prospects of brethren in the enemies country, and conscientiously distribute the funds contributed among the different missions. This done, their duty is done. And if, when in possession of the facts respecting our situation, the churches are unwilling to increase their bounty, so as to send to our aid two, or at least one more laborer for the perishing thousands of Chinamen in Siam, then our duty is plain. And we hope by divine grace to be found faithful in the discharge of it—to patiently continue our efforts for the good of this people till our change come, and we are called to rest from our labor.

The bearing of labors for the Chinese in Siam on the Chinese empire itself, is an important consideration. Those residing in Siam, in the way of trade or for other purposes, are often visiting their native country, and may thus become the means of diffusing the christian knowledge imparted to them to thousands of their countrymen whom a missionary could not approach.

PROCEEDINGS AT SPECIAL MEETING OF THE BOARD.

A special meeting of the American Board of Commissioners for Foreign Missions was held in the city of New York, commencing on Tuesday the eighteenth day of January, 1842, at 4 o'clock in the afternoon. The sessions for business and also the meetings for devotional services and addresses, were held in the Central Presbyterian Church, in Broome Street.

Members Present.

The following Corporate Members were present :—

HON. THEODORE FRELINGHUYSEN,
HON. THOMAS S. WILLIAMS,
HON. SAMUEL HURBARD,
ALEXANDER PROUDFIT, D. D.
GARDINER SPRING, D. D.
HON. SAMUEL T. ARMSTRONG,
JUSTIN EDWARDS, D. D.
JOHN CODMAN, D. D.
THOMAS DEWITT, D. D.
JOSHUA BATES, D. D.
HENRY HILL, Esq.
CHARLES STODDARD, Esq.
JOHN TAPPAN, Esq.
THOMAS H. SKINNER, D. D.
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE,
WILLIAM J. ARMSTRONG, D. D.
NOAH PORTER, D. D.
GEORGE E. PIERCE, D. D.
JAMES M. MATTHEWS, D. D.
MARK TUCKER, D. D.
PELATIAH PERIT, Esq.
WILLIAM W. CHESTER, Esq.
RICHARD T. HAINES, Esq.
D. W. C. OLYPHANT, Esq.
HON. LEVI CUTTER,
Rev. NEHEMIAH ADAMS,
Rev. ALBERT BARNES,
Rev. SILAS AIKEN,
Rev. DAVID MAGIE,
Rev. HORATIO BARDWELL,
Rev. Z. S. BARSTOW,
Rev. CHARLES WALKER,
Rev. WILLARD CHILD,
C. W. ROCKWELL, Esq.
Rev. CHAUNCEY EDDY.

The following Honorary Members were present :—

From New Hampshire:—

Rev. Edwin Holt, Portsmouth.

From Massachusetts:—

Rev. F. V. Pike, Newburyport;
Rev. Samuel Backus, Palmer;
Rev. Seth Bliss, Boston;

Mr. Daniel Safford, Boston;
Rev. Gorham D. Abbott, do.
Rev. Daniel Crosby, Charlestown;
Rev. Francis Tracy, Sunderland;
Rev. Samuel H. Riddel, Boston.

From Connecticut:—

Rev. J. W. Alvord, Stamford;
Rev. D. M. Seward, New Britain;
Rev. D. B. Butler, Stanwich;
Rev. Jason Atwater, Middlebury;
Rev. Hollis Read, Derby;
Rev. Rolin S. Stone, Danbury;
Rev. Francis C. Woodworth, Norwalk;
Rev. Daniel C. Curtis, Green Farms;
Rev. Theophilus Smith, New Canaan;
Rev. Mark Mead, Greenwich;
Rev. C. Wilcox, North Greenwich;
Rev. Orson Cowles, North Haven;
Rev. John Smith, Wilton;
Mr. Silas H. Mead, North Greenwich;
Mr. Seth Seelye, Bethel;
Rev. Noah Coe, Greenwich;
Rev. Joseph Eldridge, Norfolk;
Rev. Erastus Scranton, Burlington;
Mr. Obadiah Mead, North Greenwich;
Rev. Benjamin J. Lane, Suffield;
C. A. Goodrich, D. D. New Haven;
Mr. Oliver G. Butler, Norfolk;
Rev. J. P. Thompson, New Haven;
Rev. Noah Porter, Jr., New Milford;
Rev. Platt Buffett, Greenwich;
Rev. S. L. Hough, Northford;
Rev. Edwin Hall, Norwalk;
Rev. Joseph Fuller, Ridgefield;
Rev. Henry G. Ludlow, New Haven;
Jonathan Cogswell, D. D., East Windsor;
Mr. Thomas A. Mead, Greenwich.

From New York:—

Rev. Miles P. Squier, Geneva;
Rev. John Marsh, New York city;
Rev. Henry A. Rowland, do.
Rev. Samuel I. Prime, do.
D. C. Porter, Esq., do.
Mr. A. P. Cummings, do.
Rev. Samuel D. Burchard, do.
Rev. Isaac Lewis, do.
Rev. John J. Owen, do.
William Brown, Esq., do.
Rev. George B. Cheever, do.

Rev. J. W. McLane, New York city;
 Rev. E. Van Aken, do.
 Rev. William Adams, do.
 Thatcher Magoon, Esq., do.
 D. H. Wirkham, Esq., do.
 Rev. William A. Hallock, do.
 Rev. J. C. Brigham, do.
 Rev. Edwin F. Hatfield, do.
 Rev. Asa D. Smith, do.
 Jasper Corning, Esq., do.
 Absalom Peters, D. D., do.
 William Patton, D. D., do.
 Rev. Samuel Whittelsey, do.
 Mr. Luther Jackson, do.
 Rev. James H. Thomas, do.
 Rev. William McLaren, do.
 Rev. G. Barrett, do.
 Rev. E. W. Andrews, do.
 Francke Williams, M. D., do.
 Rev. O. Eastman, do.
 Rev. S. B. Treat, do.
 Rev. William Bradford, do.
 Joel Parker, D. D., do.
 Rev. Charles Hall, do.
 Edward Robinson, D. D., do.
 Rev. Edward N. Kirk, do.
 Rev. Cyrus Mason, do.
 Rev. Mason Noble, do.
 Rev. James Knox, do.
 Rev. Milton Badger, do.
 Mr. W. R. Johnson, do.
 Mr. Charles Butler, do.
 Rev. R. S. Cook, do.
 Horace Holden, Esq., do.
 William G. Lambert, Esq., do.
 Rev. John Forsyth, Jr., Newburgh;
 Rev. E. D. G. Prime, Scotchtown;
 Rev. Ward Stafford, Brooklyn;
 Abijah Fisher, Esq., do.
 Rev. W. H. Bidwell, do.
 Samuel H. Cox, D. D., do.
 Rev. J. M. Rowland, do.
 Rev. Walter R. Long, West Troy;
 Rev. J. M. Macdonald, Jamaica;
 Mr. Simeon Benjamin, Elmira;
 Rev. O. M. Johnson, Denton.

From New Jersey :—

Rev. William Bradley, New Brunswick;
 Rev. R. Street, Connecticut Farms;
 Rev. A. H. Dumont, Morristown;
 Rev. Ransford Wells, Newark;
 Rev. Samuel W. Fisher, West Bloomfield;
 Rev. James M. Hunting, Westfield;
 Rev. William R. S. Betts, Mount Holly;
 L. A. Smith, M. D., Newark;
 Samuel Fisher, D. D., West Bloomfield;
 Rev. Horatio N. Brinsmade, Newark;
 Rev. Ebenezer Cheever, do.
 Rev. A. D. Eddy, do.

Rev. William C. White, Orange;
 Mr. Benjamin N. Martin,
 Rev. E. Seymour, Bloomfield;
 Rev. Orlando Kirtland, Morristown;
 Rev. C. Hoover, Newark;
 Rev. J. S. Gallagher, Orange;
 Peter A. Johnson, Esq., Morristown;
 Rev. H. N. Pohlman, New Germantown;
 Mr. John Taylor, Newark;
 Mr. James Crane, Elizabethtown;
 Mr. Charles Davis, do.
 Rev. Lewis Bond, Plainfield;
 Rev. John Ford, Parsippany;
 Rev. J. C. Hart, Springfield;
 Rev. Ethan Smith, Newark;
 Rev. C. S. Arms, Madison.

From Pennsylvania :—

Rev. Eliakim Phelps, Philadelphia;
 Professor J. H. Agnew, do.
 Rev. T. T. Waterman, do.
 Rev. Thomas Brainard, do.
 Rev. A. Converse, do.

There were also present the following missionaries of the Board, viz.

Rev. Justin Perkins, Ooroomiah, Persia;
 Rev. Hiram Bingham, Sandwich Islands;
 Peter Parker, M. D., Canton, China;
 Mr. Homan Hallock, assistant missionary, Smyrna.

Also, Mar Yohannan, a Nestorian bishop from Ooroomiah, Persia.

Organization.

The President, the Hon. Theodore Frelinghuysen, took the chair; and at his request, the Rev. Dr. Codman opened the meeting with prayer.

A letter from the Rev. Dr. Chapin, the Recording Secretary, was read, stating that, in consequence of ill health, he was unable to attend the meeting: whereupon the Rev. Daniel Crosby of Charlestown, Mass., was appointed Recording Secretary for the meeting, and the Rev. Edwin Holt of Portsmouth, N. H., was appointed Assistant Recording Secretary.

The Rev. William Adams, Rev. Dr. Ferris, Rev. David Magie, Hon. Samuel Hubbard, and Pelatiah Perit, Esq., were appointed a Committee of Arrangements.

Letters from the following members of the Board, not able to be present, were laid before the meeting, expressive of their lively interest in its objects and proceedings :—

From Maine :—

Gen. Henry Sewall,
 Enoch Pond, D. D.
 Benjamin Tappan, D. D.,
 Rev. J. W. Ellingwood.

From New Hampshire:—

Rev. Aaron Warner.

From Vermont:—

Hon. Charles Marsh,
E. W. Hooker, D. D.
John Wheeler, D. D.
William Page, Esq.

From Massachusetts:—

Hon. Lewis Strong,
Leonard Woods, D. D.
Heman Humphrey, D. D.
Daniel Dana, D. D.
Mark Hopkins, D. D.
William Allen, D. D.
Alfred Ely, D. D.
Hon. David Mack, Jr.

From Connecticut:—

John T. Norton, Esq.
Hon. Seth Terry,
Jeremiah Day, D. D.

From New York:—

Eliphalet Wickes, Esq.
Orrin Day, Esq.
Elisha Yale, D. D.
Diedrich Willers, D. D.
Henry Davis, D. D.
Hon. Reuben H. Walworth,
David H. Little, Esq.
H. H. Seelye, Esq.
N. W. Howell, LL. D.
Nathan S. S. Beman, D. D.
Thomas McAuley, D. D.

From New Jersey:—

Hon. J. C. Hornblower.

From Pennsylvania:—

John W. Nevin, D. D.
David H. Riddle, D. D.
William Neil, D. D.

From the District of Columbia:—

B. M. Palmer, D. D.

From South Carolina:—

Reuben Post, D. D.

From Tennessee:—

Charles Coffin, D. D.

From Missouri:—

Rev. Artemas Bullard.

Dr. Anderson, in behalf of the Prudential Committee, made a statement of the business which that Committee had to lay before the Board.

Circumstances which led to the Appointment of this Meeting.

The following paper was read by Mr. Greene:—

As this is the first special meeting held by the Board during the thirty-two years which have elapsed since its organization, it seems proper, before entering on its business, to advert to the peculiar crisis of affairs which induced the Board to appoint it.

The Prudential Committee went to the last annual meeting to report a heavier debt than had ever before embarrassed the treasury; to state that many of the missions were painfully cramped in their operations by inadequate pecuniary allowances, while the openings for greatly extended labors were more wide and favorable, and the calls to an onward movement more urgent, than at any former period. They also stated that while they had, in conducting the affairs of the missions, kept within the instructions given them by the Board, at each annual meeting for five years past, the indebtedness of the Board had been steadily increasing; and should the income for the year then ensuing be no greater than it was the last, while the missions should go forward as they were then going, the debt at the next annual meeting could scarcely be less than \$100,000. They said also that they could not assume the responsibility of plunging the Board into debt to such an amount, while to reduce the missions by curtailment, or even to keep their expenditures within their present limits, when the providence and Spirit of God seemed so clearly to call for an advance, was not less painful and embarrassing. Nor could they think that the instructions which the Board might give them, nor the exhortations which, in the form of resolutions, it might send forth to the churches, furnished a sufficient guaranty for their going forward in the present emergency, when similar measures had failed to accomplish the desired object for so many years preceding.

Seeing the exigency into which the Board and its missions were brought, and the necessity of doing something which might be regarded as a basis, as substantial as the circumstances would admit of, on which the amount of donations to the treasury for the ensuing year might be estimated, the members then present, on motion of the Rev. Dr. Edwards, came forward, and with almost perfect unanimity, pledged themselves individually to increase their own subscriptions at least one quarter above what they were last year, and to use their influence to induce others to do the same. In doing this, they simply stated what they might be relied on to do in the way of contribution and influence; from which might be inferred what the christian community, whom they represented, might, in view of the same considerations, be expected to do.

If the contributions from all parts of the country could, on an average, be increased one quarter above what they were last year, it was estimated that the missions could be sustained on their present scale, and the debt reduced nearly one half during the year then ensuing.

Still, as the measures about to be adopted had never before been resorted to, and it could not be certainly foreseen how the friends of missions would respond to the proposal which was to be made, the Committee thought they ought not to bear the responsibility of conduct-

ing the affairs of the missions in this emergency without having an early opportunity of conferring with the Board, in case the result of these measures should be unfavorable. The Committee therefore proposed that a special meeting of the Board should be held within six months, unless previous notice should be given by the president, that the treasury was so far relieved as to render such a meeting unnecessary. Subsequently, on motion of some other member of the Board, the motion for the meeting was amended, by striking out the condition proposed by the Committee, and leaving the appointment of the meeting absolute. In this form the motion was carried, it is believed, unanimously.

In the manner now described, the responsibility of calling this meeting was taken from the Committee and assumed by the Board, in view of the emergency then existing; and under these circumstances we are now convened.

Those here present, who attended the late anniversary in Philadelphia, will remember what painful anxiety pervaded most of the deliberations of that meeting; and that, though at its close some rays of light broke in, which caused the hopes of the Board to prevail over their forebodings, yet, as the results of the appeal then to be made could not be foreseen, it was impossible that the developments of the successive months should not be watched with great solicitude. And this solicitude would have been far greater, had not the indications of the presence of the Spirit of God inspired the belief, that the closing movements of that meeting were guided by his wisdom, and that he would conduct them to a favorable issue.

So far as there has been opportunity for those measures to be carried into effect, and the results have appeared, the most encouraging anticipations which could have been entertained have been surpassed; both in respect to the amount of contributions received, and to the degree of interest in the missionary work, and of confidence in the Board, which have been manifested. The anxiety and fear felt at the annual meeting have, therefore, so far as the indebtedness of the Board and the carrying forward the missions through the current year are concerned, been, to a great extent, removed; and in this view of the subject, the present meeting must be one of thanksgiving and praise.

But the indebtedness, embarrassing as it was and injurious to the character of the Board, was not the only cause of the anxiety and deep feeling manifested at the annual meeting. Taking into view the destinies of the unevangelized nations, and their present aspect and condition, it was then and remains still a momentous question, whether this Board and the christian community co-operating with it are to prosecute the missionary work on the present limited scale; or whether they are to go steadily forward, giving greater extent and efficiency to their operations from year to year, as the providence of God shall open the way, until Christ shall be preached to all nations. The debt of the treasury, continued through so many years, swelling to such an amount, and regarded as an indication that the missionary feeling was not strong enough to carry forward the present operations of the Board, was sufficient cause for grief and alarm. But this debt, great as it was, might be liquidated by a single extra effort. Yet by such an effort, however successful, how little would the Board accomplish as a missionary society. How little would be gained, unless the means could be secured of going forward on a scale

more commensurate with the magnitude and urgent nature of the work. An effort to liquidate the debt was needed; but the question really the most important then and now is, What measures shall be devised and what foundation shall be laid for a more extended and a more effective movement for the *conversion of the world to Christ*? This is a question which, taking into view the present indications of divine providence, as seen in the openings in the heathen world and the facilities for spreading the gospel, calls for most prayerful and solemn consideration at this time. Perhaps we ought to estimate anew the magnitude of the work, count again the cost, review the principles on which, and the extent to which, we have consecrated ourselves to it, trace the progress already made, and examine again when and how it is to be fully accomplished.

Statements relative to the Responses received to the Circular of the Board.

The paper which follows was also read by Mr. Greene:—

With little delay, after the annual meeting, in conformity with a vote then passed, the Prudential Committee prepared a circular letter, to be sent, in the name of the Board, to all the corporate and honorary members not present at that meeting, informing them briefly of the emergency into which the Board and its missions were brought; what, in view of this emergency, had been done by the members present at the meeting, and proposing to the absent members the same three questions that were proposed to those who were present, and requesting them to return answers before the present meeting. To this circular were appended the names of all who replied to the questions at the annual meeting, with their several answers.

Of this circular, the Committee sent forth about 2,900 copies; refraining from addressing any to those, so far as they knew them, who had, by becoming connected with other missionary societies, virtually ceased to be active members of this Board.

At the annual meeting it was suggested that another letter should be addressed to the pastors of all the churches that co operate with the Board; and the expediency of doing this was referred to the Prudential Committee. After considering the subject, it was thought that, as a large proportion of those pastors are either corporate or honorary members of the Board, and as the movement commenced at the annual meeting was especially appropriate to those standing in that relation,—it was not advisable to make any formal address to other pastors. This seemed to be the less called for, as the statement laid before the Board at the meeting, with all the proceedings on that occasion were going abroad so widely in the religious papers. With the hope, however, of placing this information before many friends of missions whom it might not reach through the ordinary channels, 50,000 copies of the *Dayspring*, containing an abridged report of the meeting, were sent forth.

To the circular letter just referred to, 297 answers have been received. From ministers there are 218, from laymen 79. To shew how far these responses indicate the state of missionary feeling over the country at large, it may be proper to mention that there are from Maine 27; from New Hampshire 30; from Vermont 27;

from Massachusetts 96; from Rhode Island 3; from Connecticut 28; from New York 62; from New Jersey 6; from Pennsylvania 2; from Virginia 2; from Tennessee 2; from South Carolina 1; from Louisiana 1; from Missouri 1; from Michigan 3; from Wisconsin Territory 2; from Georgia 1; and Indiana 1.

Besides these responses which have been forwarded to the Committee by individual members of the Board, there has been a more informal, though perhaps not less hearty response, made probably by an equal or greater number of both ministers and laymen at the meetings of ecclesiastical bodies and auxiliary societies; embracing one Synod and some Presbyteries and Associations in the State of New York, some in the States of New Hampshire and Maine, by the members of which the first two of the three questions proposed at the annual meeting were answered with great unanimity. At the annual meetings of nearly all the auxiliary societies, in the State of Connecticut, eight or ten in Massachusetts, and nearly all those in Vermont, and of some in other States, embracing nearly all the auxiliary meetings held since the anniversary of the Board, the questions just alluded to were put and affirmatively responded to with great promptness and unanimity by those present. These proceedings have been reported by agents or other delegates who attended the meetings on behalf of the Board, and probably the members of the Board then present regarded them as a substitute for more formal responses.

It should be added also, that, from the reports received, it appears that these meetings of auxiliary societies have been attended by unusually large numbers of the ministers and others connected with them; in many instances nearly every minister being present.

Adding the responses thus made to those more formal ones sent to the Committee, the whole number will not probably fall short of six hundred.

In addition to the replies to the circular letter, received from members of the Board, it should be mentioned that other friends, not members of the Board, in view of the existing emergency, have written, expressing their confidence in the Board, and pledging their continued and increasing contributions, as well as their influence in securing the co-operation of others.

As the character of the responses to the circular letter, especially when containing, as a large part of them have done, accounts of greatly augmented contributions, have deeply interested the Committee, and encouraged them in their work, they could wish that they might all be laid before this meeting. But as the time at command will not admit of this, it is proposed to advert briefly to a few points on which these responses give occasion to remark. Afterwards it may be deemed expedient to read short extracts from some of them.

It may be proper to notice—

1. The full and hearty approbation expressed by the writers of the course adopted by the Board at the annual meeting, and their readiness to join in the pledge then given, to make increased exertions to carry forward the missionary work. A large portion of the writers take pains, as with one mind, and almost in the same language, to state explicitly their unqualified approval of those proceedings, while others do it no less decidedly, though less formally. Not an individual, either by letter or in the meetings of auxiliaries or ecclesiastical bodies, so far as the Committee are informed, has ex-

pressed any disapprobation, or any unwillingness to fall in with and carry out the plan. Some few have declined binding themselves by any *pledge*, who at the same time have not fallen at all behind their brethren in their hearty and successful exertions to accomplish the object aimed at. So far as the Committee know, the circular has every where been most kindly received.

2. These responses indicate a new development of the missionary spirit, stronger in its actings, and more widely prevalent than has heretofore been manifested. It would seem that the friends of missions are more disposed than heretofore to appropriate the missionary work to themselves, as their *own work*, in which, as Christians, they have a personal interest, and for which they are, to the extent of their ability and influence, responsible. There seems to be that kind of interest and zeal, which makes them willing to incur labor and self-denial, and actually to make sacrifices to promote the cause; and which fills them with pain and grief when its progress is embarrassed or hindered. The proceedings at the annual meeting, as published in the religious papers, have been read in place of a sermon on the Sabbath, and at the monthly concert of prayer, and the deep feeling awakened in ministers and churches by the narrative, and the results which have followed, clearly show this. Similar effects have followed statements made respecting those proceedings by agents in their visits to churches and auxiliary societies. There appears to be more than heretofore, though far less than there should be, a feeling that this work is enjoined by the Lord Jesus; and that earnest and vigorous co-operation in it is essential to christian character and discipleship.

3. The responses to the circular shew that there is widely prevalent a confidence in the ability and duty of the christian community to go forward in the missionary work on a more enlarged scale, and with more energy and despatch, than heretofore. Not more than two or three of the writers have expressed any doubts that the christian community were ready and willing to make a steady advance in this great enterprise, as God shall open the way and grant them ability, until the blessings of Christianity shall be experienced by all the nations.

4. The responses develop the practicability of a powerful pastoral influence being exerted in this cause, and show the value of it. This movement has shown more clearly than has ever been done before, to how great an extent the services of agents can be dispensed with, whenever the pastors, having their souls stirred with compassion for the heathen, shall enter unitedly and vigorously into the work. The number of sermons preached by them at this crisis, in bringing the cause before their respective churches, the resolutions formed by many to preach stated sermons monthly or at other regular periods, their visitation of other churches on the same errand, their labors as collectors, and in their personal application to men of wealth, and in many other ways, all show that pastors may exert a most efficient and salutary influence in promoting the missionary work; and show also that they are in a good measure prepared for it.

5. Among laymen, also, there has been, as shown by these responses, a similar manifestation of unusually deep interest in the missionary work. Men of the very first character and standing among their fellow citizens, have pub-

licely and earnestly advocated the cause, have taken on themselves the labor of collectors, have been active in disseminating missionary intelligence, have greatly increased their own contributions, and in various other ways have expressed that warm interest in this enterprise, that energy, and those enlarged views in regard to it, so characteristic of business men, and which afford so much encouragement and promise.

6. In these responses many facts have come to the knowledge of the Committee showing the need of a wider dissemination of missionary intelligence, as one of the essential means of sustaining and extending the missionary spirit. No permanent interest in this work can be awakened, no great self-denial or effort, no liberal system of contributions can be carried forward, among the great body of the community, without this.

7. The responses indicate unabated confidence in the Board. The unqualified expressions of this confidence, contained in every answer received to the circular, and in the proceedings of ecclesiastical bodies, auxiliary societies, and churches, call upon the Board for devout thanksgiving and praise to God, that in a work so complicated, and conducted through so many embarrassments, they should have been enabled to acquit themselves in a manner to secure so uniformly and for so long a time, the approbation of their brethren.

A single point more will be remarked upon.

8. From the contents of the responses to the circular, it is obvious, that so far as preparation for the work in the minds of the christian community is concerned, most encouraging progress has been made in the missionary enterprise. If it can be supposed that the Board, during any one of the first five years of its existence, in no one of which did its annual income scarcely equal the amount of its *smallest* monthly receipts during the last five, had found its treasury indebted to the amount of nearly \$60,000, what possible prospect could it have had of liquidating that debt, or moving onward in its work? What knowledge was there then abroad in the community respecting the heathen nations,—what conception was there in the minds of men of the greatness and urgency of the work of their conversion, or of the practicability and duty of accomplishing it,—where was there a feeling of personal interest in the missionary work, and of responsibility to labor zealously to obey the last command of Christ to carry the gospel to every creature—on which an appeal from this Board could have operated successfully?—Where were then the agencies, the organizations, the widely-distributed publications, the pastors well informed and zealous in this work to act in the churches,—where were the retrenchment, the self-denial and sacrifice, the systematic and well-established habits of giving,—where were the contributors of hundreds and thousands of dollars, and the countless multitudes who brought their smaller offerings, by means of which such a deficiency could have been made up,—where was the spirit of prayer for the world's conversion, assembling almost every church in the land on the first Monday of each month,—where was the warm language of sympathy and support which on any emergency would break forth from thousands of hearts,—and where was the church's earnest desire and looking-for the world's redemption—which now so much encourage our labors? Not but that there were men then engaged in this holy enter-

prise whose devotedness and zeal have not been surpassed—those pioneers whose wisdom and energy, under God, gave to this work a direction and an impulse, the results of which we delight gratefully to recognize. Not that the christian community at this day have that burning desire that God's being and character should be known by all men,—that controlling regard to the command of the Savior, or that soul-stirring compassion for the heathen, which ought to fill every christian breast. Not that there is in this day, that hearty pouring forth of prayer, and labor, and treasure for the conversion of the world to Christ, which the exigency demands. Very far from it. In this respect we have nothing to boast of. Rather, considering the light which has been shed on this subject, the extent to which the promises of God have been fulfilled for our encouragement, and the ampler means placed at our disposal, we have reason for deep humiliation. Still, in all these respects, we cannot but see that great progress has been made. In the year 1827, and again in 1828, the Prudential Committee, in addresses to the friends of missions, stated that the operations of the Board could not be well sustained unless the average receipts should be \$10,000 a month. It seemed then more as if the Committee were asking for what they could not hope to realize, than it would now, if they were to ask for \$30,000 a month. Indeed, it was not until the year 1832,—five years afterwards,—that the average monthly receipts rose to \$10,000.

In the review of the past growth of missionary zeal and enterprise and liberality, the survey of the present deepening and extending interest in this work throughout our community, and in the smiles of God upon the endeavors of this Board at home and abroad, have we not abundant reason to thank the Great Head of the Church for what has already been accomplished, and enter with new zeal and confidence on the career which is opening before us?

After the reading of the foregoing document was closed, extracts from the responses were read, illustrating the statements which had just been made.

In confirmation of the same statements, the treasurer of the Board, Henry Hill, Esq., gave a brief view of the receipts and disbursements since the annual meeting in September, showing that the indebtedness of the treasury had been reduced from more than \$57,000 to about \$20,000.

Statements were also made by pastors and others, relative to the increase of interest in the missionary work, in the churches and auxiliaries with which they were severally connected.

On the circular addressed to the members of the Board and the responses to the same, the Rev. Drs. Bates, Spring, Codman, and Proudfit, Rev. Messrs. Seth Bliss and S. D. Burchard, and P. Perit, Esq., were appointed a committee. They subsequently reported, recommending that the document from the Prudential Committee be printed and circulated, which was adopted.

Resolutions proposing Special Thanksgiving and Prayer.

On behalf of the chairman of the Prudential Committee, Dr. Anderson offered the following preamble and resolutions :

In view of the goodness of God towards this Board at their annual meeting in September last, in leading the minds of its members to pledge themselves to sustain the missionary cause and to use their influence to engage the christian community to increase their subscriptions, as well for the reduction of the debt of the Board, as for the sustaining of its missions, and in view of the signal answer, which has been made to this call, by which encouragement is given, that, if the friends of the Redeemer shall continue their efforts as they have begun, the Board will not only be relieved from its pecuniary embarrassments, but the means will be supplied for its future progress; therefore

Resolved, That we recognize, in this action of the christian community, the answer of the Lord to the prayers of his people, and in expression of our gratitude to him, we will observe the afternoon and evening of Wednesday as a special season of thanksgiving and praise, for his distinguished kindness to this Board; and of prayer for the out-pouring of his Spirit upon the churches at home, and at the missionary stations.

And believing that the great cause of missions cannot permanently prosper without continued additions to our churches of faithful and devoted members, and of young men for missionaries, therefore

Resolved, That the Board respectfully suggest to the pastors the expediency of recommending to the churches that the monthly concert of February next be observed by the churches of Christ connected with this Board, and its friends at large, as a season of special prayer, for the immediate revival of religion in all our churches at home and abroad, so that the friends and followers of the Redeemer may be greatly multiplied, and the cause of christian benevolence advanced.

Resolved, That it be recommended to the members of the several churches, to make constant remembrance of this concert in their prayers, and to seek for preparation of heart for the receiving of God's blessing in answer to the supplications of that day, in the full belief, that as the Lord has shown us his favor as to our temporal necessities, he will also confer on us and them still greater spiritual blessings, and thus all be prepared for the onward progress of his kingdom.

Historical View of the Missions of the Board.

A paper was read by Dr. Anderson giving a brief historical view of the several missions of the Board, for the purpose of bringing the field in which the Board has been operating during thirty years, with the progress made and the openings and facilities for greatly extended labors distinctly before the meeting. As the principal statements contained in this paper may be found in the annual report, it is not deemed necessary to insert it here. This, with the statement made by the treasurer relative to

the financial concerns of the Board, was committed to the Rev. Drs. Skinner, Edwards, Patton, Cox, and Tucker, and Rev. Messrs. Magie and Forsyth.

This committee subsequently reported approving of the documents submitted to them; which was adopted.

Resources for Sustaining and Enlarging the Missions.

Dr. Armstrong read the following paper, showing the ability of the patrons of the Board to carry forward the missionary work with a progressively increasing expenditure, and suggesting measures by which enlarged contributions may be called forth and continued.

When we look at the progressive character of the work in which the Board is engaged, and the necessity for increasing funds, in proportion to its progress, a question arises as to the ability of the patrons of the Board, to meet these growing demands, and the means, by which adequate contributions may be obtained.

The churches that regard this Board as their agency for the missionary work, contain more than 300,000 communicants. Of these, about one half are in New England. Nine tenths of the remainder are in New York, New Jersey, Pennsylvania, and the western states north of the Ohio river. The resources of the Board are mainly drawn from that part of our country which is most remarkable for enterprise, industry, and economy; for great and varied natural resources, and the rapid increase of its population and development of its resources; for general education, and the blessings of a preached gospel, and an educated ministry. Throughout this wide field, the supporters of the Board form a part of the population, not surpassed by any other equally numerous, in activity, energy, intelligence and piety. If their contributions already approached the limit of their present ability, we might rationally hope for such an increase of their numbers and resources, from year to year, as would be sufficient to meet the growing wants of the missions.

But present contributions can scarcely be regarded as approaching the limits of present ability. The donations to the Board during the last financial year, exclusive of legacies and contributions from foreign countries, were about \$210,000. This is an average of seventy cents per annum to each of the 300,000 church members, to whom the Board look for support. Of this amount, not less than \$35,000, one sixth of the whole, was given by a comparatively small number of persons, in sums varying from \$50 to \$1,000. The general average of individual contributions, was not therefore more than sixty cents. Of the remaining \$175,000, not less than \$40,000, (almost one fourth of the whole,) was given at the monthly concert of prayer, by not more than one sixth of the church members. Most of these, in addition to what they gave at the monthly concert, contributed their full proportion to the annual collections in their churches. Thus it appears, on the supposition that all the members of churches connected with the Board bore a part in the work, that the general average of contributions was less than fifty cents to each communicant, for the year. How

easily might that amount be increased fourfold, or even tenfold, by economy and self-denial. Then it would hardly approximate to the sum expended by the whole community a few years since for intoxicating drinks, now admitted to be both useless and pernicious. It would be far less than is annually squandered in our large cities for amusements, that serve no other purpose than to while away an idle hour and yield a momentary gratification. There are among the patrons of the Board individual churches, whose contributions have averaged from five to eight dollars annually, for each member, for some years past, without any great self-denial, or any interference with the claims of other objects.

Careful investigation has evinced that the whole amount given to the Board is in fact contributed by about one half of the members of churches professing to co-operate with it. The proportion of members actually contributing, and the average sum given by each member, vary very much in different parts of the country. They are largest in the State of Massachusetts, where, according to the best estimate that can be made, a little more than two thirds of all the members of churches connected with the Board made contributions last year.

The average amount of these donations was about \$1.10 to each communicant, or \$1.66 to each communicant actually contributing. A like contribution from all the communicants in the churches connected with the Board, would give an annual income of \$500,000. In that case legacies and donations from non-communicants would swell the amount to \$600,000, twice the sum needed to sustain the missions on their present scale.

Yet the churches of Massachusetts are not oppressed or exhausted by what they are now doing for this cause. None of the patrons of the Board respond more cheerfully to its appeals for an increase of funds. No where do other benevolent objects receive a more liberal support.

One of the auxiliaries of the Board in Massachusetts publishes annually a full and accurate statement of all contributions to its treasury. The returns thus made present some interesting facts. The auxiliary embraces sixteen churches, which reported to the General Association in 1841, 2,490 members. It is made up chiefly of a rural and agricultural population. There is no city or large town within its limits. All the churches have male and female foreign missionary associations. The plan of contributing by dividing each parish into districts, and appointing collectors of both sexes, for each district, is universal. The amount collected by this auxiliary in 1841, through the associations, was \$2,696 22. The report shows that contributions were made by 2,724 persons, exceeding by 234 the whole number of communicants. But as contributions were made by many who were not church members, (there were in one parish 89 juvenile contributors) it is certain that all the church members did not contribute.

By information derived from other sources, it is known that the proportion of church members who do not contribute in that part of the country, is about one fifth of the whole. A careful analysis of the table of contributions shows that of the whole number of contributors, one eighth pay less than 25 cents each per annum. A little more than one fourth pay 25 cents. Less than one fourth pay 50 cents. Less than one fifth pay one dollar. One in fifteen pay two

dollars. Of the whole number of contributors more than nine tenths give one dollar or less, in sums varying from six cents to one dollar. Were all the actual contributors of this auxiliary, who gave one dollar, or less, to give only twice as much, the collection would be \$4,500, instead of \$2,600. How easily might this be done.

Yet the whole collection in this auxiliary last year, including the monthly concert, was \$3,288, making a general average on the whole number of church members of \$1.32. A like average on all the members of churches co-operating with the Board, would have increased the receipts to \$400,000.

Here is a body of country churches, made up mainly of plain farmers and mechanics, with no peculiar facilities for the acquisition of property, and not more wealthy than the same class of persons throughout the land. Their rate of contribution last year, had it been universal, would have nearly doubled the receipts of the Board. Yet nine out of ten of these gave one dollar or less. While one fifth of all the church members made no contribution. Probably there is no other body of contiguous churches equally large, whose resources are more fully drawn out by a thorough and systematic organization. Yet how far do their contributions fall short of their ability, and how easy would it be for the great mass of contributors then, to advance in their subscriptions from year to year, as the progress of the missionary work calls for increasing means of support.

But if this is true of these churches, how much more is it true of the vast majority of the friends of the Board. Individuals may be found who are now doing as much as they are able to do, and there are perhaps a few churches that have fully come up to the measure of their ability. But take the aggregate of the patrons of the Board throughout the land, and there can be no question of their ability to sustain a system of missionary operations whose extensive and growing prosperity, shall call for a steadily increasing support from year to year.

Can they be induced thus to contribute, and if they can, by what means shall this be done?

Doubtless Christians may be persuaded to do their duty to the Savior and to their perishing brethren. It may require time, and much well-directed labor, and the desired result may be reached by slow degrees. But to doubt its practicability, is a direct impeachment of His wisdom and goodness who redeemed his people with his own blood, and who dwells in them by his Spirit, that they may grow into his likeness, till they are presented faultless before God, with exceeding joy.

Three things are required to draw out the resources of the christian community to such an extent as the progressive enlargement of the missionary work may demand.

1. Information generally diffused, as to the wants of the heathen; the facilities God has given us for publishing the gospel among them, and the success with which it has pleased him to crown the labors of our missionary brethren, For this object, the Board has the means, through its publications, the Missionary Herald and the Dayspring, of conveying missionary intelligence monthly to all its patrons. And we may anticipate great and increasing aid from the periodical religious press. To our weekly religious papers, the Board is deeply indebted for their valuable help, freely given in time past. And never more indebted, than in the present

crisis in its financial condition and prospects. They have borne an important part in diffusing the impulse given to the cause by the late meeting in Philadelphia. We may safely count on their continued co-operation.

The second requisite for drawing out the resources of the church for the missionary work, is thorough organization and systematic action, such as shall present the opportunity and the invitation to contribute, at stated times, according to their ability, to all who are friendly to the cause. For this purpose, the plan, repeatedly recommended by the Board, of auxiliary societies, embracing such churches as can conveniently act together; with associations male and female in every church; and collectors for the several sections of each church, has been tried and approved. It may be made as thorough, steady, and certain in its operations, as we would desire. The experience of twenty years has shown that with proper attention it will become more and more efficient from year to year.

The third thing necessary to secure the desired result, is the presence and power of the Holy Ghost in the churches, filling the hearts of believers with love to Christ and compassion for perishing men, and making them willing to labor and deny themselves for the honor of the Savior and the salvation of those for whom he died.

We know that God is willing, according to promise and in answer to prayer, to give his Holy Spirit in such manner and measure, as shall render effectual the whole system of means for enlisting his people in the missionary work, so that according to their ability, yea and beyond it, they shall be ready of themselves to pour their free-will offerings into his treasury.

Here then we have all necessary means for drawing forth the ample resources of the churches, to meet the growing wants of a system of missionary operations, steadily enlarging its sphere, and becoming more efficient in every department of evangelical labor, till in connection with the labors of kindred institutions, and through the abundant effusions of the Divine Spirit, the earth is full of the knowledge of the glory of God.

To promote the steady and successful action of this system, the Board has adopted as a part of its permanent arrangement, the employment of a suitable number of general agents, devoted to the work, who give themselves to the business of diffusing information, awakening interest in the missionary cause, and inviting the churches to seasonable action for its support.

Let us now have the cordial co-operation of pastors of churches and the leading friends of the cause, each charging himself with a personal responsibility, to look after the work in his own sphere of influence and effort, and setting an example of self-denying liberality according as God gives him the means. This will give circulation to missionary intelligence; it will ensure the needed organization and systematic action; it will animate the people of God to unceasing prayer, and thus secure the abiding presence of the Holy Spirit, without whom all means and measures are impotent and vain, but through whom a little one shall become a thousand, and a feeble one a strong nation.

The heartfelt conviction of personal responsibility in the missionary work, pervading the assembled friends of the cause, at the late

meeting of the Board in Philadelphia, was the most marked feature of that remarkable meeting. And the power of this principle to replenish an exhausted treasury, has been significantly evinced. The increased interest and activity of pastors, is the most hopeful characteristic of the present movement in behalf of the missions.

The agents of the Board in all parts of the country, speak of this, with gratitude to God, and to their brethren. When they are able to visit the churches, it gives unwonted success to their appeals. When they cannot be present, it supplies their lack of service. May we not hope that these, the divinely appointed teachers and leaders of the people of God, will not grow weary, or relax their exertions? And with their persevering and cheerful co-operation, may we not rest assured, that the churches who have chosen this Board as their agent in the work of publishing the gospel to every creature can and will supply abundant means, for the speedy, entire removal of all its pecuniary embarrassments, and its steady onward march, where the providence of God opens the way, and the Spirit of God sets his seal upon its labors!

The work is vast. It is urgent. It is full of encouragement. The character of the Board, as the missionary representative of so many churches, and the prosperity of the missionary cause at home and abroad, demand the speedy and entire liquidation of the remaining debt, and the enlarged and vigorous prosecution of our work. The sentiment with which a distinguished leader in the missionary enterprise, commenced his self-denying and useful career, "attempt great things, expect great things," becomes more and more appropriate as the work advances toward its consummation. While the Lord of Hosts, according to his promise, hastens in his time, the blessed result so long predicted and prayed for, his people, who in his name have set up their banners, should forget the things that are behind, and reach forth to those that are before, till all nations call Messiah blessed, and the whole earth is full of his glory.

This document was referred to Chief Justice Williams, Rev. Mr. Barnes, Hon. B. F. Butler, Rev. Dr. DeWitt, Rev. Willard Child, Rev. Prof. Goodrich, Rev. E. Cheever, and Hon. Levi Cutter; to whom was also referred the following document read by Dr. Anderson, on

The Essentially Progressive Nature of Missions to the Heathen.

Foreign missions are believed to be essentially progressive. They are so, like the growth of a tree, or of a family. The analogy in the latter case is most striking. The children advance in physical, intellectual, and moral development, make increasing demands for food, clothing, and education, and must be prepared to take an independent and useful stand in the world. This progress is a part of the family constitution, and violence is done to the laws of domestic and social life wherever it is resisted, or even not promoted. Up to a certain period, it involves a regular increase of expense, which no enlightened parent would withhold, except from necessity. Digitized by Google

The same general truth holds in respect to missions. In our own system of missions at least, it is a fundamental truth, and one on which the deliberations of this meeting ought doubtless to turn. The time has come to count the cost of our enterprise, and to see, before going further, whether we are able and willing to meet it. Some have expressed the opinion, that the Board should form its plans on the basis of a fixed income; and they have mentioned 250,000 or 300,000 dollars, thinking it cannot be expected to receive a larger income. If a larger sum cannot be obtained, it is important we should know it; but the proof of such a fact would also prove the certainty of a decline, at no distant day, of our present system of missions, and also of the existing missionary spirit in our churches. It is impossible our system of missions should long be prosperous on a uniform basis of expenditure, unless there should be something like a new and extraordinary dispensation of the Spirit. Some, misled by supposed analogy drawn from the business of the world, can see no more difficulty in regulating the expenditures of foreign missions, than those of trade and commerce. But there is scarcely any analogy between the two. Besides the intrinsic difference in their natures, the work of missions is pre-eminently a work of faith. Faith apprehends the main grounds of confidence respecting it. Our hopes and expectations concerning its progress and final triumph, are sustained by the command, promise, faithfulness, power, and agency of Almighty God. There is great room for discretion. Indeed, in forming new missions. A missionary society may have too many missions. But the missions being once instituted, they are subject, like so many families, to the inevitable necessity of being progressive, or of suffering penalties subversive of their very existence. This is the law of their nature. And up to a certain point in their advancement, there will be a regular increase in the demand for expenditure.

This fact would be viewed with concern, were it not that christian communities, on entering upon this work, do always commence their contributions on so small a scale, as to admit of a gradual enlargement, on the whole, for a long series of years. The most ample proof of this would result from a thorough statistical investigation. It should also be considered, that the willingness of God's people to contribute,—wherein, for all practical purposes, consists their ability to do so,—increases as the magnitude and interest of the work are brought out to their view.

The object of foreign missions is to introduce the gospel among heathen nations; and experience shows that this can be effectually accomplished only by such a course of measures as will in fact secure for the people the self-sustaining institutions of the gospel. The apostles introduced these institutions; but they had far less labor to effect it, than we have, owing to the highly civilized state of the fields of their mission. Were the heathen countries we have to evangelize as civilized as Asia Minor, Macedonia, or Achaia, we should have to provide for only the personal and family expenses of the missionaries, and for printing the Scriptures and religious books and tracts; and even a part of this expense, and soon the whole, would be defrayed by the native converts. But in general there are stronger reasons now, owing to the degraded state of the heathen, than even

the apostle Paul had at Corinth and Thessalonica, for not deriving the personal support of missionaries from heathen converts. The most that can be expected of them is, that they will be persuaded to support their own native teachers and preachers, and gradually to assume the support of the press, and of their schools and other institutions of learning.

And here it will be necessary to show what are the elements of a modern mission, and the sources of its expenditure. They are,—the personal and family expenses of the missionaries, common schools and school-houses, the printing of books, higher schools or seminaries, and the support of a native agency of various descriptions. The missionary not only publishes the gospel orally, but, as a good protestant Christian, he also gives the Bible to the people; which he can do only so far as the people are taught to read the printed page. Not that missionaries are to teach the whole heathen world to read, or even a considerable portion of it. The most they can do is to ensure the creation of such a public sentiment as shall secure this result. This involves the establishment of schools to some extent. These schools at the same time become attentive congregations, where there will be frequent opportunities for addressing parents, as well as children. They form also the missionary's strongest tie to the people at the commencement of his work, and his best means of infusing christian ideas into the language. Of books he will need, besides the Bible, a variety that are elementary in their character, historical, doctrinal and practical: the heathen world being entirely destitute of such as are fit for christian use. The school-houses will be cheap structures; and they will serve also for preaching-houses in the neighborhoods where they are situated. The meeting-houses will be required at the central points where the missionaries reside, whither the natives may resort at stated times to hear preaching. As soon as converts are multiplied, it becomes an interesting question, how native pastors shall be provided for them, and how, too, the more promising of the pious youth shall be rendered valuable evangelists and teachers in connection with the mission. Indeed this question ought always to arise at the very outset. The missions will be necessary from generation to generation, unless, as ministers of the grace of God, we proceed on a plan that will throw knowledge and power enough into the native mind to do without foreign aid. Upon any other plan, we have no reason to expect a mission to do otherwise than run out and fail. There is but one way of doing this in any country, civilized or savage, christian or heathen, and that is by giving a thorough education to a select number of minds—by training up teachers and leaders for the people in academies and colleges, on a principle that separates the pupils from the surrounding heathenism. It is only in institutions like these, a competent native ministry can be provided for the people. There need also to be seminaries for females, as well as males; the value of native helpers being manifold greater, when they have intelligent and pious wives. And when we have educated pious natives to help us, we must give them employment, and must sustain them and their families until their native brethren can be induced to support them, or we lose some of the most valuable and costly fruits of our labors.

These, then, are the elements, the instrumentalities, the sources of expenditure, in a modern mission.

The more important indications of progress in a mission, are these;—collecting hearers, reducing languages to writing, translating the Scriptures, forming christian schools, creating a desire for education, awakening anxiety to learn the way of life eternal, multiplying converts, gathering churches, training up a native ministry and leading the people to support it; and whatever else shows an amelioration in the domestic, social, civil, and religious state of the people.

Now the principle we seek to establish is, not only that missions must be progressive, or they will run out, but that this progress becomes the basis of increased expenditure, and creates a demand for it. The demand will be answered and ought to be answered, more or less by the natives themselves; but, in most heathen communities, with all that can be got from the native converts, there will be an increasing demand upon us here at home, for men and pecuniary means, proportioned to the development of results in the mission; and this may be expected to continue up to the period when the people have so far got possession of the institutions of the gospel and come under their influence, as to appreciate in some good measure their importance. Every new advance may be said to involve a call for additional expense, as the condition of its healthful permanence. Thus, the more disposition there is to have the word of life, the more necessity there will be for meeting-houses. The more earnest the desire for schools, the greater will be the demand for teachers, school-books, and perhaps school-houses; and the necessity for expenditure on this score will never be so urgent, as when the people, as at the Sandwich Islands, show a disposition to help themselves; for these are golden opportunities, too valuable to be lost. The cost in the printing department, for some time, if the means are at command, will be in proportion to the progress of mind and feeling upward from the depths of a barbarous and ignorant degradation; and when there are translations, schools, readers, native converts to be established in the faith, native helpers to be trained, and a community demanding the lights and benefits of general knowledge, it cannot but be considerable. It is at least an indispensable auxiliary. But the greatest expense of all, next to that of supporting the missionaries themselves, in a well conducted mission, will be for training and supporting helpers in the various grades of a native agency; and the series of measures for rearing this agency being once commenced, it is essentially progressive, and with increasing cost. Any violent curtailment here, is at great sacrifice and loss—as in the well-known case in the Ceylon mission, in the year 1837.

The history of many of our missions might be adduced in illustration and proof of the essentially progressive nature of the missions and of their expenditures, whether regarded individually, or in their collective capacity as a system of missions; but the mission most to our purpose is that at the Sandwich Islands, as being in some respects the most advanced.

This mission commenced its existence in the year 1820, with seven families; and so remarkable was the grace of God seen in its outset, that, in three years, it was necessary to send

seven more families, and, in the year 1827, six others. Since that time, thirty-four families have been added, in five companies. Meanwhile there have been deaths and removals, and the present number of families is forty. Yet this increase of the force of the mission was scarcely sufficient to meet the demands of the great awakening in 1837-8-9, one of the most remarkable recorded in the annals of the church. This necessary increase in the number of missionaries occasioned a gradually accumulating expenditure, which was the greater from the necessity of erecting a house for each family to dwell in. The printing establishment began its operations the year after the commencement of the mission, and, without ever meeting the demands of the native mind, scarcely in any one period, has thrown off a hundred millions of pages. Its expenses in 1837, exceeded \$6,500. It has also required the erection of buildings for its use, more safe, durable, and costly, than the mud and thatch of the native houses. The great prevalence of common schools is obvious from the fact of one third part of the inhabitants being able to read; and though the cost of their schools, such as they were, has been borne chiefly by the natives, the mission has in some years found it necessary to pay nearly a thousand dollars in this department. The desire of the people for public worship on the Sabbath, has been such that they have themselves erected the meeting-houses, that are found in almost every district; but, from the nature of the case, the buildings for the boarding-schools or seminaries, and the annual cost of these institutions, have come almost wholly upon the mission. The rise in the annual expenditure of this mission, during the twenty years past, has been from \$5,000 to \$35,000, or seven fold; and yet its expenditure has generally been graduated on the most moderate scale compatible with the healthful existence of the mission, and is now too low for the noon-tide and crisis of our operations there.

What if there had been the like progress, during the same time, in all our other missions? In fact, our present indebtedness may be attributed to the inevitable increase of expenditure inherent in a system of missions such as we have undertaken to prosecute, viewed in connection with the want of a corresponding increase in the receipts.

That the actual expenditure at the Sandwich Islands has been at a stand since 1837, proves nothing against the principle we are endeavoring to establish, because that is wholly the effect of constraint. The mission is allowed to expend no more than \$35,000 annually, and has only that sum to divide among its several instrumentalities. It needs several thousand dollars more to facilitate the training of a native ministry for the native churches. Neither can the actual expenditures of any of the missions of the Board of late years invalidate our reasoning, because they have all been under limitation, and a limitation which is in general determined more by the amount of receipts, than by the actual necessities of the missions; and the Prudential Committee have been obliged to use the utmost extent of their influence to induce the missions to keep, at all events, within their limits. This often does great violence to the feelings of the missionaries, who, while they see and confess the necessity, are deeply grieved at the amount of good thus annually sacrificed. Indeed, when the pressure was first

resolutely applied, in the memorable year 1837, there were missionaries who could scarcely bring themselves to submit to it, such violence did it inflict upon those onward tendencies, which God has been pleased to make inherent in the constitution of christian missions.

There is, therefore, a period in our missions, longer or shorter, in which, if they suffer no violence, their results and expenditures both may be expected to increase regularly; and this increase of expenditure, resulting directly from the grace of God, is the essential condition of the prosperity of the mission. The rapidity of the increase varies indefinitely. The fields of labor are intrinsically different. The missionaries differ in spirituality, capacity, and enterprise. Enemies oppose. The progress of events is hindered by the scantiness of the support afforded. But, in view of all that is revealed to us by the word and providence of the Most High, it seems like a waste of influence to prosecute missions among the heathen on any other principle, than that of a gradually increasing advancement in their expenditure until we have passed the crisis in our work. It is painful to think of the sacrifice there has been in not a few of our missions, for some years past, owing to the want of pecuniary ability to employ the results (which was the way to take care of them) as the means of farther progress. There has been loss in very many of the missions, and at almost every stage of our progress. Our actual advance has indeed been far less than it might have been, with the same number of missionaries, had we had ample funds, with grace at home, and a corresponding grace on the part of the missions, to manage them wisely. The missions, for six years past, have been in the condition of very poor families; many of them, too, just in that stage of progress when the welfare of a whole generation seemed to depend on having more means.

While, however, we guard against too great a number of missions, there is danger on the other hand. If there be not a considerable number and variety in the missions, the hold upon the interest of the community will not be sufficiently uniform and strong. We must be prepared for the alternation of clouds and sunshine.

Experience has not yet thrown a strong light upon the question, how long the expenditures of a mission must be on the ascending series. Should the work be prosecuted with vigor in the oriental churches, and among the Druzes, it would seem that this series will not there embrace a great number of years; though it will be long before we shall find it expedient to divert the current of our charities wholly from that quarter. In pagan nations, much will depend on the degree of civilization. In point of fact, these pay much in support of their idolatrous worship; and the converts should be taught that, as Christians, they are bound to aid in supporting the worship of the true God. If this point has not been sufficiently urged upon native converts by missionaries, it has probably been because they have yet had no native ministry to ordain as pastors of the native churches. At the Sandwich Islands, the books printed by the mission have generally been sold to the people, though frequently at a price little more than nominal; and in the process of printing and binding the books, natives have been taught to write. The people have been assisted to build school-houses, and in

supporting their common schools; but this ought not much longer to be necessary. One or two of the smaller boarding-schools are already supported by the native churches. As soon as there are natives qualified to be put in charge of the churches, those churches will naturally come into that relation to the Board, which churches in our new settlements sustain to the Home Missionary Society. And just here, we suppose, will be the turning point in our expenditures, from the ascending to the descending series. Our missions will not need then to be any longer reinforced; but the superintendence of the native churches and of the other christian institutions may be left to the veteran brethren, whom the Lord shall have spared to see that day. This is on the presumption, that the people of the islands will remain independent of other powers and retain their present hold upon their lands. It will be many years after this period, however, before the Board can withdraw all its missionaries, or cease wholly to make grants to the higher institutions of learning on the islands, and to aid the Domestic Missionary and Education Societies the people may be supposed to have formed; or before their Bible, Tract, and Sabbath School Societies will cease to ask for aid from the similar institutions in this country. But, should no disastrous influences disturb the course of events, the sums granted will not be large, and will gradually diminish as the religious principles and habits of the islanders shall gain strength. And what has been said of the Sandwich Islands, will serve to illustrate the probable course of events in other portions of the heathen world.

What is the conclusion of the whole, in respect to our position, our prospects, and our duty, as an association in charge of the business of conducting foreign missions?

Our position is that of a society having twenty-six missions in widely distant parts of the world, most of which are in such progress, as to render additional expenditures indispensable to securing their results; and in some of them, owing to the extraordinary nature of their progress, the expenditures will need to be considerable. If the advance of the missions be as great in seven years to come, as it has been in the seven years past, \$400,000, if not half a million, will be needed then, as much as \$300,000 are now.

In contemplating our prospects, it is encouraging to know that \$300,000 seemed as large a sum to be raised for the missions of the Board, seven years ago, as half a million does now, and the community appeared less able and willing to give; and this shows a progress of ideas and sentiments in relation to the missionary work, and to the ability to sustain it. But can the amount necessary for this purpose be contributed by the community without a painful sacrifice? And is there reason to hope it will be contributed? These inquiries have already been considered by another.

The duty of the Board will be matter of inference from the amount of means placed at its disposal. The wasteful policy of keeping the missions on an inadequate allowance ought, on no account, to be persisted in; nor will an enlightened religious community constrain to the discontinuance of the more recent missions, in order to have the means of sustaining those that are older and more advanced.

The committee to whom were committed the two documents given above, afterward made the following report through their chairman —

That they entirely concur with the Prudential Committee in the views by them expressed. That the nature of the work of missions to the heathen is essentially progressive; and for a time, therefore, must demand increased expenses; and that when uncivilized nations first receive the gospel, it is not to be expected that they will be able to sustain the institutions of the gospel immediately, without assistance from abroad; and thus the very successes with which Providence has favored us, must, for a time, be the means of additional expense. And if the gospel is to fill the whole earth by means of human instrumentality, the means used for the purpose must continue to be enlarged more and more, until the churches feel the full import of the command, Go, preach the gospel to every creature.

A question then arises connected with these remarks, of great importance to the operations of this Board, whether the churches connected with this Board are willing and able to furnish the means to meet the increased demand, which the progressive nature of this work may require.

As to the ability of the churches, the Committee are of opinion that the friends of the cause are able to meet the increased demand to the extent required by the progressive nature of this work.

By this, however, we do not mean to say that all our churches can be expected to do more than they have done the current year; on the other hand we feel bound to say, that some of them have this year made efforts which they will not probably exceed in the succeeding years, although we hope much and believe much in the continued exertions of these churches. At the same time we think that there yet remains much land to be possessed in the midst of us. We fear that the wants of the heathen world are yet very imperfectly understood by many of our christian brethren; and if they are sometimes awakened by the cry of a pressure and great danger, yet they are not aware of and do not provide for the continued supply which the wants of a dying world demand.

One of the most important means, therefore, in which the increase of the funds of the Board for a time is to be expected, is, by diffusing light and life to a class of the christian community, which has as yet hardly been reached.

Every christian ought to know and feel that he can do something in this holy cause, if no more than the widow, who cast in her two mites. Every such person will feel a new interest in the subject, and that he is personally concerned, and will in some way become more and more useful.

But to create any such interest as the Prudential Committee here recommend, information as to the situation and wants of the heathen world must be diffused. And how is this information to be communicated? Many are even without a religious newspaper. They will never know the wants of the heathen, and seldom have any enlarged sense of duty, except such as they derive from their pastors. To them the church look for light upon this as well as other subjects connected with their

spiritual interest, and are generally warm and active in the cause or not, as their pastors are.

And while we are satisfied that the most that has been accomplished in this cause has been done by means of enlightened zealous pastors, yet there is reason to fear that there are some who feel themselves too little interest in the cause, or who are afraid to disturb their churches by calling upon them to give to distant heathen.

The number of such, we trust, is few, and the sums kept back by their means small, compared with the loss arising from the want of a proper organization in many churches, by which all the members might be reached. Until this is done we can never know the strength of the churches, nor what can be effected. It is by similar organizations that such large collections have been made by some religious denominations in very small sums from each individual.

To effect the object then in view, it is the opinion of this committee that no better mode can be taken, than that recommended in one of the communications referred to us, and it is to be hoped that every pastor will endeavor, in such way as he shall judge most suitable, to see that every member of his church shall be informed of the missionary operations in the world, and be duly impressed with the importance of doing something to advance the work, and thus see that each individual shall have opportunity to give according to his ability to this holy cause.

By a complete organization, as recommended by the Prudential Committee, many churches will come up to the work which now do nothing, and many individuals in other churches will cast in their money into the treasury of the Lord, who now give nothing, except by accident.

It is also to be expected that additional aid may be annually derived from the churches formed and forming in the west. And if, in the ensuing season, the God of missions shall, as we hope, visit our churches with the effusions of his Holy Spirit, there will be no reason to fear, either the ability or the willingness of the churches, to meet the claims which the progressive nature of missions require.

Memorial from the Congregational Church in Greenwich, N. Y.

A memorial signed by the pastor, deacons, and clerk of the church in Greenwich, Washington county, New York, relating to receiving to the treasury of the Board, donations from holders of slaves, and other kindred topics, was read by Dr. Armstrong.

On motion of the Rev. Henry G. Ludlow, the following resolution was unanimously adopted:—

Resolved, That the memorialists in behalf of the Congregational Church in Greenwich, N. Y., in regard to the relation which this Board is supposed to sustain to slavery, be respectfully referred to the report on the same general subject, made by a select committee at the annual meeting of the Board, in September last, and adopted; and that, in view of that report, the Board see no cause to take further action on the subject at this time.

Special Thanksgiving and Praise

The preamble and the first and second of the resolutions offered by the chairman of the Prudential Committee (page 111) having been adopted, the afternoon and evening of Wednesday, the second day of the meeting, were spent in offering special thanksgiving and praise to God, in view of his goodness to the Board and the missions, especially since the late annual meeting, in relieving to so great an extent, the embarrassment then existing, occasioned by inadequate pecuniary resources, and affording such encouragement that his people would sustain the missionary work in its onward progress. Prayers were offered by the Rev. Drs. Joel Parker, Spring, DeWitt, Cox, and Tucker; and pertinent addresses were made by a number of pastors, mentioning the indications in their respective churches of a livelier and more pervading interest in the work of evangelizing the world; also by the Rev. Justin Perkins, first missionary of the Board to the Nestorians of Persia; by Mar Yohannan, a Nestorian bishop; Rev. Prof. Goodrich, and Dr. Parker, missionary to China.

Probability of a Steady Increase of Contributions.

Most of the day and evening of Thursday were occupied in statements and remarks, principally from pastors, on the question,—*Whether there is good reason to believe that the christian community will furnish the means for that onward movement of the system of missions in which the Board is engaged, which the providence of God gives us reason to expect?*

That the pastors and other members of the Board present from different parts of the country might have an opportunity and be induced to express their opinions on the question, they were called upon by States. Representatives being present from all the New England States, from New York, New Jersey, and Pennsylvania, responded to the question. Most of them were understood to express the opinion that a gradual and steady increase of the contributions from the christian community might be calculated upon, and that it would be safe for the Board to conduct its operations in expectation of such an increase. A number expressed fears that the contributions for some years subsequent would not be so large as those which were likely to come into the treasury the current year, and that no great increase could be confidently anticipated for some years to come.

From all parts of the country represented, most encouraging evidence was furnished that the missionary work is rising in the estimation and in the affections of the people of God; that

its importance and obligatoriness are more felt, and a more lively and practical interest in it is manifested, than in former years; that ministers and laymen are regarding it more than heretofore as a business for which they are personally concerned and accountable, and for the accomplishment of which there must be calculation and effort and self-denial; that the work must not be intermitted or delayed, but is to be extended, as the providence of God shall open the nations, and be carried forward with system and energy in some measure commensurate with its greatness and urgent nature, and with constant reference to its full accomplishment at no very distant day.

The necessity of the outpouring of the Holy Spirit to any successful effort for the universal spread of the gospel, seemed, to an unusual degree, to occupy the minds of those who addressed the Board during its sessions.

That revivals of religion are indispensable to the vigorous prosecution of the missionary work, seemed also to be felt and appreciated by all. The churches which sustain this cause need it for their enlargement and quickening, to increase their faith and their devotion to the work. The missionaries and the mission churches need it. It is needed by the impenitent and unbelieving at home and abroad, that they may be raised from their spiritual death. In this view of the subject it was that the last two resolutions inserted on page 111 were proposed and unanimously adopted by the Board, that the friends of missions might be induced to unite in earnest and persevering prayer for such an outpouring of the Holy Spirit as should result in a great and general revival of religion both at home and abroad.

Near the close of the statements from the pastors, the 3d resolution on page 111 was adopted.

The meeting was continued through two sessions on the afternoon and evening of Tuesday, the 12th, and three sessions on each of the two following days. Besides the afternoon and evening of the second day, which were devoted to religious services, the sessions were opened with prayers by Rev. Dr. Codman, Rev. Messrs. Magie, Barnes, and Walker, Rev. Dr. Skinner, and Rev. Mr. Aiken; and after singing the hymn, "Blest be the tie that binds," etc., the meeting was closed with prayer and the apostolical benediction by Rev. Mr. Bardwell.

After passing the usual votes of thanks to the church and congregation, the choir of singers, and the families, whose hospitality and aid the members and friends of the Board had enjoyed on the occasion, the meeting was adjourned at the close of the evening of Thursday the 20th.

MISSIONS OF THE BOARD.

FROM the historical view of the missions of the Board read at the late meeting, and adverted to in the foregoing account of the proceedings, the following statements are taken, and may be valuable for reference.

Extent of the System of Operations.

The origin of the foreign missionary enterprise in this country should never be forgotten. It was like the little cloud seen from the top of Carmel. No fact in the religious history of the country is better authenticated, or more remarkable, than that, at the outset, neither the Board, nor its Prudential Committee, nor any of the leading minds in the American churches at that time, could see the way clear for raising funds enough to support the four young men, who were waiting to be sent forth to the heathen world. And when, after a fruitless effort to get the promise of pecuniary aid from England, in case it should be necessary, those men were sent forth, it was without being designated by the Committee to any specific field. There was not then the hundredth part of the knowledge of the heathen world in the American churches, that there is now, and the comparative claims of the different portions of it was a subject then but little understood. The first missionaries were left to decide what field to occupy upon their arrival in India. Their Instructions were dated February 7th, 1812.

The number of missions now existing under the care of this Board is 26. These embrace 86 stations. The number of ordained missionaries now in the field is 143, and of lay helpers of different descriptions 45, and of female helpers enough to increase the number to 392. To these add about 150 native helpers, who have been trained on the ground by the missions and are supported by the funds of the Board, and the number of present laborers swells to 542.

The mission schools contain 24,500 youth, of whom somewhat more than 1,000 are boarding scholars, in schools where the leading object is to train up a native ministry. Five hundred are in seminaries designed exclusively for males, where the course of study is as extensive as it can be while the languages of the several countries where they exist are no better furnished with works of sound literature and science.

Fifteen printing establishments are at work in as many missions, and in 31 languages, exclusive of the English, spoken by 450,000,000 of people.

The missions are in western and southern Africa, Greece, Constantinople, Asia Minor, Syria, Koordistan, Persia, western and southern India, Ceylon, Siam, China, the Indian Archipelago, the Sandwich Islands, Oregon, the Indian territory west and northwest of the United States, and among the remnants of the Six Nations on the shore of Lake Erie.

Progress Made in the Work.

All that was said to shew the extent of the field, is an indication of progress made in the work. But more should be said, to the praise of God's grace.

The whole number of laborers sent from this country during the past thirty years, is 771, or, including the native helpers now employed, it is 921. In general the text-books of the schools

have been prepared by the missionaries, and a great progress, on the whole, has been made in this department; especially in translating the Scriptures, and in geography, arithmetic, geometry, sacred history, and the first principles of religion and morals.

Scarcely less than 300,000,000 of pages have been printed in the 31 languages; 13 of which were first reduced to writing by the missionaries of the Board. Not less than 80,000 persons have had portions of the Bible put into their hands, and been taught to read them by the missionaries. How far mind has been awakened from the profound listlessness of heathenism, called off from sensual and grovelling to intellectual enjoyments, and furnished with the treasures of science, thought, and refined christian sentiment, is known only to Him who knoweth all things; but the value of the results must be beyond conception great.

The amount of printing in our own country by the Board, in furtherance of its objects, during the twenty years past, is nearly or quite 200,000,000 of pages;—not including reports, addresses, and appeals published by auxiliary societies; nor upwards of thirty volumes of biography, missionary history, travels, researches, etc.; or more than twice or thrice that number, if we include books for Sabbath schools; which have grown directly out of its operations.

Fifty-nine churches have been gathered among the heathen, containing nearly 20,000 members. The spiritual fruits of the missions to the oriental churches, are of course not included in this number, such not having been gathered into distinct and separate churches; the effort having been hitherto to infuse the spirit of the gospel into those religious communities as they are.

Through the blessing of God on the cheerful and cordial concurrence of the community, there have also been effected extensive systematic organizations for diffusing intelligence and raising funds at home; and a credit has been gained for the institution in the commercial world, which is of inestimable value in facilitating the support of the missions in so many widely remote parts of the world.

Aside from the progress which the missionary spirit has made in the christian community connected with this Board, from not having courage and zeal enough to venture on the support of five mission families to be now actually supporting more than one hundred and eighty such families, with all the presses, seminaries, schools, and native helpers, by which their usefulness is extended and increased, there has been a progress also in other portions of this community. Including the missions from other denominations of christians in this country, there are now laboring among the unevangelized tribes and nations not far from two hundred and seventy ordained missionaries and male assistant missionaries, with their families, all of them, with many others who have died or been called from their labors from various causes, have been sent into the field during the last thirty years; and all sustained by a missionary spirit that could scarcely be said to exist before that time.

RECENT INTELLIGENCE FROM THE MISSIONS.

NEW YORK INDIANS.—A small printing-press with the requisite type has been purchased and put in operation at the Seneca station near Buffalo. From this press the first number of a small periodical, entitled *The Mental Elevator*, has been issued in the Seneca language, designed exclusively for the spiritual and intellectual benefit of the Indians. A considerable number of the people are already able to read their own language, and it is hoped that this measure may tend to increase the proportion of those who can avail themselves of this method of treasuring up useful knowledge, and elevating and improving their characters.

CHEROKEES.—A new number of the Cherokee Almanac for the year 1842, has just been issued from the mission-press at Park Hill. It is printed partly in the English language, but principally in the Cherokee, and in the alphabet of Guess. In addition to the calendar and the usual astronomical matter, it contains an outline of the organization of the Cherokee government, with the names of those who fill the offices in the several departments, the time of holding the courts, etc. It is edited by Mr. Worcester.

The school fund of the Cherokees is sufficient to support teachers and furnish books, stationery, etc., for eleven public district schools. The system is now ready to go into operation as soon as suitable teachers can be procured. The Rev. Stephen Foreman, a well educated preacher and heretofore connected with the mission of the Board, has been appointed by the Cherokee government superintendent of these schools, to hold his office two years, and in connection with three directors for each school, to be appointed by him and to hold their offices during good behavior, is to appoint the teachers, furnish the books, and have the control of the schools. The books have been selected from the best in use in New England, and forwarded. Intelligent, discreet, and pious young men, well qualified to teach good district schools, who can furnish good testimonials in respect to character, if disposed to go into that part of the country to teach for a few years, might be highly useful and would receive \$500 a year as a compensation. Applications may be made to the Secretaries of the Board from whom further particulars may be learned. Those who go should start within a few weeks, or early next autumn.

SYRIA.—Communications recently received from the missionaries at Beyroot state that hos-

tilities had broken out between the Maronites and the Druzes on Mount Lebanon, in which the Maronites, though three times the number of the Druzes, had been defeated in almost every contest, their villages pillaged and burnt, and they themselves put to great distress and almost utterly driven from the mountains. The Maronite patriarch had fled from his convent at Kanobreen, the scene of Asaad Shidiak's persecution and death, and for safety had delivered himself up to the English. Mr. Keyes writes 6th November—

We are in distress from the troubles of the times. The suffering occasioned by the storming of Beyroot was nothing compared with that occasioned by the civil war now raging on the mountains. Fifty years will not repair the breach that has been made. Poor people! their houses are burning and all their little possessions, and they are fleeing away destitute of a shelter. From our terrace we could see the smoke of many villages ascending to-day—more than on any day since the war commenced. Multitudes must perish during the rainy season which is now setting in. I lodged fourteen of the poor fugitives last night, and to-night I have between twenty and thirty, some of them sick with fevers from the hardships they have undergone. Quite a number of them are relations of a little girl we have taken to educate. Their houses are burned, and they are without a home. They lie on mats and on benches, many of them without any couch at all. One is apparently near her end. Our Arabic teacher has thirty or forty more of the sufferers, and another native friend told me that he had more than forty at his house. Here we are, shut up to a rigid system of expenditures, with suffering crowds at our doors. My heart bleeds for them. I cannot but assist them. Nature, as well as the gospel, says we must. One of them actually kissed my foot before I could crowd her away, as she was supplicating aid; and such expressions as, "May God spare your life!" "May you live a hundred years!" "May God reward you!" are often falling from their lips. Notwithstanding all this the government is doing nothing for the peace of the country.

Two days later Mr. Thomson writes relative to the same distressing scenes, and with reference to their bearing on the work of the mission in that quarter.

If we may believe our native friends, these things are going to have a wonderful influence in our favor. The power of the Maronite patriarch has nearly been cast down to the earth and stamped upon with scorn. It is not likely that he will ever regain his former power over the Mountains. Indeed his life is not very secure. Let us wait with patience. Time is the best expositor of the divine will. I, however, venture to predict that our opportunities to labor in Lebanon will be more numerous than ever before.

It will be remembered by the reader that the Maronites, especially their patriarch and subordinate ecclesiastics, have ever been the deadly opposers of the mission in Syria. They have done all in their power to shut the missionaries from their villages; have excommunicated and persecuted, even to death, those of their own people who embraced the doctrines which the missionaries taught; they have resorted to all means in their power to prevent the Druzes receiving christian instruction or having schools established among them by the missionaries; and but lately wrote to the sultan at Constantinople, requesting that the missionaries might be expelled from the country. Now their power is broken, and that too, in the course of divine providence, by the very people whom they have been laboring to shut out from christian knowledge and from heaven.

Some efforts had been made by the foreign consuls residing at Beyroot, to induce the contending parties to suspend hostilities, and a truce was at one time agreed upon; but events almost immediately occurred which caused the war to break out again, and there seemed to be no good ground to anticipate any speedy and permanent adjustment of the difficulties.

CONSTANTINOPLE.—On the 17th November Mr. Dwight writes that nearly 120 persons had attended his Armenian service, though the number present at one time is not much over twenty. The meetings are now held twice a week. He remarks, "On every occasion there are some new bearers, and I feel that it is a solemn work to preach to such a congregation the gospel of salvation. As I know not but some hear me for the first and last time, I strive on each occasion to bring forward as much as possible of the gospel which may prove the means of salvation to those even who may never come again. Last week one man stopped after service to inquire what he must do to be saved. We have evidence also of the presence of the Holy Spirit here, in the precious fruits of the Spirit which we see exhibited by some, I may say all, of our native brethren. The good work began in the interior some hours from Nicomedia is going forward with increased interest. It is very desirable that we should have a native assistant stationed there. The harvest is all ripe for the gathering, and we have laborers raised up here in answer to the prayers of the churches, but where are the means of sending them forth? Shall we do wrong, if we take it for granted that the churches will supply us, and station one native assistant at Nicomedia and another at Ada Bazar, at once?"

GREECE.—Mr. Benjamin writes from Athens 10th December, that Mr. Leyburn and family had been obliged, in consequence of the proceedings of the Greek government, to give up the school and abandon the station at Ariopolis. They were then at Athens, with their missionary brethren there. There are some indications that the government, under the influence of the ecclesiastics, is about to adopt a course which will seriously interfere with, if not put a stop to, for a time, further direct efforts by protestants for benefitting Greece, either by means of schools or the press.

Just before Mr. and Mrs. Leyburn left Ariopolis, their house was broken open by robbers in the night, and themselves assaulted with deadly weapons, and had not providentially an immediate alarm been given to their neighbors, the lives of both would have been in imminent peril.

MAHRATTAS.—Mr. Graves writes from Mahabuleshwur Hills, 23th October, that during the past year two new members had been received to the mission-church under his care, both of them formerly pupils in Mrs. Graves' boarding-school. Some instances of gross misconduct had occurred in the church. The schools had been continued as usual. The health of Mr. and Mrs. Graves, and of Miss Farrar who was residing with them, was much impaired.

MADRAS.—Mr. and Mrs. Hoisington were at Madras 12th October, waiting for a passage to the United States, which had become necessary in consequence of his protracted ill health. They left Batticotta in Ceylon, the scene of their labors, about four months previous to the date.

CEYLON.—Mr. Minor writes 14th October that "the mission have lately taken two most important steps in regard to the seminary at Batticotta, which they were encouraged to do by the existing state of things around them—1. That the pupils now belonging to the seminary hereafter be required to furnish their own clothing; 2. That every youth who hereafter enters the seminary shall be required to give security for the payment of his board for the whole seminary course, reckoned at a rate to be agreed upon. Sufficient time has not elapsed to indicate the full effect of these measures; but the mission are pretty sanguine in the expectation, that, after a show of resistance, the people will come into it. It is putting down a stake that marks progress more palpably and more extensively, than the mission had hoped for." When the mission was commenced, twenty-five years ago, pupils could not be induced to reside on the mission-

premises, when all their expenses were borne, without some additional reward. This change shows how much prejudice has been broken down, and how far the mission has secured the confidence of the people, as well as the higher estimation in which an education such as the mission seminary can furnish is held.

SIAM.—Decease of Mrs. Johnson.—On the 1st of July 1841, Mrs. Johnson, wife of the Rev. Stephen Johnson, of the mission to Siam, was removed by death, seven weeks after her arrival at Bangkok. Her disease was the bilious remittent fever, and her sickness continued through about five weeks, during which she was sustained by the consolations of the gospel. The removal of one just entering on a career of usefulness to which she had devoted her life, is deeply afflictive to the mission, as well as to the bereaved husband.

BORNEO.—Mr. and Mrs. Nevius were early in September at Penang, in consequence of the ill health of the latter, and were residing for a time on Prince of Wales' Island, off the western coast of Malacca. Though the climate of Penang was deemed highly favorable, the health of Mrs. Nevius had not improved.

DECEASE OF MR. AND MRS. MITCHELL.—The early removal by death of Mr. and Mrs. Mitchell, even before they had reached the Independent Nestorians, to whom they were destined, was mentioned briefly in the numbers of the *Missionary Herald* for December and February. Recently a letter from Mr. Hinsdale, their associate in the mission and travelling companion, has been received, giving the particulars respecting these afflictive events. The company, consisting of Messrs. Hinsdale and Mitchell and their wives, and Mr. Kotschy, a German naturalist, possessed of considerable medical knowledge, and long acquainted with travelling in those countries, left Aleppo 28th of May, expecting to reach Mosul in twenty-five days; but as circumstances rendered it expedient to take a circuitous route, and the muleteers were dilatory, forty days were spent on the journey. While at Aleppo Mr. Mitchell had a slight attack of fever and ague; but after a few days he was so far restored that it was thought that the journey would be beneficial, and after being on the way two or three days he appeared perfectly well, and continued so till after passing Mardin, June 19th, when after being overtaken by a shower, he had a slight chill which was repeated three days afterward. On the 23d of June he was unwell, but still thought himself able to travel. On the 25th there was a light sirocco, and the company did not travel, and on the next morning, after trav-

elling some hours during the night, Mr. M., though without any fever or apparent disease upon him, had evidently lost the use of his reason. They proceeded one hour to a small Koordish village called Mushtafia, where the best house was procured for him and medical treatment resorted to, but without effect. He rapidly sunk away till near two o'clock on the morning of the 27th, when his spirit departed. He seemed to have no pain, but drooped away like the withering of a plant. His remains were carried to Telabel, a Syrian village three or four hours from Zezeereh.

Three days after this, Mrs. Mitchell, overcome with grief and fatigue, was taken suddenly ill, in another Koordish village, where they remained four days, and then carried her in a palankeen three days to Mosul. She appeared to be doing well through the journey and for two or three days after arriving at Mosul, when her disease assumed a new form, and in two days more she was numbered with the dead.

Mr. Hinsdale, in view of these sudden and deeply afflictive events, remarks—

And now what shall we say concerning these afflictive dispensations? I would say nothing more than, "It is the Lord, let him do what seemeth him good." Our hopes, it is true, have been disappointed; but the Lord has done it, and we know that the cause in which we are engaged is far dearer to him than it can be to us.

I have feared that the churches in America would be discouraged by these apparent frowns of Providence, and might deem the sacrifice so great, as not to be willing to send more laborers into this field. But what is the sacrifice, though hundreds of the sons and daughters of the church fall in attempting to carry salvation to this people, compared with the sacrifice which the Son of God made to procure salvation for a world! May these events excite more fervent prayer for the success of our enterprise.

In reference to the course pursued in coming at the season that we did, I feel perfectly satisfied. Were I to be placed in similar circumstances again, I know not that I should act differently. The weather was very comfortable till after we passed Mardin. It was cool enough for comfort at the time of day we travelled, and we usually wore our overcoats for three or four hours in the morning. After passing Mardin the heat was not severe, with the exception of the sirocco, which was not a bad one, till about a week before reaching Mosul, when we travelled only at night.

From this statement of Mr. Hinsdale it will be seen that the sudden and early death of Mr. Mitchell, was not owing to excessive fatigue. The journey was comparatively an easy one, and there was no undue haste in prosecuting it. Nor was it owing to the heat of the climate. The weather was comfortable and altogether favorable, especially up to the time of Mr. Mitchell's decease, and afterwards,

as their travelling was in the night, the company were not exposed to severe heat. The hot season, Mr. H. says, does not begin till the middle of June, and ends soon after the middle of August.

Nor was this afflictive event owing to a want of acquaintance with travelling in those countries or medical advice. At Aleppo they had the attention of a good physician, and on the journey had the assistance of one, who, in addition to considerable medical knowledge, had the advantage of having travelled extensively for seven or eight years in Western Asia and Africa. It must be regarded as one of God's inscrutable providential dispensations, by which he would teach his people to depend on no arm of flesh, and that their strength and hope are in him.

Mr. and Mrs. Hinsdale were both very ill soon after reaching Mosul, occasioned by the watching and fatigue to which they were called in administering to their sick and dying associates; but they had both in good measure recovered, when the last information from them was dated.

At Mosul, Mr. Hinsdale states that the papists are making strenuous efforts to propagate their system. Four Italian priests had just arrived, and £2,000 had been sent there to be employed for this purpose.

DECEASE OF MRS. POWERS.—Mrs. Powers, wife of the Rev. P. O. Powers, of the station at Boosra, was removed by death, after a protracted and distressing sickness, on the 15th of February. She left the mission and returned to this country last spring, hoping for benefit from the change. Her last days were spent with friends in Phillipston, Mass. During her sickness she was favored with much spiritual enjoyment.

HOME PROCEEDINGS.

THE DAYSPRING.

In accordance with the plan announced in the September number of the last volume, page 405, a small monthly paper, entitled *The Dayspring*, has been issued by the Board. Three numbers, of from 50,000 to 64,000 each, were circulated gratuitously before the close of the year; and as the plan and object seemed to be universally approved of, the regular series was commenced with January last, to be sent out only when ordered, and in packages of not less than eight copies to one address, and only when payment is received in advance. The terms are for eight copies of the monthly numbers for one year, \$1; for twenty copies, \$2; for thirty-three copies, \$3; and for sixty copies, \$5. Any larger number of copies will be sent at this latter rate.

For the sake of convenience the *Dayspring* is issued at the same time with the *Missionary Herald*, and to a great extent is sent in packages with it by the same mode of transportation.

By means of this paper the intention is to place a large amount of information relating to missions and to the progress of the christian religion, and of civilization and useful knowledge generally, within the reach of every family who are disposed to receive it. An effort will be made to have a considerable portion of each number adapted to interest and instruct the young.

So far as much of the most recent and interesting intelligence received from the missions is concerned, it will be inserted in both the *Missionary Herald* and the *Dayspring*, though in the latter it will generally be in a much abbreviated form. For the larger documents and more detailed statements, the reader will be referred to the *Herald*. Accounts of public meetings, and the home proceedings of the Board, which are inserted in full in the *Herald*, will be given in a more concise form in the *Dayspring*.

The number of copies of the *Dayspring* already ordered exceeds 40,000, and is daily increasing. All the numbers, beginning with January, will be furnished to those sending new orders, until the 50,000 which have been printed of each shall be exhausted. Its circulation in the Western States, for which it is supposed to be peculiarly adapted, is as yet very limited, and will probably remain so till the facilities for transportation shall be increased with the opening of the spring.

DONATIONS,

RECEIVED IN JANUARY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. R. D. chh. Owasco, 37;	
Rev. Mr. Bevier, Shawangunk, 10;)	1,391 00
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Addison, C. Elmer,	10 00
Middlebury, Prof. Adams,	5 00—15 00
<i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i>	
Auburn, Theolog. sem. so. of ing. 20;	
mon. con. in do. 10;	30 00
Cato, Presb. chh.	8 00
Cincinnati, do.	4 00
Genoa, 1st presb. chh. 10; mon.	
con. 96.89;	36 89
Homer, Cong. chh. 105; mon.	
con. 40;	145 00
Ira, Presb. chh.	7 50
Jordan, CHARLES BARNES, which	
and prev. dona. constitute him	
an Hon. Mem.	50 00
Marcellus, Presb. chh.	25 25
Phoenix, Coll.	5 00
Bennett, Cong. chh. 15.54; mon.	
con. 7.37; Rev. L. G. 5;	87 91
Union Spring, Coll.	21 00—360 4-

Barnstable co. Ms. Aux. So. W. Crocker, Tr.			Orford, W. per. mon. con. 56,90;	
East Orleans, Cong. chh. and so.	50 00		E. par. chh. 25;	81 20
Marshpee, M. A. Bergin,	2 00—52 00		Thornton,	1 55—113 35
Berkshire co. Ms. Aux. So.			Hampden co. Ms. Aux. So. C. Merriam, Tr.	
New Lebanon, Presb. chh. mon.	15 00		Palmer, Cong. chh. mon. con.	14 25
Williamstown, D. N. Dewey,			Harmony Confer. of chhs. Ma. W. C. Capron, Tr.	
25; Mrs. Lucy Whitman,			Millbury, Grass Hill, a friend,	1 00
which and prev. dona. constitute her an Hon. Mem. 50;	75 00—90 00		1st so. Miss H. L. Goodell,	
Boston and vic. Ms. By S. A. Danforth, Agent,			50; ack. in Jan. as fr. Uxbridge.	
(Of which fr. fem. so. for pro. chris. among the Jews, for sup. of Mr. Schaffler, 133; for <i>Joshua Danforth</i> Ceylon, 30; C. Bunks, 10; M. B. H. 10; a friend, 10;)	5,202 46		Northbridge, Mr. Pennell's so.	41 75—42 75
Brookfield Asso. Ms. A. Newell, Tr.			Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Barre, Evan. so. 132; ded. dis. 1,40;	130 60		Burlington, Rev. E. Scranton,	10 00
Buffalo and vic. N. Y. By J. Crocker, Agent,			Farmington, 2d so. gent. 63; la.	
Buffalo, 1st presb. chh. 221,50; mon. con. 43,81; Park presb. chh. 81,50;	345 81		50.02; mon. con. 21,55; la. 52;	186 57
Eden, Chh.	10 00		Hartford, 1st so. gent. (of which fr. J. M. Bunce, to constitute JOHN L. BUNCE of Hartford, SAMUEL S. WARD of Montreal, and Rev. WILLIAM KIRBY of Mendon, Ill. Hon. Mem. 250;)	
Ripley, Presb. chh.	21 00		350; W. so. gent. 143,50;	498 50
Westfield, Presb. chh. 115,93; mon. con. 23; la. 11;	149 93		Simsbury, Cong. chh. mon. con.	25 82—715 82
	526 74		Hartford co. South. Ct. Aux. So. H. S. Ward, Tr.	
Ded. dis. on unc. notes,	3 55—523 19		Kensington, La.	6 75
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.			New Britain, Soc.	39 00—36 75
Hinsdale, Cong. chh. and so. to constitute Rev. G. S. Brown an Hon. Mem.	58 28		Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	
Keene, Heshbon so. for Cher. miss.	57 00		Amherst, Gent.	73 51
Roxbury,	8 00		Bedford, Gent. 103,89; la. 29,33;	133 22
Sullivan,	35 00		Brookline, Cong. so.	20 00
Surry, Mon. con.	4 78		Francetown, Gent. 198,04; la. 57,57; mon. con. 30,09; T. P. Dodge, dec'd, 1;	216 70
Westmoreland, 1st cong. chh. and so. to constitute Rev. R. W. FULLER an Hon. Mem.	50 00		Greenfield, Rev. B. Fowler, Hancock Factory Village, Cong. chh. and so. 36,12; mon. con. 3,57;	10 00
	213 06		Lyndeboro', Gent. 50; la. 25,07; mon. con. 23,18;	39 69
Ded. c. note,	3 00—210 06		Manchester, Cong. chh. and so. 110,37; mon. con. 76,89;	98 25
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.			Nashua, Cong. chh. and so. mon. con. 119,44; coll. 78,34; av. of lamp, 6,50; la. char. cir. 26,52; juv. sch. sch. class, 13,68; juv. asso. 2,02; L. W. Noyes, 10;	187 26
Colchester, 1st cong. chh. mon. con.	4 34		New Boston, Presb. so. 28,68; mon. con. 5,75;	256 50
Cumberland co. Me. Aux. So. D. Evans, Tr.			New Ipswich, Gent. 122,56; la. 100; mon. con. 72,28; Miss M. A. Robinson, dec'd, 12,50;	34 43
Cumberland, Cong. so. gent. 37,28; la. 23,82; to constitute Rev. JOSEPH BLAKE an Hon. Mem.; mon. con. 20,37;	81 47		Wilton, Gent. 38,37; la. 22,25;	307 34
Essex co. North. Ms. Aux. So. J. Caldwell, Tr.			Lincoln co. Me. Aux. So. Rev. J. C. Goes, Tr.	60 62—1,487 52
Newburyport, United chhs. mon. con.	56 23		Bath; 3d chh. and so. (of which to constitute Mrs. JOSEPH E. COLBY an Hon. Mem. 100;)	210 00
Salisbury, Rocky Hill so.	9 50		East Thomaston, Cong. chh. mon. con.	20 00—230 00
West Newbury, Mon. con.	16 00—81 73		Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Essex co. South. Ms. Aux. So. C. M. Richardson, Tr.			Plymouth, A friend, to constitute Rev. HARVEY D. KITCHELL, an Hon. Mem. 50; Hollow, H. Terry, 10;	60 00
Lynn, Cong. chh. and so.	26 00		Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Marblehead, La.	500 33		Concord, 1st cong. chh. coll. at com. 64,57; S. chh. and so. coll. 112,63; mon. con. 60,19; chil. of mater. asso. 23c. Mrs. C. for the Druzes, 5; lit. ins. 8; Rev. W. Clark and fam. which and prev. dona. constitute Mrs. ELVIRA H. CLARK an Hon. Mem. 62,50;	318 19
Fairfield co. East. Ct. Aux. So. S. Sterling, Tr.			Dunbarton, Mon. con.	4 91
Brookfield, Chh. and so.	15 50		Henniker, Asst. Connor and fam. which constitutes him an Hon. Mem. for Hannah W. Connor, Ceylon, 20; for Martha G. Connor, do. 40; for Liza Connor, do. 60;	120 00
Monroe, Mon. con. 6,82; la. 17,01; 23 83			Northfield and Sanbornton Bridge, Mon. con. 11,28; la. 2,77;	14 05—452 05
Old Mill, Sew. so.	6 50—45 83		Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.	
Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.			Dunstable, Gent. and la. 34,67; mon. con. 4,83;	39 52
Greenwich, S. Mead, 50; P. Buffitt and fam. 50; Miss H. Reynolds, 60;	160 00		Middlesex South. Ms. Conf. of Chhs. O. Hoyt, Tr.	
Franklin co. Me. Aux. So. J. Titcomb, Tr.			Lincoln, Mr. Newhall's so.	26 00
Farmington, Mr. Rogers's so.	24 38		Northboro', A lady,	27 00
Wilton, Miss B. m. box.	83—25 21			
Franklin co. Vt. Aux. So. C. F. Safford, Tr.				
Montgomery, Cong. chh.	15 00			
Franklin co. Ms. Aux. So. L. Stone, Tr.				
Buckland,	45 20			
Charlemont, Fem. sew. so.	1 93			
Conway, Gent. 36; sab. sch. 13,70; 49 70				
Gill, Mon. con.	13 14			
Greenfield, Miss E. White, dec'd,	7 50			
Heath, A few la.	6 78			
Sunderland, Meadow dis. mon. con.	7 25			
Wendell, Cong. chh.	26 63—158 13			
Grafton co. N. H. Aux. So. W. Green, Tr.				
Campton, Cong. so. 17,35; E. C. 13; Mrs. T. O. 1,25;	30 60			

West Needham, Cong. chh. and so.	51 17—106 17	South Weymouth, Mon. con.	11 00
Middlesex Asso. Ct. H. C. Sanford, Tr.		Stoughton, U. Capen, 10; Mrs. B. M. Capen, 10;	20 00
Westbrook, 95; mon. con. 84; W. A. Hyde, 12; less dis. 1;	190 00	Walpole, Mon. con.	29 00
New Haven City, Ct. Aux. So. J. Frisbie, Agent,		Wrentham,	152 00—359 42
New Haven, 1st chh. and so. 405; united so. chh. and cong. (of which fr. A. H. Maltby, to constitute Mrs. SARAH LYON MALTBY an Hon. Mem. 100; Mrs. Mary Rowe, to constitute JAMES H. North an Hon. Mem. 100;) 1,033,54; less dis. 1,10; J. P. Hart, 50; Prof. and students in Yale coll. 155; mon. con. in do. 8; united mon. con. 82,36; do. in 3d chh. 15,67; sab. sch. of do. 4,27; 1,759 74		Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
362 ack. fr. A. and M. F. Gardiner, Feb. Her. is for Abraham and Mary Frances Gardiner, and Mary Frances Gardiner, Ceylon.		Belchertown, Cong. chh. mon. con. 12,87; less dis. 50c.	19 37
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.		Cummington, Mon. con.	6 00
Branford, J. F. Linsley,	65 00	Enfield, Benev. asso.	235 35—253 73
Cheshire, Chh. and so. to constitute Rev. ERASTUS COLTON an Hon. Mem.	127 50	Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Durham, DENNIS CAMP, which constitutes him an Hon. Mem. 100; benev. so. 60;	160 00	Bograh, Gent. 36,65; la. 21,88; mon. con. 3,46;	61 99
Madison, Mon. con. 116; coll. 65,33; gent. 56,83; la. 21; la. cent so. 63;	322 16	Colchester, 1st so. Rev. L. Strong, to constitute WILLIAM N. MATSON of Hartford, an Hon. Mem.	100 00
North Branford, Gent. and la.	62 16	Franklin, Gent. 11,30; la. 11,18; Griswold, 1st so.	22 48
Northford, La. benev. so.	30 00	Lebanon, 1st so. gent. 37,70; la. 45,01; mon. con. 18,26;	125 18
North Haven, Chh. and so. 178,16; less dis. 2,76;	175 40—942 22	Goshen, gent. 49,75; la. 45,19; mon. con. 13,68;	209 59
New Haven co. West, Ct. Aux. So. A. Townsend, Jr. Tr.		Ledyard, Gent. and la.	25 00
Milford, 1st so.	2 14	Lisbon, Newent so. gent. and la. to constitute Rev. LEVI NELSON an Hon. Mem. 51,48;	
New Haven, Chh.-st. chh.	278 02	Hanover so. gent. and la. 23,45; mon. con. 37;	111 93
West Haven, Sab. sch.	3 16	Montville, 1st so. gent. 16; la. 36,89; mon. con. 1,76; Mohegan so. gent. and la. 42,85; mon. con. 7,15;	104 59
Wolcott, Mr. Chapman's so.	15 94—298 56	North Stonington, Gent. and la. to constitute Rev. PHILIP JUDSON an Hon. Mem. 60,30; R. Wheeler, 8;	68 30
New London and vic. Ct. Aux. So. C. Chew, Tr.		Norwich, 1st chh. coll. 58; la. 33,89; mon. con. 31; 2d do. gent. 195; la. 225,11; 3d do. mon. con. 42,81; gent. 16,05;	602 86
Groton, Cong. chh. 10; mon. con. 9;	19 00	Preston, Gent. and la.	18 49
Lebanon, 1st chh. special effort,	32 25		1,450 40
Lyme, Grassy Hill, Cong. chh. and so.	30 00	Ded. expenses of aux. so. unc. money, etc.	2 70-1,447 79
New London, R. Coit, 125; Mrs. W. P. Cleveland, 12;	137 00	Onida co. N. Y. Aux. So. A. Thomas, Tr.	
Stonington, 2d chh. mon. con. and com. 67; Mr. and Mrs. E. Faxon, 20;	87 00—305 25	Camden, Mon. con. 20; fem. miss. so. 22;	42 00
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.		Clinton, Cong. chh.	50 00
(Of which fr. Broadway Tab. chh. mon. con. to constitute Rev. E. W. Andrews an Hon. Mem. 50,69; young people's miss. so. Bleeker-st. chh. for male sem. at Constantinople, 34; sab. sch. of do. for schs. at Ind. Nestorian miss. 69,65; av. of con. acad. of sacred music, 29,37; a friend, of 2d avenue chh. to constitute Rev. MAR YOHANNAN, bishop of Ooroomiah, Persia, an Hon. Mem. 50; la. frag. so. of Houston-st. presb. chh. to constitute Rev. SAMUEL D. BURCHARD an Hon. Mem. 50; A. P. Cummings, to constitute Rev. NATHANIEL S. PRIME of Newburgh, and Rev. J. H. MUELLE D'AVIGNONE, Geneva, Switz. Hon. Mem. 100; Mrs. Blatchford, for Rachel in Syria, 11; a mem. of Mercer-st. chh. av. of chain, 14,33; Brooklyn, 1st presb. chh. to constitute Rev. WARD STAFFORD, Rev. GEORGE DUFFIELD, Jr. and Rev. HENRY DEAN, Hon. Mem. 170,44; DAVID LEAVITT, which constitutes him an Hon. Mem. 100;)	2,473 61	Eaton, Cong. chh. and so.	45 00
Newfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.		Florence, Mon. con.	5 62
Brookline, Mrs. L. Pierce,	10 00	Guilford, Cong. chh.	34 32
Dover, A friend,	25 00	Lenox, My right hand,	20 00
Roxbury, Spring-st. chh. and so. (of which to constitute Rev. HARVEY NEWCOMB an Hon. Mem. 50;) 100; Elliot-st. chh. mon. con. 12,45;	112 42	Morrisville, Cong. chh. la. 14; mon. con. 9;	23 00
		New Hartford, A friend,	2 00
		New Haven,	60 75
		Paris, Cong. so.	23 38
		Sangersfield, Cong. chh. and so. 15; A. Townsley, 25;	40 00
		Trenton, Presb. so. mon. con.	5 00
		Utica, 1st presb. so. mon. con. 56,07; la. of cong. chh. 16,07; Mrs. S. K. 5; Welsh cong. chh. mon. con. 20;	97 14
			448 19
		Ded. dis.	3 00—445 19
		Orleans co. Vt. Confer. of chhs. T. Jameson, Tr.	
		Albany, Cong. chh.	4 89
		Brownington, Cong. chh. and so. 20,25; Mrs. S. G. S. 4;	24 25
		Derby, Cong. chh. mon. con.	8 46
		Glover, Cong. chh.	10 37
		Greensboro', Mr. Chapin's so.	46 93
		Irasburg, Mon. con.	13 31
		Westfield, Cong. chh.	8 25—116 40
		Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	31 50
		Middlefield Centre, La. miss. so.	
		Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
		Bangor, Hammond-st. cong. chh. 41,36; Theolog. sem. 6,12;	47 48
		Bradford, S. M.	1 00
		Foxcroft, Cong. chh.	17 90
		Garland, Fem. miss. so.	4 00
		Levant, Cong. chh.	25 06
		Monson, Cong. chh. mon. con.	11 00

Orono, 1st cong. chh. mon. con.	14 00—190 46
<i>Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.</i>	
Marshfield, T.	10 03
<i>Richmond and vic. Va. Aux. So. S.</i>	
Reeve, Tr.	261 17
<i>Rockingham co. N. H. Confer. of Chhs.</i>	
J. Boardman, Tr.	
Atkinson, La.	8 52
Candia, Gent. 48,90; la. 45,18;	
sab. sch. 5,92; to constitute	
Rev. WILLIAM MUDDOCK an	
Hon. Mem.	100 00
Windham, Gent. 38; la. 36,49;	
mon. con. 32,39;	106 88—215 40
<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Benson, Gent. 103,65; mon.	
con. 15;	118 65
Brandon, Cong. chh. and so.	
120,80; mon. con. 46,70; Miss	
SARAH PARKER, which consti-	
tutes her an Hon. Mem. 100;	267 50
Castleton, A friend,	2 50
Clarendon, Cong. chh. and so.	45 00
Orwell, Gent. 80,92; la. 58; juv.	
benev. so. for Philip H. Mor-	
ris, Ceylon, 12; a friend, 1,08;	152 00
Pittsfield, Cong. chh. and so.	
mon. con.	15 00
Pittsford, Gent. 149; la. 107;	
mon. con. 49,17;	305 17
Rutland, Gent. 42,50; la. 6,12;	
mon. con. 12,20;	60 82
West Rutland, Cong. chh. and	
so. 233,32; mon. con. 17,38;	
sab. sch. 25,43;	276 13—1,942 77
<i>Somerset co. Me. Aux. So. C. Seiden, Tr.</i>	
Madison, Contrib.	14 50
Norridgewock, 1st par. 30; mon.	
con. 20;	50 00—64 50
<i>Stratford co. N. H. Aux. So. E. J.</i>	
Lane, Tr.	15 00
Conway, Cong. chh. and so. to	
constitute Rev. JOHN WILD	
an Hon. Mem.	50 00
Dover, Cong. chh. and so.	270 00
Durham, Coll. to constitute Rev.	
ALVAN TORREY an Hon. Mem.	50 51
Great Falls, Cong. chh. and so.	
gent. and la. to constitute	
Rev. SAMUEL BRANK and Rev.	
JOSEPH HILLIARD Hon. Mem.	
110; mon. con. 18,57;	128 57
Tamworth, Mon. con.	3 52—517 60
<i>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</i>	
Acworth, Miss H. Ware,	6 00
Lempeter, 1st cong. chh.	17 06—23 06
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Attleboro', 1st chh. and so.	
which constitutes Rev. JOHN	
B. M. BAILEY an Hon. Mem.	
72,62; mon. con. 20;	92 62
Fall River, Cong. chh. and so.	
(of which fr. NATHAN DUNFEE,	
which constitutes him an	
Hon. Mem. 100;)	480 00
Mansfield, Evan. cong. so.	8 90
Rehoboth, Cong. chh. and so.	
92; mon. con. 12; la. 30,65;	64 65—645 27
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Hebron, Gent. 61; la. 29,51;	
mon. con. 9;	99 51
North Coventry, La.	3 00
North Mansfield, Gent. and la.	89 87
South Coventry, Gent.	28 00
Tolland, Gent. 20,32; la. 18,77;	
mon. con. 16,62; indiv. 10;	
S. S. I;	66 71
Vernon, Sab. sch.	23 73
Willington, Indiv.	50—310 32
<i>Union Confer. of chhs. Me. S. Andrews, Tr.</i>	
Albany, Cong. so.	5 00
Andover, Benev. so.	10 10—15 16
<i>Falley of the Mississippi, Aux. So.</i>	
G. L. Weed, Tr.	4,342 37
<i>Western Reserve aux. so. By Rev.</i>	
H. Coe, Agent,	
Ashtabula co. Ashtabula, 10; Geneva,	
15; Morgan, 3,45; L. Clark, 13;	
Cuyahoga co. Solon, 5,66; Geauga	

co. Burton, 6; Lake co. Painesville,	
36,72; Lorain co. Wellington, S.	
Pelton, 8; Medina co. Brunswick,	
1,62; Portage co. Aurora, 3; la. 10;	
Edinburg, 20; Summit co. Bath, L.	
Hammond, 1,50; Cuyahoga Falls,	
5,88; Hudson, Wes. res. coll. 4,18;	
Northfield, 12,49; Richfield, 10,63;	
Tallmadge, Gent. 11; G. Wolcott,	
20; Mrs. C. Fenn, 20; Rev. S. W.	
Magill, 10; E. C. Sackett, 8,50; la.	
benev. asso. 7; Twinsburg, 1st chh.	
3,73; Trumbull co. Ellsworth, 26;	
Farmington Centre, 13,44; Hartford,	
26,35; S. Hayes, 10; Mesopotamia, 3;	
Mr. Edwards, 10; Vernon, 5,50; E.	
S. Beach, 11; Vienna, 20,50; War-	
ren, 32,02; Mrs. N. Perkins, 10; la.	
benev. asso. 34,14; dec. dis. 1,50;	447 80
<i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro', E. par. gent. 124,37;	
la. 73,04; mon. con. 77,02; sab.	
sch. 2,70; Mrs. C. W. 3;	
W. par. gent. 92,67; la. 39,11;	
mon. con. 28,70; inf. class, 25c.	440 86
Dover, J. How, dec'd,	76
Dummerston, Gent. and la.	17 57
Grafton,	27 00
Guilford, Miss S. Boyden,	75
Wardsboro', Fem. hea. chil. so.	20 00
Westminster East, Gent. 15,25;	
la. 15,96; mon. con. 20; Rev.	
I. Esty, 10;	61 21—568 15
<i>Windham co. North, Ct. Aux. So. G. Danielson, Tr.</i>	
Pomfret, Payson Grosvenor, by	
request of E. D. Grosvenor,	
dec'd,	75 00
Thompson, Gent. 68,45; la.	
75,91; la. sew. cir. 20,77;	165 13—240 13
<i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i>	
Canterbury, Cong. chh. and so.	90 00
<i>Windsor co. Vt. Aux. So. J. Francis and</i>	
E. C. Tracy, Trs.	
Barnard, Cong. chh. and so.	13 92
Hartford, FREDERICK LEAVITT,	
which constitutes him an	
Hon. Mem.	108 00
Royalton, mon. con. 25; la. 21,43;	46 43—168 35
<i>Worcester co. North, Ms. Aux. So.</i>	
B. Hawkes, Tr.	
Ashburnham, Miss L. S. Groat,	6 00
Phillipston, Mrs. P. O. Powers,	10 00
Westminster, Mon. con. 36; J.	
Cummings, 10;	46 00—62 00
<i>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</i>	
Alfred, Sab. sch. class,	2 95
Biddeford, 2d par. sub. 33,50;	
mon. con. 19,50; to constitute	
Rev. CALES KIMBALL an Hon.	
Mem.	53 00
Kennebunk, Union chh.	70 00
Newfield, Cong. chh. miss. so.	13 00
Parsonfield, S. Garland, 10; M.	
A. Garland, 5; M. I. R. 2,50;	17 50
S. Berwick, Gent. and la. 51;	
JOHN FLUMER, which and	
prev. dona. constitute him an	
Hon. Mem. 50;	101 00
Wells, 1st so. mon. con.	5 00—262 45

Total from the above sources, \$30,596 85

VARIOUS COLLECTIONS AND DONATIONS.

An Hon. Mem.	50 00
<i>Albany, N. Y. 4th presb. chh. mon. con.</i>	
(of which to constitute JOHN C. WADE	
an Hon. Mem. 100;) 125; a la. av. of	
chain, 12,15;	137 15
<i>Andover, Ms. Theolog. sem. 17; Mrs. J.</i>	
Edwards, 4;	21 00
<i>Akron, O., H. B. Spelman,</i>	10 00
<i>Argyle, N. Y., D. Stevenson,</i>	15 00
<i>Artport, N. Y., Mon. con.</i>	2 50
<i>Athens, Pa. La. benev. so. for John Shepard,</i>	
Madura,	20 00
<i>Babylon, N. Y. Islip. dis. mon. con.</i>	5 00
<i>Balleton Centre, N. Y.</i>	124 00
<i>Bathlehem, N. Y. Presb. chh.</i>	85 00

<i>Bloomfield</i> , N. J., A lady,	10 00	Hon. Mem. 100; W. Rankin, to constitute	
<i>Bloomington</i> , N. Y. Rev. G. S. Corwin,		EDWARD C. RANKIN an Hon. Mem.	
20; W. Parker, 10;	30 90	100; 877; la. asso. 300.50; young people's	
<i>Bridgeton</i> , N. J. Fem. miss. so. 22; Mrs.		miss. so. to constitute IMA M. HARRISON	
J. 3; less dis. 1.75;	23 25	an Hon. Mem. 100; sab. sch. 20; 3d presb.	
<i>Brookville</i> , Me. J. Wasson,	20 00	chh. mon. con. 40.96; Rev. J. H. Agnew	
<i>Brookport</i> , Me. Mr. Breed's so. coll. 129.67;		and fam. for Samuel I. Agnew and Char-	
mon. con. 36;	165 67	lotte T. Agnew, Dindigul, 25;	1,362 76
<i>Buffalo</i> , Pa. Indiv. 12.50; less dis. 87c.	11 63	<i>Newburgh</i> , N. Y. Union chh. to constitute	
<i>Burrville</i> , Ind. Rev. C. Butler,	5 00	Rev. MAR ELIAS, bishop of Ooroomiah,	
<i>Calais</i> , Me. Cong. chh. and so. 47; centre		Persia, an Hon. Mem.	63 00
sab. sch. for Thomas J. Lee, Ceylon, 20.61;	67 61	<i>New Castle</i> , Del. A friend, 10; coll. 1.25;	
<i>Cambridgeport</i> , Ms. A. W.	10 00	Mrs. B. 1; E. P. 75c.	13 00
<i>Canandaigua</i> , N. Y. Rev. E. Johns, 100;		<i>Newport</i> , R. I., N. B. Hammet,	6 00
N. W. Howell, 62.50; W. Hubbell, 50;		<i>New Rochelle</i> , N. Y. Presb. chh. coll. and	
J. F. Conkling, 20; S. H. Andrews, 20;		mon. con. 33.28; Miss S. Brewster, 12;	45 28
A. Sackett, 15; D. Spring, 10; A. B.		<i>Newton</i> , Ms. W. par. chh. and so. 91; mon.	
Field, 10; indiv. 12.50;	300 00	con. 48; (of which to constitute BAN-	
<i>Carlisle</i> , N. Y. Presb. chh.	60 00	JAMIN EDDY an Hon. Mem. 100;	139 00
<i>Cash</i> , 100; do. 2;	102 00	<i>North Andover</i> , Ms. Trin. cong. chh.	50 00
<i>Catchogue</i> , N. Y. Cong. chh. mon. con.	10 00	<i>Orange</i> , N. J. 1st presb. chh. to constitute	
<i>Charlestown</i> , Ms. 1st chh. and so. mon. con.	148 93	Miss JANE ELIZA HILLER an Hon. Mem.	100 00
<i>Chatham Village</i> , N. J. Presb. chh. 36;		<i>Pateron</i> , N. J. 2d presb. chh.	35 00
young la. asso. 20;	56 00	<i>Perryville</i> , Pa. Presb. chh.	20 00
<i>Chelsea</i> , Ms. Winnisimmet chh. mon. con.	12 00	<i>Pers</i> , Vt. Cong. chh.	27 00
<i>Chicago</i> , Ill. Presb. chh. 112.31; five		<i>Philadelphia</i> , Pa. 1st presb. chh. a mem.	
young la. 6; less dis. 12.77;	105 54	256; I. M. Paul, 250; A. White, 125; la.	
<i>Connecticut Farms</i> , N. J. Presb. chh.	100 00	sew. so. (of which for Albert Barnes and	
<i>Denton</i> , N. Y. Presb. chh. 38; mon. con. 19;	57 00	James P. Wilson, Ceylon, 40;) 140; 1st	
<i>Dover</i> , N. J. Presb. chh.	40 00	cong. chh. 102; M. A. Singer, 50; a friend,	
<i>Dover</i> , Ill. Mon. con. 15; less dis. 1.50;	13 50	6; Miss M. P. 1; 3d presb. chh. Mrs.	
<i>Dracut</i> , Ms. Mon. con.	14 00	Carwell, 100; Rev. T. Brainerd, 50; W.	
<i>East Cambridge</i> , Ms. Mrs. A. J.	2 50	Clark, 25; R. R. Stewart, 25; R. W. Da-	
<i>Elizabethtown</i> , N. J. 2d presb. chh. to con-		venport, 20; W. Whilden, Sen. 20; J.	
stitute Rev. ALFRED BRIANT, South		Hand, 20; C. Robb, 20; T. C. M. Loud,	
Bend, Ia. and JONATHAN TOWNLEY and		20; J. C. Farr, 20; mon. con. 194.43; coll.	
Jos MAZIE, of Elizabethtown, Hon.	807 13	48.97; sab. sch. miss. so. 35; indiv. 3.23;	
Mem.	1 00	5th presb. chh. mon. con. 50; male sab.	
<i>Exfield</i> , N. Y. Mrs. Day,	37 60	sch. of do. for William Curran, Ceylon,	
<i>Florida</i> , N. Y. Presb. chh.	5 38	20; 10th presb. chh. sab. sch. for H. A.	
<i>Fort Tomson</i> , Ark. Mon. con.	34 00	Boardman, W. Shippen, W. Sargent, A.	
<i>Germanstown</i> , N. J. Evan. Luth. Zion chh.		W. Mitchell, and I. E. Negus, Cape Pal-	
mon. con.	27 90	mas, 25; J. Smith, which and prev.	
<i>Germanstown</i> , Pa. Presb. chh. asso. less	70 00	dona. constitute D. W. Prescott and	
dis. 2.10;	55 44	Mrs. MARIA SMITH of Philadelphia, and	
<i>Green Bay</i> , W. T. Presb. chh. 32; mon.	5 00	NATHAN ALLEN of Lowell, Ms., and	
con. 38;	2 75	Mrs. LUCRETIA DENNY of Leicester, Ms.	
<i>Greenfield</i> , N. Y. Coll. 40.44; mon. con. 15;		Hon. Mem. 200; M. and K. M. Linnard	
<i>Greensboro'</i> , Ga. A lady,		for child at Sandw. Isl. 20; indiv. for	
<i>Greenville</i> , O. Mrs. L. C. Bell,	65 66	Anna Maria Henry, Ceylon, 20; Mrs.	
<i>Harrisburg</i> , Pa. Presb. cong. 69.86; less	224 00	Hildebrand, 10; Cedar-st. chh. 40; less	
dis. 4.20;		dis. 157.30;	1,962 23
<i>Hudson</i> , N. Y. 1st presb. chh. la. miss. asso.		<i>Pittsburgh</i> , Pa. 3d presb. chh. la. for David	
<i>Ithaca</i> , N. Y. 1st presb. chh.	46 50	H. Riddle, Ceylon, 20; la. sew. so. 18;	
<i>Jamaica</i> , N. Y. A friend, for miss. to Syria,	105 03	ded. dis. 3.04;	34 96
which constitutes Rev. SYLVESTER	3 00	<i>Plainfield</i> , N. J. Presb. miss. so.	50 00
WOODBRIDGE of Hempsted, an Hon. Mem.	50 00	<i>Princeton</i> , N. J. Fem. miss. so. for Catali-	
<i>Kennington</i> , Pa. 1st presb. chh. 50; less		na Wilson and Phoebe Maclean, Ceylon,	34 00
dis. 3.50;	46 50	<i>Princeton</i> , Ill. 5; Hampshire Colony cong.	
<i>Kingsboro'</i> , N. Y. Cong. chh.	105 03	chh. mon. con. 10, less dis. 2;	13 00
<i>Lancaster co.</i> Pa. T. Morgan,	3 00	<i>Prospect</i> , Me. 2d cong. chh. and so.	15 00
<i>Lansingburgh</i> , N. Y. 1st free chh.	50 62	<i>Providence</i> , R. I. High-st. cong. chh. mon.	
<i>Lapeinte</i> , C. W. Borup, for sup. of Mr. and		con. 94.22; a friend, 41; J. Chapin, for	
Mrs. Wheeler, Ojibwa miss.	20 00	sup. of Rev. J. S. Green, Sandw. Isl.	
<i>Lewisburg</i> , Pa. A. Green, 5; less dis. 35c.	4 65	170; for Sarah Chapin, Royal Sibley Cha-	
<i>Lisle</i> , N. Y. 1st chh. to constitute Rev. O.		pin, Sarah Maria Chapin, and Charles C.	
F. PARKER an Hon. Mem. 50; fem. cent.	60 00	Chapin, Ceylon, 80; Miss R. Correll, 5;	
so. 10;	25 00	Miss J. O. 3; Mrs. M. B. 1;	394 22
<i>Little Compton</i> , R. I., O. Willbor,	15 85	<i>Saratoga Springs</i> , N. Y. Mon. con. 95.03;	
<i>Lower Roads</i> , N. J.	22 00	gent. 31; la. 44.65. juv. miss. so. for Ra-	
<i>Lyons Farms</i> , N. J. Mon. con.		heel, at Beyroot, 18.50; sab. sch. 9.38;	
<i>MacKinnaw</i> , Mich. Lt. Simpson and lady,	5 00	Rev. C. Eddy, to constitute LEVEUS	
for bibles for Nestorians,		EDDY, 2d, an Hon. Mem. 100; Mrs. M.	
<i>Madison</i> , N. J. Presb. chh. sub. and mon.	89 50	K. Walworth, to constitute EDGAR JEN-	
con. 91; ded. dis. 1.50;	20 00	KINS of Fort Gratiot, Mich. an Hon.	
<i>Malden</i> , Ms. Mon. con.	80 00	Mem. 100; M. F. Walworth, to consti-	
<i>Manlius</i> , N. Y. Presb. chh. extra effort,	22 00	tute Rev. H. W. BULKLEY of Ballston,	
18.64; mon. con. 11.38;	10 00	an Hon. Mem. 50; W. L. F. Warren,	
<i>Mendham</i> , N. J. Presb. chh. mon. con.		104; M. L. North, 50; Mrs. C. M. Beach,	
<i>Messli Store</i> , N. Y., P. Roberts,	199 01	25; J. Willard, 25; Rev. A. T. Chester,	
<i>Morrisstown</i> , N. J. 1st presb. chh. 160; mon.	20 00	25; Mrs. G. M. Davison, 50; Sarah Davi-	
con. 20; 2d presb. chh. do. 6.51; B. O. C.		son, 25; C. M. Davison, 25; which con-	
10. a friend, 2.50;		stitutes G. M. DAVISON an Hon. Mem.;	
<i>Neshamony</i> , Pa. Presb. chh. 21.50; less		I. Taylor, 10; W. Putnam, 10; W. A.	
dis. 1.50;		Beach, 10; J. Stewart, 10. ded. dis. 1.25;	812 31
<i>Newark</i> , N. Y. 2d presb. chh. 3 50; ack. in		<i>Sheridan</i> , N. Y., N. Herrick, 20; Rev. E.	
May Her as fr Newark, N. J.		Raymond, 1;	21 00
<i>Newark</i> , N. J. 1st presb. chh. gent. (of		<i>South Bond</i> , Ia. Mon. con. 51; less dis. 3;	
which to constitute LEVEUS EDDY an		<i>Sump. Prairie</i> , presb. chh. 24;	72 00

<i>South Boston</i> , Ms. Juv. hea. friends so. for <i>Joy H. Fairchild</i> , Ceylon,	90 00
<i>South Reading</i> , Ms. Mon. con.	22 51
<i>Sparta</i> , N. J. Presb. chh.	40 00
<i>St. Catharines</i> , U. C. Presb. chh. and so.	18 00
<i>Streetville</i> , U. C. Rev. W. Rintoul, 10; less dis. 85c.	9 15
<i>Strykeraville</i> , N. Y. Fem. miss. so. for <i>Abijah Blanchard</i> , Ceylon,	90 00
<i>Syracuse</i> , N. Y. 1st presb. chh.	268 37
<i>Traders Hill</i> , Ga. E. B. Babbitt, U. S. A.	6 00
<i>Trenton Falls</i> , N. Y., O. S. Cummings,	6 00
<i>Trenton</i> , N. J. Presb. chh. sab. sch. for <i>James F. Armstrong</i> and <i>Susan Arm-</i> <i>strong</i> , Ceylon, 40; less dis. 2,80;	37 90
<i>Tucson</i> , N. Y.	7 50
<i>Tuscarora</i> , Mon. con.	8 75
<i>Waltham</i> , Ms. Evan. cong. so.	70 70
<i>Washington City</i> , D. C., F. Hall, for sup. of a boy at Beyroot, 50; less dis. 2; Rev. B. M. Palmer, 25;	73 00
<i>Waterford</i> , N. Y. Ladies, extra effort,	40 00
<i>Williamsport</i> , Pa. Presb. chh. mon. con. 10; a friend, 53c. less dis. 74c.	9 79
<i>Wilmington</i> , Ms. Cong. chh. and so. 81,54; mon. con. 16,65; Miss R. Manning, 12; sab. sch. 2,36; a friend, 2; N. dis. for <i>James M. Lincoln</i> , Ceylon, 25;	79 55
<i>Wilmington</i> , Del. Hanover-st. chh. sab. sch. for <i>Willard Hall</i> and <i>Mary Harbison</i> , Madura, 65,61; fem. miss. so. for Mr. <i>Lawrence</i> , Madura, 41; less dis. 7,44;	99 17
<i>Windham Centre</i> , N. Y. Rev. L. B. Van Dyck, 30; M. O. S.; G. B. 3; Mrs. B. 2;	40 00
<i>York</i> , Pa. Presb. cong. 204,50; sab. sch. 30; fem. miss. so. 81,56; union mon. con. 71,94; Mrs. J. sch. 1,50; less dis. 24,14;	365 36
<i>Zanzibar</i> , <i>RICHARD P. WATERS</i> , which constitutes him an Hon. Mem.	100 00
	\$41,317 76

LEGACIES.

<i>Baltimore</i> , Md. <i>James Armstrong, Jr.</i> 1,000; less dis. 40;	960 00
<i>Boston</i> , Ms. <i>Mrs. Margaret Gibbens</i> , by S. H. Walley, Jr. Ex'r, (prev. rec'd, 300);	500 00
<i>Providence</i> , R. I. <i>Susan Colville</i> , by W. C. Snow, Trustee,	105 00
<i>Townsend</i> , Ms. <i>Samuel Stone</i> , by Joel Adams, Ex'r, (prev. rec'd, 2,451,98;)	402 71
	\$1,967 71

*Amount of donations and legacies acknowledged in
the preceding lists, \$43,285 47. Total from Au-*
gust 1st, to January 31st, \$187,369 45.

<i>S. Reeve</i> , Treasurer of the Auxiliary Society of Richmond, Va., acknowledges the receipt of the following sums, viz.	
<i>Richmond</i> , <i>DAVID M. BRANCH</i> , which constitutes him an Hon. Mem. 100; <i>J.</i> <i>Gray</i> , 25; <i>S. McCaw</i> , 5; <i>Cumberland</i> cong. 31,25; <i>Charlottesville</i> , S. Hoge, for paym't of debt of the Board, 20; <i>Farm-</i> <i>ville</i> , Mrs. I. W. Rice, 90; <i>Rev. E. Bal-</i> <i>entine</i> , 24; <i>Gerardstown</i> , 5; <i>New Erec-</i> <i>tion chh.</i> 12; <i>Prince Edward</i> , Mrs. V. 10; <i>Mrs. C. S.</i> Staunton, M. Stuart, 5; <i>Mrs.</i> <i>C. 2.</i> Warrenton, S. M. K. 50c. a lady in Maryland, 2; <i>Bethany fem. benev. so.</i> (of which for Mr. Johnson, Trebizond, 10,25; for Miss. at Cape Palmas, 10,25;) 20,50; <i>Lewisburg</i> , Dr. Moorman, 10; <i>Petersburg</i> , little girls for Virginia sch. in Greece, 100; <i>L. L. H.</i> for Nestorian miss. 2; <i>G.</i> for tracts in Ceylon, 5; <i>Mrs.</i> <i>M. M. Clarke</i> , 2; <i>Mary Jones</i> , for ed. in Africa, 5; <i>A. Towles</i> , for Mr. Leyburn's fem. acad. in Greece, 5;	396 05

The following sums from Michigan, Indiana and
Illinois, have been received by Rev. E. N.
Nichols, Agent.

Adrian, Presb. so. (of which to constitute
Rev. J. L. Tomlinson an Hon. Mem.

50; 88,90; mon. con. 25,25; <i>E. Linnell</i> , 7; <i>W. W.</i> 50c. <i>Ann Arbor</i> , presb. so. 78,30; sab. sch. for <i>Loria Mills</i> , Ceylon, 40; <i>Battle Creek</i> , presb. so. 7,50; <i>Bir-</i> <i>mingham</i> , presb. so. 7,25; <i>Rev. A. L. W.</i> <i>6.</i> <i>J. Q. 1.</i> ; three chil. 37c. <i>Mrs. W.</i> 50c. <i>Brooklyn</i> , presb. so. 9,32; <i>Chicago</i> , presb. so. 26,60; <i>Clinton</i> , presb. chh. 30; indiv. 9,50; <i>Rev. E. N. Nichols</i> 10; <i>J. B.</i> <i>Wells</i> 10; <i>J. W. K. 2.</i> <i>J. and G. Wells</i> , 37c. <i>Dupage</i> , a friend, 2; <i>Farmington</i> , presb. so. 5,64; fem. miss. so. 4; <i>Rev.</i> <i>Mr. Prince</i> , 2; <i>G. W. C.</i> 25c. <i>Flate Rock</i> , presb. so. 4; <i>Franklin</i> presb. so. 7,85; <i>J. E. 1.</i> <i>D. B. G.</i> 50c. <i>Grass Lake</i> , Mr. <i>Griffin</i> , 8; <i>P. H. 2.</i> <i>Homer</i> , presb. so. 13,10; <i>Jackson</i> , presb. so. 32,08; <i>Jones-</i> <i>ville</i> , presb. so. 40,70; <i>Kalamazoo</i> , presb. so. 9,80; <i>Lima</i> , presb. so. 16; <i>Lodi</i> , presb. so. 10,81; mon. con. 8,50; <i>Mar-</i> <i>shall</i> , cong. so. 79,28; <i>Michigan City</i> , presb. so. 90; <i>Mishiwaka</i> , presb. so. 21; <i>Monroe</i> , presb. so. 58,85; mon. con. 1; <i>Mt. Clemens</i> , presb. so. 2,15; mon. con. 6,62; <i>Niles</i> , presb. so. 50; <i>Northville</i> , two indiv. 1,12; <i>Palmyra</i> , presb. so. 22,34; mon. con. 12; <i>Pontiac</i> , presb. so. 12,57; <i>Pretty Prairie</i> , presb. so. 9,50; mon. con. 4,62; <i>Raisin</i> , cong. so. 11; <i>Richland</i> , presb. so. 23,32. mon. con. 28,22; <i>Rochester</i> , cong. so. 18; fem. benev. so. 5; <i>Romeo</i> , cong. chh. 2; mon. con. 5,06; <i>Saline</i> , presb. so. 3,50; mon. con. 5; indiv. 1; <i>South Bend</i> , presb. so. 31,75; <i>Southport</i> , W. T. mon. con. 5; <i>Stoney Creek</i> , presb. so. 28,54; <i>Tecum-</i> <i>seh</i> , presb. so. 45,50; mon. con. 44,77; <i>Troy</i> , presb. so. 5,35; mon. con. 4,88; <i>Union City</i> , mon. con. 15; indiv. 3; <i>Mrs.</i> <i>D. B. 1.</i> 06; <i>Valley of the Miss.</i> aux. so. 1; <i>Waterloo</i> , mon. con. 1,53; <i>Webster</i> , presb. so. 6,50; <i>Wheatland</i> , mon. con. 7; <i>White Pigeon</i> , presb. so. 26; <i>Ypsilanti</i> , presb. so. to constitute Rev. <i>Ira M.</i> <i>Wizer</i> an Hon. Mem. 69,34; <i>Mr. MacM.</i> 1,50; <i>S. W. 1.</i>	1,230 26
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DONATIONS IN CLOTHING, &c.

<i>Albany</i> , N. Y., A box, fr. fem. union miss. so.	
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<i>Worcester</i> , Ms. Six hats, fr. P. Goddard.	

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Manufacturers and others.*

Printing paper, writing paper, blank-books,
quills, slates, etc., for the missions and mission
schools.

Shoes, hats, blankets, coverlets, sheets, pillow-
cases, towels, shirts, socks, stockings, fulled
cloth, flannel, domestic cotton, etc.

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No. 4.

American Board of Commissioners for Foreign Missions.

Southern Africa.

LETTER FROM MR. LINDLEY, PORT
NATAL, 26TH JAN. 1841.*School and Preaching for the Dutch
Emigrants.*

THE readers of this work will remember that the labors of Mr. Lindley among the Dutch settlers who have emigrated from the Cape Colony to the vicinity of Port Natal, have been repeatedly mentioned. From this letter it will be seen that these labors are assuming a more important and permanent character.

You know that with the beginning of the last year I commenced operations among the Dutch emigrants from the Cape Colony. The school I have had, and which I instructed six hours a day, and five days in the week, contained for some time 130 scholars; and the average number for the year was at least 100. From first to last there were about 200 different individuals in the school. About 100 learned to read, the most of whom commenced with A. B. C. and the abs. More than a hundred made more or less progress in the art of writing. Nearly a hundred attended to cyphering, though I labored under the disadvantage of having no arithmetics. I have made considerable inquiry among the emigrants, but have not yet found a man who ever saw an arithmetic in his own language, except one young man, a merchant from Cape Town, who had a small work on vulgar fractions. He had never seen any thing else of the arithmetic kind in Dutch. I mention this fact, because it is, by itself, as good as a whole page on the state of education among the Dutch farmers of South Africa. A goodly number of my pupils have, with praise-

worthy diligence and success, learned two catechisms, which together contained 646 questions and answers. They are very good, though I think them inferior to the Westminster catechisms. The only reading books I have employed are the Bible and tracts. Near the end of my stay in the colony I was invited to address a meeting of the Salem Bible Society in Albany district. I had my lodging by the secretary of the society, and was put to sleep in an upper chamber, used as a depository for a respectable number of Dutch Bibles and Testaments. The next day it was entirely convenient to hint in my speech, that some of these books might do good, if distributed among the emigrants at Natal. The hint was well received, and I immediately obtained a donation of seventy Bibles and one hundred Testaments. What I consider peculiarly providential in this matter is the fact, that, in this way, my school, even before I expected to have one, was supplied with reading books. Without this supply I should have labored under serious disadvantage from want of books.

Mrs. Lindley has daily assisted me in my school. She has also had a class which she taught English at her own house. Once a week she has had a mothers' meeting, which has been well attended. At each meeting an hour is employed in reading Abbott's Mother at Home. This excellent book has, in this way been read twice through, and has furnished many topics for useful conversation. My wife has regularly, once a week, visited every family in the encampment, for the purpose of leaving with each one a tract. The tracts she distributed were always well received and generally read. She has also had an evening school, six evenings in the

week, for black children, a good many of whom are in the employment of the emigrants. I may indeed say, without boasting, that my wife has "done what she could," and not without an encouraging measure of success in all she has attempted.

I preach to the emigrants, and am assured by all, that they understand me perfectly well. It is, however, rather bungling work that I make, for I have to present truth as I can, and not as I would. In a number I have seen evidence of deep feeling, and am well assured that good has been done, though I ascribe the chief instrumentality to the tracts distributed by Mrs. Lindley. Our intercourse with the emigrants, here and elsewhere, has been altogether of a pleasant kind. They have uniformly manifested much good feeling towards us, and with all their faults, (and these are many,) we love them. The past year has, on the whole, been the best one my wife and I have had in Africa. We have had agreeable, uninterrupted employment, and the hope that we were not living in vain. We are perfectly satisfied that our labor among the emigrants has promoted the interests of our mission more effectually than we could have promoted them by labor bestowed directly upon the aborigines. Doct. Adams has rendered the emigrants important professional services, and with happy results.

Invitation to become Stated Pastor.

You have been informed, I believe, that the *Volks Raad*, that is, the people's legislature, were willing, on a request made more than a year ago by some of my special friends, to give me a legal appointment as minister of the Reformed Dutch Church, with the understanding that I should ask to have my relation with your Board dissolved.

On Monday the new church officers, together with the commandant-general, the landdrost, or chief magistrate, and the secretary of the *volks-raad*, were called to hold a meeting for various purposes; one of which was that I might have an opportunity to present the difficulties in the way of my accepting the appointment given me, that is, to become the emigrants' pastor. I said what I had to say; but for every difficulty I mentioned, they had an answer. I found it hard to reply to them, for there was reason and religion too in nearly all their answers. There are from 8,000 to 12,000 emigrants, and they have no or-

dained minister among them, and not the least prospect of having one within any reasonable time. Much prejudice against us as missionaries has been removed. If I refuse the appointment, there is almost a certainty that this prejudice will return. The emigrants cannot be left out of any plan wisely laid, for the advancement of religion in this part of Africa. I have preached plainly as I can, and they are not offended by it. They say that they understand every word I speak, and apprehend every idea that I wish to communicate. They promise, and I have no doubt will give me £100 a year, together with a house and lot rent-free. Should this be found insufficient for my support, they will add to it. The doctrines of their church are what I believe, and have vowed to preach. The field is one of immense importance, and in this respect daily increases. The call to occupy it is, in my view, most urgent, amounting almost to a necessity. I have to-day had a conference with Mr. Grout and Doct. Adams, and they have authorized me to say that their views coincide with my own.

Having mentioned an interview with those appointed to communicate with him on the subject, at which Mr. Lindley stated his objections to giving up his mission to the Zulus, and encouraged the Boers, as far as he could, to look for their preachers from some other quarter, in all which he failed to satisfy them, he adds—

A call has, however, come to me, of which none of us had any conception at the time you sent me here. This call is believed by all your missionaries here to be intimately connected with the cause we have been sent to promote. On the whole I have reluctantly concluded to ask for a discharge from your service, only, however, on the three following conditions: 1st, that it be honorable; 2d, that you give it heartily; and lastly, that I be at liberty to accept it or not, as the mission may decide, when it shall have come to hand. This is a land of revolution, and therefore have I subjoined the last condition. I look on my discharge as only nominal. My heart is with you, and I trust that my work shall be for the Lord.

In view of the case as presented by Mr. Lindley, the Prudential Committee have granted his request, hoping that his labors in this new and deeply interesting field to which the Lord is calling him, will result in furthering the salvation both of the Dutch settlers and their unhappy and degraded neighbors the Zulus.

EXTRACTS FROM LETTERS OF MR. GROUL.

Entrance and Selection of a Station among the Zulus.

DURING the unsettled state of affairs which attended the war between the Dutch emigrants and Dingaan, which resulted in the overthrow of that capricious chieftain, and the transfer of his power to Umpandi, Mr. Groul remained at Umlazi, the station near Port Natal, occupied by Doct. Adams. About the beginning of the year 1841, after the difficulties between the emigrants and the Zulus were adjusted, Mr. Groul was invited to commence a station in the Zulu country near the residence of the chief Umpandi. On the 19th of April Mr. Groul writes that the Volks Raad, the popular legislative assembly of the Dutch settlers, had expressed their confidence in the missionaries, and their approbation of their residing and laboring in the Zulu country. Such appeared to be the extent of the field and the opening for laborers there that Mr. Groul expressed the wish that, instead of entering it alone, he might be accompanied by eight or ten associates.

The state of the rivers having become such that the country could be traversed, Mr. Groul proceeded to comply with the invitation he had received. Of his journey and reception, and the promising openings before him, he writes from Inkanyezi, 14th June—

May 6th, having packed my things at Umlazi, I started with my family for the Zulu country. After a prosperous journey of a little more than three weeks, including one week's detention at the Umtugela river, I arrived at Umlambonguenye, Umpandi's capital. I was received by Umpandi with a cordial smile and shake of the hand. He appeared open, frank, and social, inquiring, almost the first thing, if I was hungry and what I would eat. He happened not to have food immediately at hand, but ordered it made ready with dispatch, and in the mean time set a large dish of fine ripe bananas before me, telling me that that was king's food. He immediately ordered a cow for me to slaughter; and in fine, showed me all the attention in his power. As before, he told me I might settle in what part of his country I should choose, but adding that, if I should stop by him, he did not know what I could do, as there was no game there to shoot. After all that I had said to him, he yet regarded me as a hunter.

As the population at Umpandi's capital was unstable and not most favorably situated for coming under the influence of the gospel, Mr. Groul proceeded to Inkanyezi. Of this place he writes—

The circumstances which induced me to select this as the place of my residence and field of labor are, that it is desirable to have a station in the Zulu country this side of Umpandi's, and this appears to me decidedly the most advantageous that I have seen or heard of. In travelling from Natal to Umlambonguenye, by two different routes, I have neither seen nor heard of a place where so great a population is accessible as here. Thirty-seven villages are near enough to be collected for worship upon the Sabbath. The country about here is one which the natives like to occupy.

I call my station Inkanyezi, which means "star" in the Zulu language. I regard it as the day-star of gospel light to the Zulus. May the Sun of Righteousness soon rise upon them.

I could tell you, and through you the churches, of the miseries, sufferings, and degradation of these poor people, touching both their temporal and eternal interest, and plead for help in my labor for their good as with a trumpet-tongue, but I will only say that here I am, single-handed, about a hundred miles from a fellow-laborer, and the same distance from any body that I can call civilized, in the midst of a nation, which, if it does not ask for teachers, will not throw the least obstacle in their way. Send me help as much and as soon as you can. Were it not for the grum tones of the hyppopotami, the occasional roarings of lions, and the gloomy howlings and laughings of hyenas, some or all of which are heard every night, I should be said to live here without fear. The Zulus help me as yet, instead of hindering me, in my labor. We are all well and happy, though living in a native hut.

I have now spent two Sabbaths here. The last Sabbath I had an audience of about two hundred, mostly women, the men being away to subdue a revolting province, and the children not being allowed to come from fear of being stolen.

Openings and Promising State of the People.

Writing on the 3d of August, Mr. Groul says—

I have now been in the country two months, and can say that all my pleasant

anticipations have been more than realized. I spoke of the country here being fine. On seeing more of it, I see that it is well adapted to the condition and wants of a large population. My cattle have all done well, and I do not hear of their dying among the people, as they do in many other parts of the country. The country will support a large population. It appears to be a healthy country. I have felt better and stronger, since I have been here, than I have for many years.

The winter is a bad time to judge of the amount of people that will assemble for worship. The nights and mornings are cold, and it is uncomfortable for an unclad people to come out, especially as we are obliged to meet in the open air. At Umlazi last summer, I think three times as many assembled upon the Sabbath, as were present in the winter. If it be so here, I shall, in the warm weather, have a great assembly. For several of the past Sabbaths I think I have had three hundred persons, and it has been perfectly a voluntary thing on their part, for, being necessarily occupied the whole week in getting a place to live in, I have not been able to visit them at their places. And as the people live in villages situated wherever water, soft ground for tillage, and good grass are abundant, it would not be strange, if many of them should forget the Sabbath, for they have just now, for the first time, heard of the commandment to remember it.

As to the treatment I have received from the Zulus, I have nothing to complain of, but much to be grateful for. From the king downward the people stand in perfect fear of the white people. And although I have told them that I have nothing to do with the Boers, yet, as a white man, they respect me. I think that I have but little either to fear or hope from Umpandi. He is a simple man. The people yet keep up something of the same parade about him that they did about Dingaan; but this is in consequence of their attachment to old forms and national pride. This, however, will not last long. Already I hear the people saying publicly and before one another, that if Umpandi does not treat them well, they will just walk off, or move their village upon my place, taking it for granted if they are upon the station, they are out of the way of Zulu authority. I shall, of course, be cautious about meddling with their government, but I am interested in their remarks, as I can from these learn their confidence in me.

If we are to do any thing for the Zulus, now is our time. The door to them is fully open. Umpandi now dares not, and cannot hinder missionaries coming and locating where they please. Not that he has any regard or care for them. He thought I was a hunter when I called on him. And though he appeared pleased with me, and gave me permission to stop where I chose, yet I learned from some of his people that he had rather I would be elsewhere. Whatever his views or feelings of us may be, we know that our object is a good one, and that we wish the people only good, and that they will see and acknowledge it, when we can have a little time to convince them of it. I say this to show that the door is now fully open to us. That the Zulus are hopeful subjects to operate upon may be seen from the fact which has been often stated, that they are comparatively free from the more gross sins of heathenism, which stupify and besot them. They are not drunkards, though the Dutch are now beginning to give them drink. Though polygamy is universal, they are not licentious. They are not addicted to stealing. Though most of my things have now for two months been exposed to the people, I have not missed an article, and do not believe one thing has been taken. Now these people are, notwithstanding all this, sinners and heathen; and though this and much more could be said in their favor, it does not prove that they will hear and obey the gospel at once. Yet when men are free from such like sins, every one sees that their minds and hearts are in a state much more favorable to the reception of the gospel, and to be purer hearted men than otherwise. This fact I regard as calling loudly for a reinforcement of our mission.

LETTER FROM DOCT. ADAMS, UMLAZI,
20TH OCT. 1841.

WRITING of the labors and progress at the station under his care, near Port Natal, Doct. Adams says—

We are still permitted to pursue our labors without interruption. The services of the Sabbath continue to be well attended. During the past winter more than twice as many people come to the station on the Sabbath, as came during the winter previous; and our congregations were never before so large as they now are. We are also pleased to observe an increased interest in the exercises of the Sabbath.

The adult morning school, which was suspended during the coldest part of the season, has lately been resumed, and is now well attended. The progress of those who attend regularly is very encouraging. The day school numbers about forty scholars, who manifest an increased interest in learning. It is evident also that the parents take much more interest in having their children instructed, than they formerly did. Mrs. Adams has a sewing-school for girls once in a week, and a weekly meeting for adult females, who are also instructed in needle-work. One of the members of the latter gives, as we think, evidence of having been born again.

We have this year printed another small book for the schools, containing fifty-six pages, 16mo., 500 copies, and I am about printing a revised and enlarged edition of the first book. Books are needed for the schools much faster than I am able to prepare and print them.

The influence of this station is not confined to the people of Port Natal. It extends to those living along the coast as far as the Umzimkulu river, and to some distance interior, over a population of 10,000. I have been much gratified to find, in questioning some who live at a distance, and who had never heard the word of God from the lips of a missionary, that they had acquired a knowledge of the fundamental truths of Christianity, as the existence of a God who made and upholds all things, the immortality of the soul, the sinfulness and depravity of man, the atonement made by Jesus Christ, and the possibility by the exercise of repentance and faith, of being reconciled to God and saved through him.

We feel that the good hand of our God has been with us during the past year, and that we have much reason for gratitude and praise in view of the mercies we have received.

Constantinople.

LETTER FROM MR. DWIGHT, 27TH NOV.
1841.

Efforts of the Armenians to Obtain a Popular Government.

In addition to what was inserted from his journal in the Herald for March, concerning the determined efforts which the Armenians at Constantinople were making to free themselves from oppression, Mr. Dwight gives below a brief account of the progress which had been made during the following two months.

You have already heard of the struggles of the people for freedom from the domineering power of the bankers, and with the failure of the effort, and the banishment of some of the leading patriots, as they might be called. At that time many of the tradesmen and several of the parochial priests, who had espoused the people's cause, fled for safety, some to Russia, some to the papists in Galata, and some to the palaces of the foreign ambassadors, or to more private places of concealment. Petitions were also presented to four or five of the ambassadors for their interference in the matter. Very recently the porte has given peremptory orders to the bankers to become reconciled to the people forthwith; and it is evident that they have been acted upon by some sudden and strong motive. The common belief is that some of the foreign ambassadors have actually interfered and requested the porte to do justice to their oppressed subjects. How this is I am not able to say, though from all that I can learn, I am inclined to think that something has been said for the Armenian people at the porte, by some of the representatives of foreign powers. The bankers, terrified at the urgent injunctions of the porte, have been seeking earnestly to bring the people to a reconciliation. Council after council has been called, and the people summoned by the patriarch to attend, in order to consult for peace; but they perseveringly declined having any thing to do on the subject, until certain terms were acceded to by the bankers. The first was that all the banished ones be forthwith restored. The second was that twenty-seven men be appointed by the people, to take the sole charge of all the civil affairs of the nation; and that henceforth the patriarch have nothing to do with any matters, except such as are purely ecclesiastical. A sort of charter was drawn up with these among other provisions, which, after much difficulty, was assented to by the bankers and the matter has been before the porte, and with some few verbal alterations has been ratified by them; so that the affair is now considered as once more settled, the people having become triumphant. The twenty-seven men are to be forthwith chosen, and after that a new patriarch. The most promising candidate is Boghos Vartabed, formerly of Rodosto on the sea of Marmora, and one of our oldest friends among the high clergy. He was the wakeful of the patriarch, when Mr. Smith and myself first visited this city, in 1830. It is not certain,

however, that he will be elected, as many are in favor of Hagopos, the man who was made patriarch in the midst of the persecution, as he was supposed to be better fitted for that diabolical work than the then incumbent. Boghos is an enlightened, well educated man, but considered by our native christian brethren as worldly in his views. If he is elected he will not, of course, publicly profess friendship for us; nor do I imagine that he can easily be induced to persecute us; though we can never tell beforehand what a man will do after he is exalted to such a place of power. The fact is, however, that evangelical sentiments are now so far spread among the people, that while they rule, there is little fear of persecution. The conduct of the clergy, during the recent disturbances in the Armenian nation, has done more to open the eyes of the people to their real character, than three years of preaching could have done, even had we been disposed to preach to them on the character of their spiritual leaders, which we have always carefully abstained from doing. Many who were very bitter opposers to us and our work, have recently had their eyes so opened by the unchristian and wicked part taken in this matter by some of their bishops and vartabeds, that they now frankly confess that all the truth is on our side.

It is impossible to predict how long the people's side of the scale will be up, as nothing is durable in this country, and the bankers will no doubt be ever on the alert, watching every opportunity to regain their lost power. While these disturbances are going on, however, the attention of the powers that be is attracted entirely from us, and we are permitted to pursue our work quietly, but with equal vigor.

Progress in Missionary Labors—Calls for further Advance.

The gospel has been making steady, and very perceptible progress. The number of my visitors has been gradually increasing, and also of those who attend my preaching on the Sabbath; and never was there a more marked attention to the word preached. Mr. Hamlin's school is also very prosperous, and many are the applications for admission. He has recently taken a larger house in order to receive a new class of twelve; and as soon as this was known, there was a great desire manifested by many parents

to procure admission for their sons. We have already some twenty or thirty boys and young men who are anxious to come, out of whom we must be compelled, for want of funds, to select twelve only, and send the rest away! And it matters not how importunate the parents may be; how earnestly they may beg us to take their children and educate them,—we have but one answer to give them—No! no! no! How heart-breaking it is thus to send away and down to perpetual darkness and ignorance, those whose countenances show that they are full of intelligence and promise, and who, if we could take them, would be at once placed in the most effective way of learning what would fit them for high usefulness in this life, and make them wise unto life eternal. But this is not all our trouble. We have serious fears lest we shall soon receive orders from America to send back to their homes those interesting young men who have already commenced a course of training, and who are growing up under the influence of the most promising means of mental, moral, and religious improvement. Let it not be so! Churches of the Lord Jesus Christ in America, save us this anguish, and doom not these immortal souls to perpetual and endless darkness, who are just now beginning to see the glimmerings of gospel light.

If the people continue to rule here, I feel confident that we shall have the most urgent entreaties to enlarge our school, and what shall we say to them? When the churches furnished us with a sufficiency of money, the doors were closed around us, and we have been laboring and praying for many years that these doors might be opened, and the Lord has graciously heard our prayer; and behold! the churches withdraw their support, and what shall we now do? Shall we reverse our prayers, and ask God to close the doors again and wait until the churches are ready? No, we will do no such thing. By God's grace, we will earnestly beg that still wider fields may be opened before us; and if the American churches withdraw from the work, we will pray that other means and instruments may be raised up, and we know that God has large stores of means at his command, and is not dependent on the churches in America for the carrying forward of his work. I do not, however, yet despair of seeing our beloved brethren at home, coming up to the help of the Lord by self-denial and by sacrifices. The present crisis in the

missionary enterprise demands this; and although, for the most part, American Christians are unaccustomed to make sacrifices, yet I believe the Lord will give them grace to do it, in this time of pressing need.

LETTER FROM MR. GOODELL, 19TH
NOV. 1841.

*Translation of the Old Testament into
Armeno-Turkish.*

Of the circumstances in which the translation of the Old Testament into the Armeno-Turkish language has been carried forward and completed by him, Mr. Goodell writes—

The preparation of this work has been a great and difficult one; and it has employed nearly all my strength and time for several years. After I came to Constantinople, I tried my utmost to carry it forward at the same time with other missionary and more active labors; but I found that I accomplished next to nothing in it. It was necessary that my room should be a study, and not a church; that my mind, instead of being distracted and disturbed, should be composed, like that of the prophet Elisha, and like that of the other inspired writers, whose words I was endeavoring to translate; and that my attention should be strictly devoted to this, and to nothing else. It is not like giving the Scriptures to the destitute heathen, where haste is required, rather than extreme accuracy, and where (the idiom not being supposed to be perfectly understood) a more critical examination of difficult passages may be reserved for a future edition, when the language itself may have to be revised and made more idiomatical. Nor is it like giving the Scriptures to the ignorant and unenlightened, who will never of themselves find out any of those mistakes and defects, which the translator can himself correct in some future edition, when more time may be devoted to the work, and more experience acquired in it, and better helps obtained for it.

But it is preparing the Scriptures for those, who are comparatively enlightened; who, as a nation, have access to them in at least two languages already, though neither of them generally understood; and the learned and influential of whom have, in many cases, become great pedants in criticism, and captious beyond endurance, being much more inclined to compare for the sake of finding discrepancies, than to read with a prayerful de-

sire to understand the meaning, and be guided into all truth.

But, as nearly all can read the Armeno-Turkish, and very many thousands among them can read nothing else, the translation of the Bible into this language is imperiously demanded. It was strongly urged upon me eighteen years ago by the Rev. Pliny Fisk, one of the first missionaries of the Board to Palestine; I have had my eye upon it ever since; Providence has furnished me with the means by raising up instruments; and I have spared no pains or labor to have it as perfect as possible; otherwise I might have completed it long ago. In some instances I have spent more time on the examination of a single passage, than I should have felt justified in employing on a whole chapter, had I been throwing it out upon a starving population, who had never yet tasted this Bread of Heaven. It is not a version, or a revision of a former translation; for no such ever existed. The whole has been taken fresh from the Hebrew. And may it in some humble way prove to be like the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!" May hundreds of thousands of the perishing come and recline on its banks, and drink, and live forever!

One adventitious advantage, which may be hoped from this translation, is, that it will render it less difficult, at some future time, to bring back their ancient Armenian Scriptures to the original Hebrew, from which they have more or less widely departed. It is preparing the way for this, inasmuch as it makes them familiar with a translation professionally of this character.

To me this work has been, next to preaching the gospel, a most delightful employment. The land, through which I have passed, has not been a wilderness to me, a land of drought and barrenness; but it has been a country of fertile vales, and hills of the richest mines, abounding with such beautiful prospects, and refreshing shade, and cooling fountains, that I have often stopped to enjoy the scenery, to listen to the sweet songsters of the grove, to drink of the brook in the way, and thus to go on from strength to strength. My feelings have gone along with those of the sacred writers to such a degree, that often, when alone in my study I have been reading a page perhaps for the seventh time, I have had to stop in order to wipe away the fast flowing tears, or to offer up such prayers and praises, as the subject called forth. And

then, only think of such a song as that of Deborah! Having in such perfection all the softness and delicacy and minute detail and lively description of female composition! Who could translate it without feeling his very heart dance within him! I could almost wish, that all the Lord's people were translators, as Moses wished them all prophets, in order that they might see with their own eyes the very words and the very manner, (often inimitable in translating,) in which the great God expressed his thoughts to man, and might thus enter more readily into all the scenes and circumstances and feelings of those holy men of God, who spake as they were moved by the Holy Ghost. God's word is indeed a great deep; who can fathom it? It is divinely beautiful; who, that once looks upon it can help gazing forever with ever increasing delight! It is fraught with the riches of eternity; who shall not prize it "above gold, yea above fine gold?"

And now may the blood of the everlasting covenant be sprinkled upon the book; upon those who have had any thing to do in preparing it; and upon all who shall read it. May it be made use of by the Holy Spirit in softening and sanctifying the hearts of men, and in bringing many sons and daughters unto glory. Already is God pouring his Spirit upon this people, and your society is at the same time sending among them the very "words which the Holy Ghost teacheth." What a wonderful coincidence! What an encouraging fact! Let it excite our gratitude, and awaken us to more prayer and faith.

BROOSA.

JOURNAL OF MR. SCHNEIDER ON A VISIT TO ADABAZAR.

Notices of Adabazar and the Religious Inquiry there.

THE remarks with which Mr. Schneider has prefaced his journal will give the reader the requisite knowledge of Adabazar. It will be borne in mind that the religious inquiry there is but the extension of the same spirit which showed itself somewhat earlier in Nicomedia.

For several months past cheering intelligence had been received from Adabazar, a town nine hours distant from Nicomedia, of an interesting state of religious inquiry and feeling among the Armenians of that place. Such representations had been made, that it was

thought very desirable that some one of our number should visit the place. It not being convenient for any of the brethren, who speak the Armenian, to leave their work, it was proposed that I should go, using the Turkish as the medium of intercourse with them: for though they use the Armenian in their families, the male part of the nation speak the Turkish about as well as they do their national tongue. Accordingly, I left my house on the 26th of October, accompanied by S., a pious young Armenian from Constantinople, who had himself been to the place previously and was well acquainted with the state of feeling and circumstances. We arrived on the fourth day, though the distance may be travelled in three days with good horses.

The country through which we passed, like most parts of Asia Minor, is interesting and beautiful in itself, and possessed naturally of a rich soil, but with comparatively few inhabitants. The majority of these are Mussulmans, except in the region of Adabazar, where Armenian villages are rather numerous.

Adabazar is situated in a fertile plain, near the banks of the Sakaria (often called Sangaria) river, and is almost wholly imbedded in rich foliage of mulberry and fruit-trees. The appearance of the city is not particularly inviting. Its population is about 12,000, of whom 7,000 are Mussulmans, 4,000 Armenians, and 1,000 Greeks. The Armenians have three churches and one school, the Greeks one or two churches, and the Turks several mosques.

On our arrival I took a room in a khan, which is a kind of public house. I did this to avoid attracting so much attention as would have been the case, had I taken lodgings in a private house. Here, these inquirers could call on me more freely. Most of them came to me in the evening, though I also had a few calls during the day. My arrival was very soon known to most of them, and they seemed to be greatly rejoiced. Though they had never seen my face, they manifested as much pleasure as though they had met with an old and much esteemed friend. The only cause of this cordiality was the fact, that we all had one common bond of attachment, the blessed gospel of Christ, which they had begun to appreciate and to love.

In all my interviews with them, our topics of conversation were of a religious kind; passages of Scripture, which they presented for explanation, cases of conscience, etc. No worldly matters, or the

common topics of the day, were introduced. Our themes were those presented by the word of God, in which they have become deeply interested, and with the contents of which some of them have made themselves quite familiar.

Meetings with those who are Enlightened and Inquiring.

The first evening a little party of them came, and religious conversation was immediately introduced. We talked to a late hour, evidently much to their satisfaction. They asked many questions in reference to different passages of Scripture.

Having mentioned the inquiries made and the conversations which followed on the several topics, Mr. Schneider proceeds—

On the following evening, besides a few of these brethren, as they call themselves, I had a call from an Armenian of much native intelligence and activity of mind. He is much looked up to by others, and, in matters relating to their church, has great influence. This man had hitherto much opposed this new sect, as he called it, and had in various ways given them much annoyance. Topics of a religious nature were soon introduced, and we talked till nearly eleven o'clock. The worship of images, the intercession of saints, etc. etc., were discussed. The language of Scripture, and the obvious considerations against these practices were stated in a friendly manner, and he admitted them all, and acknowledged that his church had departed from the simplicity of the gospel. After leaving my room, S., my companion, and he conversed still further on the same subjects, till a very late hour. And during the remainder of our stay, he frequently took this young man to his shop and to his house, to discuss these points, and to examine the word of God in reference to them. On Sabbath morning they spent a long time together, reading the lively oracles. The influence of our visit on this man seems to have been to effect a complete revolution in his views. He freely acknowledged that this way, the one which these inquirers were pursuing, was the right one. And he seemed inclined to fall in with it, and, rather than oppose these men any more, to join them. The "brethren," seeing the change in him, exclaimed, "This is the work of God. We have always been saying, 'If this man would only let us alone,' and lo!

he now comes to unite with us!" He even proposed to have the preaching on the Sabbath at his own house, (though this was not finally done,) and took me from my lodgings to the house where they were collected, and back again, publicly through the streets. If he continues friendly, and especially if he unites with them heartily, he will prove an immense help to them: for, as he has been to them a kind of persecuting Saul, so he will, probably, exhibit something of the zeal of Paul, should his heart be touched by grace.

After mentioning other topics discussed by himself and these men who were just coming to the light of truth, Mr. Schneider adds—

I will only mention one more question that was propounded, for there is not room to allude to all. One of these inquirers very seriously asked, if it was proper for them to partake of the Lord's supper as administered in their church. In view of all the circumstances, I gave him an affirmative answer, as they were far from any place where they could partake under circumstances agreeable to their feelings. Besides, it is the ordinance of the Lord, and I dared not say to them, Participate not at all. At the same time I knew that it is usually administered with a great want of seriousness and sense of its true nature and design. But I told him, that if they viewed it in its proper light; came to it with previous self-examination and prayer; thereby calling to mind in a manner impressive to their own hearts, the sufferings and death of Christ for them, and their consequent obligations to him; if they partook of it in this spirit, it might be edifying and profitable to them, although others derived no benefit from it through the wrong notions or improper manner, in which they participated. Under all the circumstances of the case, I knew of no better advice to give him.

On the Sabbath I met them together in a private house, in a retired spot. It was some time before they could determine upon a suitable place, where they might be free from notice. And in their deliberations on this point, some of them manifested the greatest anxiety, lest, in laboring to find the most suitable place, they might have no service at all, for which they had a strong desire. There were thirteen present, though this is not their whole number, some of them having been out of town on business. They were seated on an eastern sofa in true

oriental style around the room. I took my seat in the midst of them, assuming the same attitude with them. In my lap I had open before me the Sacred Oracles. I first expounded unto them a part of a chapter, then, rising from our seats, I prayed with them, and being seated again, I then addressed them from these words, "Work out your own salvation with fear and trembling." They listened with the most earnest and eager attention. Every eye was fixed on the speaker, and there was an evident desire to seize hold of, and lay up in the mind, every thought presented. It was plain they felt it a great privilege to listen to the simple truths of the gospel, and I felt it was good to be in the midst of them. I only regretted that circumstances would not allow me to tarry longer, and preach to them often. They manifested such a relish for, and interest in the truth, not only on this occasion, but on all others, that my interest was much awakened in their behalf. It was a source of real pleasure to expound and illustrate to them divine truth, as it met such a response in their hearts.

*Number and Character of the Inquirers—
Efforts to Spread the Inquiry.*

Their whole number they stated to be between twenty and thirty, one of whom is a priest. It is not to be supposed that these are all truly pious; but that some of them are there seems to be no doubt. Several of them pleased me much by their humble, meek, and conscientious appearance. On the Sabbath they meet together for reading the Scriptures and prayer, in companies of four or five, or in larger numbers, as the case may be. And they assemble together, not simply to spend an hour, but usually they pass a much larger portion of time in reading and conversing together on the words of eternal life, closing the exercise by devotion. Nothing interested and impressed my mind more than their interest in the Scriptures. Every interview with them only deepened this impression. The truth has so strong a hold on their hearts and consciences, as led me frequently to exclaim to myself, How wonderful, that these men should, with hardly any one to guide and aid them, acquire such a love for the truth, the pure word of God! They seem truly to take it as the man of their counsel, as their only guide. They wish to know what the Bible says, and to its mandates they seem to yield themselves up, with an honest simplicity.

That the Lord has begun a work in the hearts of these men, I have not the least doubt. I received the most delightful and cheering impressions, from all I heard and saw, that it is a work whose foundation is deeply laid. Evangelical truth has gained such a hold, and become so deeply rooted, that it never will be eradicated. The work has advanced so far, that no common opposition will be able to suppress it. If persecution should become very violent, it may check it apparently for a while; but it cannot crush it and put an entire stop to it. I feel the most cheering persuasion, that it is destined, under God, to continue and spread. Analogy as well as the word of God justify this assurance. Where he begins, he usually carries forward his designs. Already have these men met with much opposition; but it has rather served to spread inquiry and increase their number. They were called up by some men of influence and admonished. Even the vartabed, the highest ecclesiastic in the place, spoke of them in public in the church, and ordered his people not to pass to them the ordinary compliments. When they first began to meet together on the Sabbath, the people inquired, "Who are you? What are you doing? Have you become infidel? What new invention of yours is this? Do you pretend to be wiser than our fathers, who handed down to us our religion?" etc. Their simple defence was, "We are only reading the word of God, and endeavoring to walk according to that. Is this wrong? Does it occasion any harm to you or our nation?" etc. All this only lead to discussion and inquiry; and the result was, as stated above, an increase to their number.

And that this spirit of inquiry will spread further is reasonably to be expected. It has in fact already spread, both from Adabazar and from Nicomedea. In a village near A. there is one inquirer, and he the teacher of the school in that place. In Armash, three hours distant from Adabazar, where the Armenians have a monastery, there is a teacher and a vartabed, both much enlightened and specially interested in the diffusion of evangelical truth. I had not the pleasure of seeing them; but S., who has often conversed with them, makes mention of them with the greatest pleasure and approbation, especially of the vartabed. In three other villages in that vicinity there are also a few of these inquirers. They became interested in the following way. The particulars, which

I shall here relate, were communicated to me by one of the brethren from Nicomedia, who happened to be at Adabazar at this time. He stated, that when a number of their nation had become enlightened and interested in the truth in N., they began to feel desirous that the same work might commence in other places. They therefore selected one of their number, to send him into some of the neighboring villages, to call the attention of the people to the Bible. They put forth considerable effort to give him also some secular employment, so that he might be able to procure his daily bread, while he was laboring to do good. This measure would also prevent the suspicions and prejudices of the people from being excited. Thus furnished, and set apart, as it were, to his work, he entered on his commission. In the first village of 800 Armenian houses, his efforts resulted in interesting four or five persons. After remaining there some time, he proceeded to another village of 200 houses, where he was instrumental in awakening a spirit of inquiry in the breasts of two individuals. Thence he departed to a small village of 100 houses, in which one man, and he the priest, had his attention arrested, and participated in these new views. After having thus passed through these three villages, considerable stir began to be made, and it was thought prudent for him to return. This was truly a missionary tour, projected and carried out by these brethren. And though we know not how far the persons, mentioned above, have become truly evangelical in their views and forsaken old errors, or how many of them, or whether any of them, have been truly born again; yet they have no doubt imbibed the same spirit which has been awakened both in Adabazar and in Nicomedia. And as there is evidence in both these places, of the existence and progress of a work of the Lord, it is but a just inference to conclude, that the same work has commenced in these villages also, whatever may be the present stage of its progress.

Prospect of the Spread of Truth in that Quarter.

From these statements we are abundantly encouraged to hope that the same state of religious interest will gradually extend to other Armenian villages in that vicinity. Of these there are a considerable number, and more or less intercourse is carried on between them constantly. We must not at all be surprised to hear

that in such and such a village, some few have begun to read the New Testament, and to see the practical errors of their people, and to seek the good old way. My heart is greatly cheered by the strong hope, and even assurance, that such will be the case. All God's dealings with the Armenian nation shew that he is ready speedily to visit them with his grace. He is now doing it. The work has begun in several places, as it were simultaneously. They are ready, if I may be allowed to use the expression, or at least many of them, to be wrought upon. I have often been surprised by the state of readiness or preparation for the reception of the truth, which I have found in some individuals. The degree of experience I have had has given me the opinion, that in almost every place, where there are a number of Armenians, a few would be found ready to receive the truth in its purity, if it were properly presented to them, and that they would give themselves up to its influence. For, unlike the Greeks, who seek after wisdom in general, they have a desire for the knowledge of God. In this view, how important that men should be raised up, and that especially from their own nation, who should, in every place, call the attention of the people to the word of God. And if all their vartabeds (preachers) should become truly pious, and every Sabbath preach the gospel to their flocks, what a glorious harvest would soon be gathered! with what power would not the kingdom of God come among them! May that day speedily arrive, when all their churches shall echo every Sabbath with the sound of the glorious gospel!

The origin of this work in Adabazar may be traced, as it regards human instrumentality, to the influence of the station at Constantinople. One or two individuals from there, in visiting the capital, became acquainted with inquirers in the city, and also attended the instructions of the missionaries. Thus their own minds became interested, and they themselves having been awakened, by means of books received from the missionaries and by conversation, they gradually succeeded in interesting others.

We left them some books and portions of the Scriptures to distribute, as they might have opportunity, both in their own village and in villages around. They are quite ready to engage in such efforts.

I cannot close this communication without making two remarks. First, the

importance of having a pious, well instructed Armenian native helper stationed at Adabazar. Independent of the consideration that no missionary can be spared to go there, some reasons exist why a native should rather be sent, in present circumstances. And this young Armenian, who accompanied me, would seem to be a suitable person, and for a slight consideration might be induced to go. He is so much interested in the state of things there, and has so much of a true christian spirit, that not much persuasion may be necessary. But, alas! we cannot give the little, even, which he ought to receive. While the Board are so much embarrassed by the state of their treasury, we cannot take any measures to swell their expenditures. And yet, how desirable that these inquirers, just emerging out of darkness into light, should have the aid which he could give them. How desirable, that when a work has thus wonderfully begun, it should not be left to suffer for want of funds.

Greece.

JOURNAL OF MR. KING AT ATHENS.

Intercourse with the Government respecting Religious Instruction in the Mission Schools.

AT page 121 of the last number it was mentioned that, in consequence of the interference of the Greek government in relation to religious instruction, Mr. Leyburn's school at Ariopolis had been given up. The extracts which follow from the journal of Mr. King will show what regulations have been adopted by the government on the subject, and the reasons alleged for them, and also the principles on which the missionaries of the Board are expected to conduct the schools under their charge. The intercourse with the government on the subject was mainly conducted by Mr. King, on account of his residing at Athens where the government offices are.

August 16th, 1841. I called on Mr. Mavrocordatos, the minister of the interior, and conversed with him about the affair of the catechism. The affair is simply this. A circular was some time since sent out by the government, ordering the catechisms to be taught in the Hellenic schools, and the governor of Mani informed Mr. Leyburn of this order. Mr. L., however, did not feel that he could conscientiously teach it in his school, as it contains certain articles which do not accord with what we be-

lieve; for instance, the worship of pictures, and what is said under the head of some of the seven mysteries, which the Greek church teaches. For a while the governor let the matter rest; but finally said he must write to the government for instructions with regard to it. In consequence of his writing to the government for instructions, I called, July 28th, on Mr. V., the minister of education and religion, who received me with the greatest kindness, and said that he had received the governor's letter, and given it to Mr. P., on whom he thought it would be well for me to call and converse with him on the subject. According to his advice, I called on Mr. P. and had a long conversation with him, and then returned, feeling that I had probably accomplished but little. Mr. P. was very polite to me, but very firm in his opinion, that the catechism must be taught in the school; and said that it would be better for the government to expend eight or ten thousand dollars more in establishing schools, than to have such an anomaly in the kingdom; that the government could not dispense with the catechism, as it was the catechism of the eastern church, etc. etc.

I asked him how the eastern church got along before she had the catechism of Plato; if the church was not quite as good in the days of Chrysostom, long before these catechisms existed? (The catechisms in use are those of Plato, Darbaris, or Oeconomus. That of Plato was translated by Coray, say about fifty years ago; that of Darbaris, in 1805, and Oeconomus is now living here in the midst of us. The catechism of Plato is, so far as I know, the one generally used.) "Furthermore, said I, the catechism does not profess to be any thing more than an epitome of the sacred Scriptures, which we use in our schools, and which I consider as our catechism."

Mr. P. said he did not see any difficulty in our having our teacher, who is a Greek, teach those parts of the catechism which to us were objectionable. I replied that we could not do as the Jews do, who will not themselves light a fire on the Sabbath, but get somebody else to do it for them; that what we cannot conscientiously teach ourselves, we cannot conscientiously pay another man for teaching. He said he thought the thing might be arranged, by the government's sending a man at its own expense to teach the catechism in the school. I replied that I did not know what Mr. Leyburn would say to this, but that for myself I should say, if the government

wished to do that, they were at perfect liberty to collect the students of our schools in the church, or any other place they might choose, and on whatever day, and at whatever hour they might choose, but not in our school-house; that what was contrary to my conscience to teach, I could not in any way, either directly or indirectly, cause to be taught, or have people come into my house or establishment to teach, though we should say nothing against others doing it in their own houses, schools, or churches; that we wished all to be free in their religion, and wished to be so ourselves. I mentioned in particular the subject of images, or pictures, which I told him we could not conscientiously worship; that in our school all that was taught was agreeable to the word of God; and to the dogmas of the Greek church; (by the dogmas I understand what is contained in the so-called apostles' creed, which is repeated in the Greek churches, and which I conscientiously believe, and formerly had it taught in my school in this place;) that the greater part of the catechism we believe; but that there are certain points, which we do not believe; that if there are one hundred things to be taught, I see not what difficulty there is, or what harm in our teaching ninety-nine hundredths, and leaving the one hundredth out. He said that would not do; and he was sorry to find that I could not allow others to teach in our schools those points which I do not believe. I then told him that I would put a very strong case to him, which did not in all points resemble, but still it might serve to illustrate the principle. Would you, said I, if you had a school of Mussulman children, permit a man to come in and teach that Mohammed is as the Turks believe? He replied, "No," but said that this was different. Would you, said I, have a Roman catholic come in and teach that the pope is the head of the church? He replied, "Yes!" I said, I could not; but that I would do nothing to hinder them from teaching this in their own houses, or churches, any where, except in an institution under my direction, and supported by me.

During the conversation, it was remarked that Mr. Hill receives the catechism into his school, and has it taught. I observed, however, that his conscience was not a standard for mine; that one man might do a thing conscientiously, or without feeling his conscience hurt, which another man could not; that for me to receive the catechism and have it taught, I must either believe it, or I must

use deception, and pretend to receive it when I did not, or pretend to teach it and then not teach it, or teach the contrary; and that I wished to conduct in this matter, as in every thing else, with openness and perfect sincerity. After a long conversation of this kind, Mr. P. said, "Well, I will think of it, and see what can be done."

As Mr. Mavrocordatos is a liberal man and has great influence with his nation, and as I had formerly conversed with him about our schools and books, I thought it would be well to call on him and let him know just how the affair stood in our minds; and that he might fully understand that our not receiving the catechism was simply a matter of conscience, and not from a desire to throw contempt on it. After stating the affair to him, he said that he would see the minister of religion and education and converse with him with regard to this, and give me his opinion the next day.

17. I called on him, and he informed me that he had conversed with the minister and that they were agreed on the point, that the scholars should be taught the catechism in some way or other; that he himself was not an infidel, but a believer. I replied, that I was happy to see that the nation was awaking to the importance of having religious instruction given in the schools, especially as infidelity was making rapid progress in the country, and particularly among students; that to this Theophilus Caires had contributed greatly; that I had conversed with Mr. T., his brother-in-law, before he left for England, on the importance of the distribution of the word of God among the common people, and in their language, as the grand means of preventing the spread and increase of this evil; that we had the word of God in our schools, on which the catechisms were professedly founded; that in this word we were all agreed; but that if the government thought it important to teach the catechism, we had no objection to their sending a catechist, who should assemble the scholars in some church or private dwelling and teach them any where out of our establishment. He said, if the church were near the school-house, there seemed to be no objection to it, and he would again see Mr. V., the minister of religion and education, on the subject.

I also called on Mr. V., who seemed to be a little excited, and said that the governor of Mani, Mr. M., had involved the affair in new difficulties, saying that there were some in Mani who began to

say that we were making them protestants; and added, that he, Mr. V., had said to the governor, that if one Maniot spoke against the school, or set up a cry of the above nature, (I do not recollect exactly the phrase he used,) he would break up the school at once.

After this interview, I called on the governor, whom I found with colonel Feder, who is a Bavarian officer, and has resided for some time in Mani, and acquired a good deal of influence with the party which would be most likely to oppose our schools. He seemed perfectly friendly, spoke in the highest terms of the schools, and of the teacher of the Hellenic school, and agreed that what I proposed was just right, and altogether unobjectionable. The governor also spoke in the same manner of the schools, but seemed to fear lest the teaching of the catechism out of the school might cause some excitement among the Maniots. I told him I thought not. And so said colonel Feder. They know, said I, that we are what they consider heretics, and that we do not believe certain things as they believe. They had proof of this, when they attempted to put a picture in the school, and Mr. Leyburn removed it.

18. I wrote a note to Mr. Mavrocordatos, informing him of what I had learned from the governor, namely, that there is a church close by the school-house in Ariopolis, where the scholars could easily be assembled.

Sept. 1. Received a letter from Mr. Leyburn, informing me, that he had sent his answer to the government with regard to the catechism. Soon after receiving this letter, I met the governor of Mani, who told me that he had received the answer, and given it to the authorities here. As the new minister of religion and education knows little or nothing, as I suppose, of the affair, I thought it important to see him, and explain it to him. He received me with the greatest politeness, and as soon as I explained to him the business, he said, that his opinion was that those schools should not be subject to the general rules; and that the directors or supporters of them, should not be obliged to receive a picture, or to teach those parts of the catechism which they could not conscientiously teach; that we should find no difficulty; that he would arrange the matter to our satisfaction. I also begged him to give us a female teacher, that we might open a girls' school in Mani.

9. I called again on Mr. Rizos, minister of education and religion, to see what he had done in regard to the cate-

chism. He seemed quite different from what I found him before; said, that if we taught nothing whatever of a religious nature in our school at Ariopolis, then the catechism might be taught out of it; but that if we taught the Scriptures in the school, and the catechism was taught by a priest out of it, it would make confusion; and that the scholars would be neither Greeks nor protestants; would despise all religion, etc. etc. I told him that I thought not; still he must decide. In the afternoon, at his request, I called on him again and found Mr. P. with him. Conversing on the subject of the catechism, they said that, if both the Bible and the catechism were taught, the students would perceive that the catechism contained things, which the Scriptures do not. I said, It may be so; but the Scriptures of the New Testament we received from you, (from the Greeks,) and they are ordered to be in all the Lancelian schools. We are agreed as to them. Why exclude them? I furthermore said, that I believe the apostles' creed, so called, as the Greeks do, and formerly taught it in my school here at Athens, when the Turks ruled here, and when no man asked me what I taught, or pretended to direct me; that I believed all the Scriptures as the Greeks do, etc. Mr. R. then said to Mr. P., "It is true, that the primitive church differed very little from the protestants."

After a long conversation, Mr. R. said to me that he considered the subject a very important one, and he would think more of it, and send for me again in two or three days, and give some final decision on the subject. I requested him to look at Mr. Leyburn's letter to the governor, which it seems he had not yet seen; saying that, if the government could not permit us to continue our schools on that ground, then they must be dismissed; that we wished the government to decide as it might think proper.

15. I called on Mr. Rizos, with whom I found Mr. Phillippus, who received me very politely. After I was seated, he opened the subject, by saying that the letter of Mr. Leyburn had some how or other been mislaid, and could not now be found, but that it was a matter of no consequence, as Mr. Phillippus had read it, and had told him what it contained; that we doubtless had philanthropic views in the establishment of the school at Mani; and that now, as there was some difficulty, there must be some concessions on both sides, on the part of the government, and on our part; that if we

received the catechism into the school, all was well; but if not, and the government appointed a man to teach it in the church, then we must not have any religious instruction given in the school.

I asked if they meant that we should not have the Word of God, the gospel in the school. They said, yes—not the New Testament. Nothing was said about translations, and of course all we said was with reference to the Scriptures in ancient Greek, as the school in which the catechism was ordered to be taught is a Hellenic school, or school for the study of ancient Greek, though not by any means confined to this. When I mentioned the Old Testament, Mr. R. said, "You would make them Hebrews," or something like this, as if the Old Testament should not be taught; as if it were not a christian book. Both he and Mr. P. maintained, that the Scriptures were the cause of many sects springing up, and that it was necessary to teach religion as it is in the catechism, so as to avoid this and preserve the unity of the faith; that in matters of faith, men must be taught to believe, and not examine. "Who can teach the Scriptures?" said they. "Every sect has his opinions, however false, based on the Scriptures." Mr. R. added that the Scriptures then contain mysteries. I replied, yes; but those mysteries are clearly taught—a child can understand the Scriptures. A child can understand that Christ is God; that the Scriptures teach this; though the mystery itself he cannot comprehend. Nothing is necessary but a knowledge of the language, in which they were written; and as for sects, they had them in the eastern church, in the first ages, such as Arians, Nestorians, etc.; but this was not the fault of the Scriptures. I also said, your church, the eastern church, has existed nearly 1,800 years without a catechism; your catechisms are all of modern date; Coray has just died, who translated Plato's catechism, and Oeconomus still lives among us.

"Suppose," said Mr. R., "that the scholars hear the catechism, and then come to Mr. Leyburn, and ask him, 'Shall we believe as the priest has taught us?' What will he say? I replied, this may happen, and he must of course tell what he believes. But does your catechism contain things contrary to the word of God? To this I got no direct answer.

When I was asked, why I would not consent to have the school go on without the gospel's being taught in it, I said, I have no hope of any community be-

coming good, in any part of the world, by the mere improvement of the mind, if the word of God be not taught; I hold the word of God to be before all the classics; I hold it to be the best catechism in the world. I quoted also a report, made by Mr. Guizot some years since, in confirmation of what I said. After a long conversation and discussion, I said, "This then is your final decision, that if the government send a man to teach the catechism in the church, then no religious instruction must be given in the school—not the word of God—neither the Old nor the New Testament?" They said, "Yes." The consequences, then, said I, are certain; for I can never try to support a school, in which the word of God is not taught.

21. I labored with Mr. P. about two hours at the translation of Beecher's Sermons on Intemperance; and in the evening about two hours more, with Mr. Antoniadès and Mr. Constantinides in correcting the translation of the Mother at Home, in order to print a second edition. Mr. A. says we ought to print ten thousand copies of this work, and distribute them through all Greece; and that this can be done through the government. He himself is one of the council of the minister of the interior, and all communications to governors and mayors pass, I believe, through his hands.

In the afternoon I called again on Mr. Philippus, in order to learn whether the answer was sent yesterday to Mr. Leyburn, communicating the final decision of the government with regard to the catechism. He informed me, that it was sent. It is that the government consents that the catechism should not be introduced into the school, and that it will take care to send as soon as possible to Ariopolis, a catechist, who shall teach the youth there the sacred catechism, in one of the churches near the school; but that it demands of the director of the school, Mr. Leyburn, that from this time forth no other religious instruction shall be given in the schools, not even the gospel may be expounded; but that all religious instruction, whether the catechism, or exposition of the gospel, shall be by the catechist who is to be sent; that if Mr. Leyburn wishes the gospel to be expounded in the schools, he must allow this exposition to be made only by the catechist, who is to be sent, and this to avoid expositions contrary to the dogmas of the eastern church, and which may be productive of unhappy consequences and such as are to be deprecated.

Other Notices respecting the Mission.

28. Mr. —, a young Greek, from —, student in the gymnasium here, about seventeen years of age, has just left me. He came in bringing with him a copy of *Alleine's Alarm* in modern Greek, which I gave him some time since to read. At the time I gave it, I had a long and very serious conversation with him about the concerns of his soul, and he seemed very solemn. I begged of him to read this book, (*Alleine's Alarm*), with particular attention. This morning, when he came in, he seemed very serious and solemn, and said to me something like the following: "I have read this book several times, and it has made an impression upon me which no other book ever did." When saying this, he seemed affected almost to tears; and afterwards he remarked that he felt his need of faith in Christ, as the only means of salvation; and that he had determined to leave all for Christ, and follow Christ, though it should be with the opposition of his nearest friends, even of his father; that he felt himself exposed to temptations at every step, and begged me to pray for him. I then proposed to pray with him now, which he said he wished, but did not dare ask me to do. I accordingly offered a prayer with particular reference to his case. When we arose, his eyes were red, apparently with weeping. I then conversed some time with him, and again he begged me to remember him in my prayers.

At page 244 of the last volume was inserted Mr. King's account of his efforts to introduce the New Testament into the prison at Athens, in which he was at length interrupted by the opposition of some members of the government. The result of another effort for the same object is given below.

29. I have just returned from the office of Mr. Ralli, the minister of justice, on whom I called Monday the 20th, and who promised me then to give an order for the New Testament to be put in the prison for the use of the prisoners. As about ten days had elapsed without the order being given, whereas he promised to give it that day, (the 20th,) or the next, I thought best to call and remind him of it, and also to say to him that the order of the synod, on the strength of which the New Testament had been prohibited from the prisoners, did not relate at all to the New Testament, but only to the translation of the Old Testament from the Hebrew. On calling, I made

this remark; but he said the synod had excluded the translation from the courts of justice, (that is not to be used in swearing witnesses,) and such like public institutions, and he could not receive it, or have it put in the prison. I said, Mr. Kokkones, the director of the public schools, puts the Geneva translation into all the schools. He replied, "Perhaps he does, but I cannot receive it." "But," continued he, "benefitted by your remarks, I have ordered religious books to be put in the prison, the catechism of Plato, etc., and a priest to go every Sunday to teach the prisoners; so you have your reward." What reward, said I, so long as the gospel of our Lord is excluded? "But," said he, "the synod, whose authority is respected in Greece, has so ordered." I replied, well, we, synods and rulers, kings and all, shall soon appear before a higher tribunal, before Jesus Christ, to give an account; and about a year has passed away, during which, criminals, condemned to death, and to years of imprisonment, have been deprived of the gospel! When he said, the synod had prohibited it, I said, the synod had not prohibited in their order, the reading of the New Testament in modern Greek, but only the patriarch of Constantinople had done this. But he would not listen to any of my reasonings, or rather they produced no good effect; so I had to come away disappointed in my hopes and expectations.

Tabreez.

LETTER FROM MR. MERRICK, DATED
5TH AUG. 1841.

Mr. Merrick still continues his studies and labors at Tabreez in the northeastern part of Persia, with the hope that he may ultimately make them bear directly on the introduction of christian knowledge among the Mohammedan population of that empire. He gives the following account of the—

*State of Papal Missions in Persia—
Massacre of Jews at Meshid.*

The papal missionaries in Persia have been experiencing a season of trouble which perhaps has not yet ended. At Ispahan there has been a great disturbance on account of a quarrel between the papal missionaries and the native Armenians, whose archbishop has been summoned to Tehran, but I am informed that it is probable this temporary advantage of the papists will, in the end, work

against them. It was obtained by favor of the Russian ambassador, who is of that sect. A very intelligent and worthy gentleman, just from the capital, says that the shah and vizier are much annoyed at what has taken place, and blame the papists for it; and he thinks the new missionaries at Ispahan will be obliged to leave. The Armenian community at Tabreez have shared in the excitement of their brethren at Ispahan. Still the papal school here is, I believe, as well attended as ever. There is, however, a plan forming to supersede the necessity of sending to this school to learn French, which is the favorite foreign language in Persia. What the end of all these things will be I do not venture to predict. The papal tree may strike its roots deeper in Persia in consequence of the storm that agitates it; or it may be uprooted and its early blossoms wither. Should their school at Tabreez be abandoned, which it will not be while they can sustain it, another school should by all means be established here for the benefit of the Armenians and Mussulmans who choose to attend it.

Have you heard that about two and a half years ago a regiment of Ooroomiah ruffians plundered the poor Jews of Meshid, killing many? I presume the brethren at Ooroomiah have informed you with what just severity the emeer nizam punished those ruthless fellows. I have learned, on the best authority, that the circumstances of the fearful scene at Meshid were very briefly these. A Jewess, having an ulcer on her hand, was advised by a Mussulman, as a remedy, to kill a young dog and thrust her hand into the animal's neck or body. This happened to be done on the tenth of the month Moharrem, the anniversary of the death of the favorite imam Husayn, when sheeah excitement is at its highest pitch. It was immediately reported that the Jews, in contempt of the imam, had killed a dog; and clamorous complaints being made to the mooshtahid or chief moolah of Meshid, he declared that if the alleged insult had been given, the punishment was death. A Mussulman fanatic from India immediately went out and proclaimed that the order had been given for the slaughter of the Jews, into whose quarter the infuriated multitude poured, particularly the Afshar regiment from Ooroomiah, and after the defenceless Jews had been plundered of every thing, the work of death commenced, and the miserable victims, to save their lives, to the number

of one hundred and twenty families, repeated the Mohammedan creed, and on the instant all professed islam. My informant declared that the persecutions of the Jews at Damascus, which have excited such interest in Europe, "were a joke," to the horrid scenes at Meshid. Some of these pretended Mussulmans visited him, and wept over the dreadful calamity that had fallen upon them. Well may they say, Is there any sorrow like unto my sorrow? and add to their prayers, But thou hast utterly rejected us; thou art very wroth against us.

In a postscript written on the 16th of August, Mr. Merrick adds—

I open this letter, which has been delayed longer than I expected, to inform you that yesterday (Sabbath) the principal Armenian priest here, having assembled his people in the church, warned them against the papists, and then denounced excommunication against any of them who should send their children to the papal school. I understood to-day from one of the teachers, that the Armenian scholars had been falling off lately, and he said the cause of all these proceedings was the recent disturbance at Joolfa. What the plans of these French missionaries now are I do not know.

Maharattas.

JOURNAL OF MR. ALLEN AT BOMBAY.

Translation of the Scriptures—Examination of a School.

THE pains taken to secure correctness in the translation and revision of the Scriptures, as well as some of the great difficulties to be surmounted, are set forth in the following paragraph—

October 12th, 1841. Attended a meeting of the translation committee of the Bombay Bible Society. We were engaged nearly four hours to-day on a part of the gospel of John. Our present manner of proceeding is as follows;—An interleaved copy of the book in hand is circulated in the committee. On this copy each member suggests such alterations as appear to him, on comparing the translation with the original, should be made, and examines the alterations which have been suggested. When it has passed round the committee, each

member suggesting those alterations which appear to him to be required, and examining the alterations proposed by others, the members meet for consultation. We have at these meetings two or three learned natives, that we may consult them, as there may be occasion, in respect to the meaning and idiomatic use of any words or phrases, concerning which we may be in doubt. All questions are decided by the majority of votes or opinions in the committee. Difficult points are sometimes deferred for further inquiry, and then come under consideration at a future meeting.

The difficulty of communicating scripture truths, and of describing spiritual affections in a heathen language, and for a heathen people like the Hindoos, cannot be well conceived by those who have not experience in labors of this kind. The language of any people is formed by their history and their character. It is a medium for communicating, or expressing, such ideas as they have, and such affections as they exercise. The religious words and phrases of the Maharattas have, in their meaning and current use, been formed by, and now correspond to their idolatry and superstition. If any one will carefully compare Christianity with Hindooism—their respective doctrines and duties, he will see something of this difficulty. If he will attempt to teach the Hindoos the doctrines and duties of Christianity, and then ascertain by inquiry of them how far they have understood him, and how far they have misunderstood what he thought they must necessarily understand, if they only gave attention, he will find that the difficulty is still greater than he before supposed. And the more experience he has in this way, the more he will see that the language, as well as the people, is to be christianized. Sensible in some degree of the difficulty and responsibility of the work in which they are engaged, the translating committee always commence their meeting by imploring divine assistance, and close by commending the result of their consultation to God, and praying that his blessing may accompany his word thus prepared to be distributed among the heathen around us.

17. Called to see an aged man, who is in feeble health and apparently near the end of his pilgrimage. He is in his 87th year,—an age to which few Europeans arrive in this country. He was engaged in the war which resulted in the separation of the United States from England. He was taken prisoner by the Americans, and after the war closed he

remained for some years in America, chiefly in Philadelphia. Subsequently he engaged in the service of the East India Company, from whom for many years past he has received a pension. He said he had nothing of a worldly nature to be anxious for, and had many years ago intrusted his soul to the Lord Jesus Christ, relying on him alone for pardon and acceptance with God. He repeated some passages of Scripture, expressing his humility and joyful confidence in the Redeemer. I was pleased with these expressions of pious feelings. I read the nineteenth Psalm and prayed with him and another aged person who was present.

20. Examined one of our native free schools. The teacher was not expecting me, and so the school appeared probably in about its usual state. In the highest class were fourteen boys, who read fluently and intelligently in the Scriptures, and could give a good account of what they read. They could repeat from memory the mission catechism, which contains eighteen pages. They are acquainted with the rules of arithmetic which are used in common business. They have some knowledge of geography; but as our mission geography has been some time out of print, their knowledge on this subject is less than it otherwise would have been. The next class contained eleven boys. These read in the Scriptures, but not generally so readily nor so intelligently as the other class. These two classes with the teacher attend the Sabbath-school, and the religious services in the native language in the chapel on Sabbath morning. The next class contained nine boys, who read well in easy lessons and slowly in the Scriptures. While in this class, they commit to memory the first part of the catechism. There are other classes of smaller boys; making six classes in all. The whole number in school to-day was sixty-two. The teacher has a larger number on his list, but probably the average attendance rather falls short of than exceeds what I found to-day. For some months past this has been our largest school in Bombay. The teacher is a brahmin. He has considerable knowledge of Christianity, and has at times manifested much rational conviction of its truth.

26. This afternoon I went out to speak with people as I might find opportunity; and observing fifteen or twenty persons apparently engaged in idle conversation, I set down among them. Engaging in conversation, I asked several

of them what God they worshipped. Some mentioned one god, and some another, and some said they worshipped all the gods, and that worship, if the worshipper was only sincere, was equally acceptable and profitable, to whatever god it is performed. One of them had some knowledge of Christianity, having a copy of the gospel of Luke, in which he said he read daily. He mentioned some things that Jesus Christ did. An old man said that Jesus Christ was one of the gods worshipped by Christians, and that he had often seen them worshipping his image which was nailed to a cross. I asked him where he had seen such things, and he mentioned several papal churches where the scenes of the crucifixion are represented once or twice in a year.

Siam.

LETTER FROM MR. CASWELL, BANGKOK,
1ST JULY, 1841.

Tracts—Elementary Lectures on Science —School Attempted.

IN his report for six months, ending with the date given above, Mr. Caswell gives the following account of his labors.

During the month of April I gave 525 tracts to 144 boats, from thirty-seven different places.

About the close of April I began a series of lectures on the most simple topics in science, with special reference to those laboring for the mission, but allowing others also to attend. Three evenings in the week were thus employed. The following were some of the topics. The waxing and waning of the moon, eclipses of the sun and moon, earthquakes, evidences of the spherical form of the earth, different lengths of the days and nights in different latitudes, and causes of wind. Most of these topics afford excellent opportunities for demonstrating the falseness of the sacred books of the Siamese. I have made it my object in these lectures, not only to impart correct knowledge of science, but more especially to exhibit distinctly its bearings on the religion of this country. For several weeks my study was crowded with apparently interested hearers. The result, however, has been such as a knowledge of Siamese character would lead me to expect,—namely, a gradual diminution of interest, and final falling off of nearly all who attended; so that

about a week since I suspended the exercise altogether. It is difficult for one who has not actually witnessed it, to form any correct conception of the extreme fickleness of the Siamese. It is seldom that a laborer will remain in our employ more than four or five months. After a few months of play, they are ready again to enter our service. The Chinaman will do nothing but what he has always been accustomed to do. The Siamese, on the contrary, are fond of changing their employment. A knowledge of this characteristic, however, will not lead a judicious person to despair of accomplishing good by such efforts as those described above to enlighten the minds of young men. But it will enable him to judge correctly of what it is proper for him to undertake, and what to leave untouched. If he cannot calculate on a long continued interest, he must commence that only which he may reasonably expect to accomplish while interest lasts.

The school apparatus you sent is exciting much interest. Almost as soon as it arrived, the two chow fahs, and several others of high rank, came to see it. The steam-engine was soon taken to the palace by Prah Nai Wai (formerly Coon Sit,) who previously made himself so well acquainted with the principles of its operation, as to be able to manage it properly. At the request of Chow Fah Yai, (the priest,) the electrical apparatus was taken to his wat, and exhibited to about one hundred priests and a much larger number of other persons who had come together to see the "fire of the sky." This is the best term we can get for electricity, without transferring the word itself. Chow Fah had already made himself acquainted with the apparatus so as to be able to give the electric shock and perform some other experiments, and took great delight in forming a large circle of priests and administering the shock. About seventy-five received it at one time. At the close Doct. Bradley improved the opportunity to call their attention to the God who instituted the laws of nature and holds all things in existence, and finally to direct them to the only Savior of sinners. Chow Fah was somewhat uneasy a part of the time, but manifested nothing like displeasure at this preaching of Christ in a temple dedicated to Boodh.

During the last quarter I have devoted considerable attention to preparing blocks for map-printing. I learned something of the art myself from a Chinaman in the employ of the Baptist mission—enough

to be able to teach a Siamese who has been my teacher for several months, so that he now succeeds tolerably well. He has cut a block for a map of Canaan to be inserted in the "Life of Christ," just out of press. Also blocks for a map of farther India, a map of Asia, excepting Siberia and the northern part of Chinese Tartary, and an ancient map of the countries around the Mediterranean.

Ten days since I commenced spending my forenoons at the tract-house with my teacher, intending, if practicable, to gather a school there. Yesterday an old Malay man, a Mohammedan, brought two of his grand-children and placed them under my instruction. One of them is a girl. They are both about nine years of age, and both can read pretty well. They come as day scholars. Whether they will attend steadily time must shew. The fact that gratuitous instruction is provided at the wats for all the boys is a great obstacle to our establishing schools. If, however, we succeed in making a beginning, we shall be able, I think, soon to convince the Siamese of the superiority of our instruction. The difficulty lies in making a beginning.

LETTER FROM MR. ROBINSON, BANGKOK,
15TH SEPT. 1841.

Increased Attention to Christian Instruction—Candidates for the Church.

MAY it not be hoped that the state of things presented below is but the dawning of a day of rich spiritual blessings to the people of Siam? Surely the people of God will pray that the hearts of the rulers and of the whole population may be prepared to receive such blessings.

Permit me now to send you a line, informing you of the interesting state of things here. The Lord is, as we trust, beginning to give us the pleasing assurance that our labors are not in vain. For some time past there has been an increasing seriousness among those in our employment, and those who have for a considerable time been under religious instruction. Two Siamese now stand propounded for admission to the church on the first Sabbath of October. One of them is the person who requested baptism nearly three years since, mentioned in Doct. B.'s journal Dec. 3, 1838. (Miss Herald, Aug. 1839.) His name is Buah. For a time he did not give satisfactory evidence, and seemed to waver with regard to uniting with the church; but

lately he has given more decided evidence of personal piety, and manifested a willingness to suffer persecution, if need be, for the sake of Christ. The other, whose name is Yoi, is a young man of much promise, was formerly employed by Mr. Davenport of the Baptist mission, in the printing office, and recently in our office. He has for nearly two years been the subject of serious impressions from the reading of tracts, and was at first quite bitter against the christian religion. It is now nearly a year since he thought his feelings were changed. He now gives very pleasing evidence of having a new heart. He was formerly a slave for debt, but he has by diligence paid his debt, and is now a free man. He was, I think, redeemed, or in other words his debt was paid by Mr. Jones of the Baptist mission, and he then labored in the printing-office at fair wages till it amounted to the sum paid by Mr. J. Buah is still a slave, or in debt to his master; though he has, as he says, nearly paid it. Formerly, when he thought of joining us, his master was much displeased, and treated him roughly; now, he says, his master makes no objection to his joining us. Three other young men, Siamese, who have for some time been in our employment, have very recently given evidence of a change of heart; two of them have requested baptism. Many others are more than usually impressed with divine truth. Our exercises on the Sabbath and daily in the family are, and have been for some time, peculiarly interesting and solemn. The serious countenance, the fixed eye, and the solemn stillness indicate that the Holy Spirit is moving on the hearts of many. And what is remarkable, there appears as yet little, if any, opposition. Instead of looking forward to dark times, we would rather cheerfully rest on Him who has the hearts of all equally in his hands.

We would crave a special interest in your prayers for us and this people.

I should have mentioned above, that Doct. B. has for some months held a prayer-meeting at his house, on Sabbath morning, an hour before our public exercises at the floating-house. All who may be disposed have been invited to attend. Doct. B. has made it a kind of inquiry meeting, and conversed personally with each one, and prayed with them; and usually, I believe, some one or two of the natives have led in prayer. This meeting has been much blessed. Most, if not all, who give evidence of a change of heart, have attended this meeting.

Sandwich Islands.**LETTERS FROM MESSRS. ALEXANDER AND JOHNSON, WAIOLI, KAUAI.**

THIS letter, with others that follow it from the stations, will, together with the general letter printed in the last number, give a pretty full view of the state of the mission a year ago. Mr. Alexander writes, 15th February, 1841—

Indications of Progress in Civilization and Intelligence.

Christianity and civilization continue to make steady progress in the Islands. The door of access to the people continues wide open, and I trust no man will be allowed to shut it.

Very few additions have been made to the church of Waioli during the past year. Not that the gospel has been preached in vain—I believe there are not a few sincere converts; but I have discovered such a disposition in the people to make the attainment of church-membership a paramount aim, that I have felt like adopting the sentiment of the great apostle to the gentiles, "Christ sent me not to baptize, but to preach the gospel."

Through the contributions of the people, we are erecting a frame meeting-house, thirty-five feet by seventy, and hope to occupy it in a few months. Our present tabernacle was overthrown by the winds last winter, and is now unsafe when the wind is strong.

The political horizon of the nation is brightening. The peculiar features of despotism are vanishing before the light of seven suns which begin to shine upon them. Mr. Richards has been successful, altogether beyond my expectations, in this sphere of labor. You will doubtless receive copies of the new laws as they are published from time to time. The new constitution, the great magna charta of Hawaiian liberty, will be hailed by every lover of freedom. The new school laws, too, form a bright epoch in the history of the Islands. Our great difficulty in making them available in the highest degree is the want of suitable materials of which to manufacture teachers. We take the best we can find, and hope gradually to raise up and introduce those better qualified.

Romanism, I believe, has not yet reached the peaceful shores of Kauai, and I am pleased to hear its progress is very slow on Oahu. I trust the time is near when the power of the beast and false prophet shall come to an end, and

it shall be published with a mighty and strong voice, "Babylon the great is fallen is fallen."

Mr. Johnson has been engaged with all his might in getting the schools for children organized in accordance with the new laws, and I believe he has completed the organization in our field, which contains fifteen schools for children, in four of which the pupils are so numerous as to require two or more teachers.

We all enjoy good health, and have our lot cast in a climate as salubrious as earth affords, for which, together with all the good things we enjoy, we desire to bless the Father of our mercies.

Mr. Johnson, who has charge of the schools at Waioli, writes under date of 18th February, 1841, and gives some particulars respecting the laws recently enacted by the government of the Islands respecting schools.

In each village containing fifteen or more children, of a suitable age to attend school, the parents shall meet and choose three of their number as a school committee. This committee shall obtain a teacher. In case the children are less than fifteen, they are to unite with a village near. The teacher is to be paid as follows: In all places where good land can be obtained, a piece wild or uncultivated shall be selected. It shall be cultivated in the following manner. Three days of the king, three days of the head-man, and three days of the common people shall be given to the teacher; making nine days labor of all the people in each district, per year. Besides this, each boy over eight years of age shall work six hours per week on the land of the teacher.

In places where land cannot be obtained, the law authorizes the committee to assess such a tax on the people as they shall judge fit.

A school-agent is appointed on all the larger islands, paid by government, whose duty it shall be to visit the schools, and counsel the committee, the teachers, and children. Over these is a head agent, or superintendent, to collect information and report the state of the schools to the government each year.

Suffice it to say, that the law is so framed that no child between the ages of four and fourteen can absent himself from school; and all between fourteen and eighteen, who desire it, can attend school, without being called to the work of the king or head-men. On the whole, I think the laws good, and adapted to do

much towards securing peace and prosperity to the nation.

The station-school now embraces about 115 children, forty of whom are under my direct care, and all of them meet in my school-room at morning and evening prayers. The whole number in the schools of our field is not far from eight hundred.

LETTER FROM MR. THURSTON, KAILUA,
HAWAII, 6TH MAY, 1841.

Increase of Spiritual Knowledge and Piety.

The state of the people, in regard to the interests of religion, is gratifying; and it has been more especially so within a week or ten days past. Many are waking up to the interests of their soul's salvation. The important inquiry is made by many, What shall we do to be saved? Our morning prayer-meetings are more fully attended than usual, and the congregation on the Sabbath is more full, and the attention to preaching more interesting and solemn. The Holy Spirit is operating on the minds of the people. Some, who have been awakened before and turned back, are again brought to serious reflection; and some, who have stood firm in the ranks of God's enemies till now, are trembling, and with tears confessing their sins, with a determination to forsake them. The Lord is with us indeed by the influences of his Holy Spirit, and souls, I have no doubt, are being born of God. The church is waking up to prayer; backsliders are being reclaimed; some of the suspended members are returning to the church by repentance, and a renewed dedication of themselves to God. It is the Lord's work, and to his name be all the glory. Help us to praise the Lord that he is visiting us again with his powerful, saving influences.

These influences, if continued, will consume Romanism. One or two of their reputed converts have already forsaken them: and I have no doubt that others will. May the Lord consume all the influences of the man of sin by the Spirit of his mouth and by the brightness of his coming. The priests, I am told, are exceedingly enraged when one leaves them. This, however, is no strange thing. It is the legitimate spirit of Romanism throughout the world. The priests are doing all in their power to check the progress of knowledge and of truth among the people, and they have ob-

tained quite a number of followers; and they, with their adherents, have taken a bold stand against the school-laws. These are regarded as a breach of the memorable treaty of 1839. The laws require that all children of a suitable age shall attend some school; and none are regarded as teachers, but the graduates of the seminary, and those who receive certificates from one of the superintendents of schools, of which there is one on each of the principal islands. The priests pay no regard to these laws; but proceed to appoint teachers themselves from their pupils, and set up their schools in opposition to the laws, though they have nothing to teach but a few pages, containing the outlines of popish mummeries, and these are to stand in the place of all our school-books, and for the Bible itself.

The teachers of our schools are supported by the people of the district, by cultivating a piece of land appropriated to this object. The adherents of Romanism are instructed by the priests to refuse to work on those days appropriated to the support of the teachers, or to pay a fine of twenty-five cents imposed on those who refuse to work. Thus the matter stands at present. It is hoped that the king and chiefs, in their present council, will do something to secure the instruction of the children and youth of the nation. Nine days labor a year of all the people are appropriated to the support of the teachers, which, it is thought, will be amply sufficient for the support of the teachers, if suitable land can be obtained and cultivated under judicious management. The people of each school district are also required to build and repair school-houses. Some of the districts have obeyed, to the letter, the laws thus far; and the schools for children are at present in a prosperous state. May the Lord continue this prosperity; and may the children and youth of these islands become enlightened and sanctified and saved, and be preserved from the errors and superstitions and idolatry of the Romish church.

Remarks on the Causes for Discipline in the Church.

During the period embraced in this letter there have been many suspended from the church principally for smoking, a practice, which we find it as difficult to eradicate as that of using alcohol in other parts of the world. The greater portion of those set aside for this thing have been received again, on evidence

of repentance and of forsaking the practice. There have been received to the church by profession, since I wrote you last, 139; and there are between fifty and seventy-five who have been examined for church-membership, some of whom may soon be received.

In regard to the numerous cases of discipline in this church, it should not be a matter of surprise, when their former habits and circumstances are duly considered. Doubtless there are many in the church here, who are hypocrites and self-deceivers. No church on earth is free from them: and it may be found at last, that there are as many real Christians, in proportion, in the churches here, as there are in the evangelical churches in the United States. There is a remark or two in the Home Missionary and Pastor's Journal for June 1840, page 46, which I beg leave to quote:—"It is appalling to see how many there are in this country, who are putting their light under a bushel. Four months ago, there were rising fifty members in this church, and just about as many old professors within five miles, who had not joined; and many of whom were never suspected of being religious. Some had been exiles from God for fourteen years. Some were mourning over their desolation, and some were giving no signs of spiritual life. It is a question worthy of the serious consideration of eastern churches, If the religion of nearly half their members will not bear transporting across Lake Erie, what proportion will bear it across the Jordan of death?" There are many other statements in that publication of a similar character, in regard to church members from the eastern and middle States, emigrating to the western. If such statements are true in regard to church members in that favored land, it ought not to be a matter of surprise, should one half of the professed converts from heathenism disgrace their profession. The true disciples of Jesus will hold on their way. Nothing shall separate them from the love of Christ. Their union with him will not be broken while on earth, and it will be perfected in glory. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

Many here, like the Galatians of old, run well for a season, but in times of temptation fall away. It has been so from the beginning, and it will probably be so to the end of time.

Respecting the propriety of subjecting church members to censure for the use of tobacco, the reader may be referred to the communication from Mr. Forbes, on a subsequent page for remarks as to the extent to which the use of this drug prevails at the Islands, and the powerful and sad effects produced on them who use it.

LETTER FROM MR. IVES, KEALAKEAKUA,
HAWAII, MAY, 1841.

*Religious Meetings—Efforts of Papists—
Schools.*

Of the several departments of labor within the district under his immediate care, Mr. Ives writes—

I have spent my Sabbaths at Kealia, about five miles from this place, where our house of worship, which holds from five to six hundred, has been filled, both at the forenoon and afternoon service. There are frequently so many in the forenoon that our house does not hold near all.

At nine o'clock in the morning I attend a Sabbath school of children which sometimes numbers 240. The general average is perhaps 200. Most of them have by heart a hymn which they have got during the week from the Children's Hymn Book. About one half of them have also six or eight verses, which they have learned from a given portion of Scripture. After hearing them recite, I ask such questions as may occur from the lesson. My only means of getting to this place, is either to go in a canoe, so narrow that I can but just squeeze myself down, and so small that I am subject constantly to be wet with water; or else walk by land over a path composed of huge uneven rocks, with bits of sharp-pointed lava.

The head woman of the place, together with her husband, would like to be Romanists. Their course of life is such that they would gladly seek shelter under their doctrines, could they believe them true. I have lately had some warm disputes with them on the subject, which did not appear to disaffect them, for they both, the last Sabbath that I was there, came out to meeting, which was something new for them.

A few miles below that place a man was found in the "back woods country," with several children around him, teaching them the Romish primer. When I saw him he had consented to give up his Romish books and was very much pleas-

ed with a New Testament which I presented him. He appeared pleased also with some school-books which I gave him for his scholars. The following Sabbath I spent near his place. He came down with his children to the Sabbath-school in the morning, and staid at both services. On Monday I had an examination of the schools, when he came down quite unexpectedly to me to have his scholars examined with the others. After the examinations at that place were over, he accompanied me some distance to an examination at another place, and finally left me with much friendly salutation. On my way homeward I called at another place where the natives said there were papists but found them not at home. On departing I left for them my aloha. I have since been there. On seeing me coming they hid. Their neighbors made quite a search for them, but finally, of their own accord, they made their appearance. There were two of them, a teacher as he called himself, and his pupil. I asked him whether they had turned to the papists. One of them replied, "We have turned a little, not much." He said that he had been to Kailua, and the Romish priest had told him that with them was "life." I asked him whether they prayed to Mary. He said, No; they asked her for things, and praised her, and at the same time repeated from the Romish primer a long string of praise and supplication to Mary, which showed that he had not been altogether an idle scholar in the Romish school. After conversing with him a while, I found him, as I thought, rather wavering in his belief, and I asked him whether he would leave the pope, if I would give him a New Testament. He said that he would, but he must go to the priest first at Kailua, and get his name erased, and carry back his books. He finally consented that both he and his pupil would give their books to me, in exchange for Testaments, and the next Sabbath I found him at meeting, when he gave me a very friendly call. These are all that I have been able to meet with in our field that are called Romanists. There are, however, reported to be four or five more off at quite a distance, some of whom the papists have baptized.

Besides my meetings on the Sabbath, I have, when circumstances would allow, had a meeting on Wednesday in some of the neighboring villages. But my spare time during the week has been mostly spent among the schools. I have had a school by me of seventy scholars,

mostly under the management of native teachers, of which I have had the oversight, and when circumstances would permit, I have listened to the recitations of a class in the school. We have had three examinations in our field during the year—one in July, when I visited the children at their school-houses; one in December, when the schools met at the station; and one also in April, when I again visited each of the schools.

Last July our schools were barely in existence. The chiefs had compelled all our teachers, except three from the mission seminary, to work for them one fourth of the time. There was not a boy also in the field that was supposed to be over fourteen that was exempt from this heavy burden. The parents were forbidden by the tax-officer from giving to the teachers, either by monthly concert or otherwise. Under all these discouragements the schools could with difficulty be kept in existence. The new school-laws, which came into force last January, were as life from the dead. We have had to contest the matter inch by inch with the under chiefs, but by enforcing from the pulpit the duty of submission to the higher authorities, and by enlightening the teachers and people into their rights, we have been enabled to make the new laws bring out among us some glorious results. The field which, nine months ago, brought forward to the examinations only 246 children, now produces 829.

LETTER FROM MR. FORBES, KEALAKEA-KUA, 22D JULY, 1841.

AFTER mentioning the protracted ill health of Mrs. Forbes, and stating that in Kau, a district under his care, remote from the station, there were 200 members of the church, Mr. Forbes proceeds to remark on the—

Increasing Labors at the Station—Opposition of the Papists—Progress of Christian Knowledge.

Our labors at the station are now much greater than ever before. Indeed they increase just in proportion as the people advance in knowledge and civilization; and so it must be, from the very nature of things. Just as a vigorous child of twelve months will require more than one of three months to sustain it. Moreover, the papists are now sitting down by our side, and making special efforts to cast every possible obstruction in our way. They tell the people that we are

false teachers, and that they are the true successors of the apostles; that their church is the true original church, after the pattern of the apostles; that we are mere sectaries, cut off from their church. To complete the illusion, they shew the people a large flourishing vine, which they have painted on canvass or paper, far up on which is a withered branch lopped off. This, they tell the people, represents the church from the time of Christ, and that the withered branch is Calvin, cut off for his wickedness; and that they are the church, the true vine, and we are followers of Calvin. Having fixed this impression, they consistently diverge a little to execrate the memory of Calvin, and after representing him and Luther as two of the vilest of men, even worse than pope Joan, or even Gregory the seventh himself, they proceed to tell the gaping crowd that these two heretics, as they are pleased to denominate them, are the leaders and origin of all protestants; while papists are led only by St. Peter. Now, although this is, to an enlightened protestant, a farrago of sheer nonsense, as well as falsehood, yet to these poor islanders, who never before heard of Calvin and Luther, (for we preach Christ to them, not Calvin and Luther,) it all appears like gospel, especially when related with all the sanctimonious air of the Jesuit. It is too much to expect that such misrepresentations will not be fully believed by many among this simple people. Accordingly I have many a time of late had the following question put to me. "Who was Calvin? Who was Luther?" After having explained to them who they were, and why they abandoned popery and united with the witnesses for the truth, and what a revolution took place among papists at that time; then they told me what the pope (as they call the priest) had said.

While on this subject, there are two points I wish to touch on as connected with the establishment of popery at these islands.

1. The great importance of the American Board making vigorous efforts to supply the Islands immediately with competent laborers. The present number cannot possibly supply the wants of the people so that many openings will not be left for the Jesuits to enter and beguile unstable souls. *What we do must be done speedily.*

The 2d point relates to our support. The people in most cases are able to furnish a part of our support in produc-

tions of the country, and would cheerfully do so. But the Jesuits have taken hold of it and tell the people we are taxing and oppressing them, that they (the Jesuits) will aid them instead of asking aid; and to give effect to such boasts of benevolence, they give out freely of cotton cloth, etc., to the people. "These protestants," say they, "are trying to get money out of you; they make you pay for cloth and for books, and for every thing, and require you besides to contribute to their support, and at monthly concerts. They are seeking your money."

Such arguments, accompanied with presents of books, images, and cloth, have more force on these dark minds, to whom pure benevolence is a new doctrine, than you would imagine. To me it seems wise, therefore, not to urge strongly the obligation of the people to support us, at present. These priests feel that their success is hopeless, so long as we are in their way. Their great aim, therefore, is to ruin, if possible, our influence with the people. They are virulent against us, bold, impudent, and persevering. Their disciples here, as in other lands, refuse to send their children to the common schools, being instructed beforehand by their priests. How far God will suffer them to proceed remains to be seen hereafter.

Of his religious meetings and the prospects of his church, Mr. Forbes remarks—

We have abundant evidence at present that the truth is efficacious. There are about 200 who attend my Monday meeting for inquiry. These all profess to be willing to abandon all that is contrary to the Bible, and believe in Christ as their only Savior. This meeting is specially for those who feel that they are lost sinners, and are desirous to know the way of salvation. Among those who attend are several children, and adults of all ages, from the giddy youth to those bending with age, and all characters, from the abandoned and hardened despiser of Christ, to the moral and sober citizen. All, of course, children in understanding, and heathen in habits and manners. Those who attend this meeting for months, and give satisfactory evidence by all their conversation and lives, that they are believers, in the true Bible sense of the term, are admitted to baptism. In these meetings I often converse with each one, lecture to them on some of the most important points of

faith or doctrine, and point out the marks of genuine faith and repentance. For a long time two blind persons and one deaf and dumb person attended this meeting, as well as all our other meetings. They appeared truly sincere. It was with difficulty I could restrain my tears at the significant gestures and serious appearance of the mute whenever I took her by the hand, while she would point to her heart then point upward, in the most expressive manner, and in unintelligible tones try to express her feelings. All three of them have been admitted to the church, and I cherish the belief that they are heirs of immortal life, though denied many of the privileges of this life.

Native Toil and Perseverance in Erecting a Meeting-house.

Scarcely could a people give more unequivocal evidence of attachment to the privileges of the sanctuary than the members of Mr. Forbes' church have done, by their voluntary submission to such an almost incredible amount of toil in collecting the materials and erecting a house of worship.

By the blessing of God we now have a comfortable and decent place of worship, erected solely by voluntary effort, and principally by the church-members. We hope soon to exchange the tones of the Sabbath bell with the din of the conch, which has hitherto been our only signal for meetings. Our kind friends of Reading, Pennsylvania, have furnished us with a bell gratis, but we have not yet got it up. The building is 120 feet by fifty-seven on the inside, laid up in stone and lime, with side walls twelve feet high, and lathed and plastered overhead in the form of a hollow half hexagon. The whole cost of the building cannot be easily computed. But I think we could not have erected it for less than \$6,000, had every thing been paid for. In the first place, every stone had to be carried by the church-members on their shoulders about one eighth of a mile to the building. This was gratuitous labor. Our lime had then to be obtained in the following manner. The coral was taken from the sea; and as there are no reefs here, it was procured at the bottom, in from ten to twenty feet water, by diving down; detaching a piece, and if large, ascending to take breath, then descending again with a rope, which they make fast and draw up the mass. In this way the canoe was laden and then rowed ashore, and the

coral piled on the beach. Thus all the lime-stone was procured—about thirty-six cubic fathoms in all. It was then to be burned. For this purpose they had to procure more than forty cords of wood, every stick of which was carried from the mountain, from one to two miles on the shoulders of the church-members. After the wood was got and the lime burned, it still had to be taken from the beach up to the building, about one quarter of a mile. This was done by the women in calabashes, each one filling her calabash with lime, and carrying it on her shoulder to the building; in all about 700 barrels of lime. In like manner they carried full as much sand, and about an equal quantity of water, making in all about 2,000 barrels of sand, lime and water, carried solely by the women in calabashes. This labor of the female church-members was entirely gratuitous, besides many contributions in other ways. Then the plates, beams, sills, rafters, and posts, which support the work overhead, joice, lath, etc., were still to be got. This fell on the men, of course; and as we had no cattle to drag large sticks, such things not being owned by any person who is a member of my church, the male church-members divided themselves off into companies, according to the size of the stick to be dragged down; and taking with them ropes, each company selected their stick, going up to the mountain by daylight. The posts and beams required from about forty to sixty men for each stick. Generally they got down the stick by dark, after much toil, over beds of lava and ravines. The distance was from six to ten miles. In this way all our timbers were obtained. Sometimes I went with them myself to encourage them, and found that by the time we reached the place where the timbers were, we had performed quite a fatiguing morning's journey, besides being benumbed with the cold and thoroughly wet with the dew on the fern and underwood through which we had to make our way.

To pay the workmen who laid up the walls and did the carpenter-work, the members of the church each subscribed according to his ability, some ten dollars, some five, and some two, and some one. This they paid in whatever they could that the workmen would take. Some paid in hogs, some in fish, some in potatoes, some in turkeys, fowls, and goats, some in tapas, ma'oa, etc., and a few in cloth and money. This, together with the subscriptions of my own family, and of Mr. Ives, and thirty dollars from

Mr. Gulick, in addition to boxes from our friends in America which we devoted to the church, to the value of \$100 in all, and \$10 cash from Mr. Lowenstern, an Austrian traveller, \$15 from captain Ricketson, one barrel flour and one piece cloth from captain Brown, enabled us to pay off the workmen within about \$100, which small debt the church are trying to pay off.

Thus we have a comfortable house of worship, the fruit of the people's own industry and voluntary effort, and are about to put up a base for a belfry to hang the bell, which has just come out in the Gloucester. I ought, perhaps, to state that, during the progress of our building, the members of the church contributed at monthly concerts to the amount of \$240, in various articles, such as tapas, malos, etc., which was divided monthly among the school teachers, who at that time had no provision made by government for their support. The usual monthly contributions at our concerts averaged about fifteen dollars, from the females alone. That of the men was devoted to the building. It has been to me a vast burden of care and anxiety during the two years of its erection. I have had to superintend the whole process, and many times to lay out and correct the work with my own hands; and many a hard hour's labor have I spent on it in various ways.

Extreme Poverty of the People.

You can have but a faint idea, after all I have said, of what this effort cost us. You must keep in mind all the time that there are not forty families in the church, whose whole wardrobe and household-furniture taken together would amount to more than twenty dollars. The whole property of a family in this region usually consists of a canoe,* worth from ten to thirty dollars, a hog or two, a grass house, worth from ten to forty dollars, (more houses are worth ten dollars, than can be found worth forty,) a few mats, in value perhaps worth three or four dollars; a few calabashes, say worth two dollars; a shirt apiece for each male and sometimes one pair of pantaloons; one look dress for each female,† with a few

tapas to sleep in. They rarely have seats in their houses, and still more rarely any dishes or pots, except one wooden dish for the whole family. Their mats form seats, tables, and often beds. Axes are very rare. A few of them have fish-nets, and but here and there one. Thus you have an inventory of property, of pretty universal, and, I believe, correct application to the mass of the people on this island. I do not now recollect more than ten common people about us, in a population of 4,000, who own a horse apiece. Others may have horses in their care, which belong to some chief and therefore are not at the disposal of the natives. A few of them own goats. Perhaps there are twenty persons in the whole district of 4,000 souls, who own twenty goats apiece. This is a large estimate, for I do not believe 4,000 goats can be collected in the whole district.

There is not one native blacksmith among the whole 4,000, who can purchase bellows and tools. There is no such thing owned in all the district, except by foreigners. There is not a native carpenter who owns a set of tools, to my knowledge, on this island, the population of which is 30,000, or more. Here and there one owns a saw and an adze, rarely any, however, except canoe diggers, and the tools they have usually belong to some chief, for whom they work. A few of them have doors to close the entrance to their houses. But a lock is almost as rare here as a comfortable dwelling.

This is the people among whom we live, and who are expected by many good people at home to support their own institutions, and whose voluntary efforts I have been relating to you. Now is there a district of 4,000 souls, from Maine to Florida, with quadruple the facilities possessed by this people, who would be expected to sustain their own institutions? Let it not be said I have given a highly colored picture. I believe facts will bear me out in all I have stated. Many a one pays fish, fowls, or something which he values fifty cents, to get him a New Testament, when he has absolutely not got clothes to cover his back; yet it will not do, in ordinary cases of poverty, to give books gratis. They would sell them for fish and speculate, and the next day come and beg again. The people are poor and lazy and oppressed; yet they are greedy to get work for cloth. When they know I have a little cotton cloth on hand, they will often make application for work so often, that

* I do not mean that every family possesses a canoe, perhaps about one family in three possesses a canoe of some kind. In some villages more than half have canoes though few of them are worth ten dollars.

† Perhaps one half the females are able to get a single loose dress, most of them a chemise. On an average about one half of the men can command a shirt and pantaloons.

I am tempted to devise something for the poor wretches to do to get a shirt, but my restricted means oblige me to say to hundreds, I have no work for you. They will sometimes hang about the door for hours, in hopes of employment to get just cloth enough to make a shirt. You will say, Let them cultivate the soil. True; if some benevolent persons would only settle among them for the purpose of teaching them how to make the most of their soil, and when done, take the produce and make a market for them, I believe much of the laziness and poverty of this people would vanish in a few years. But missionaries cannot—dare not—ought not to enter on such experiments. It would require too much of their time and energies, and bring down on their enterprise a double portion of the slander already heaped heavily on them.

Church Discipline—Death of Kapiolani.

The reader will see below the reasons, on the ground of which, missionaries at the Sandwich Islands feel compelled to censure those church members who are addicted to the use of tobacco.

Perhaps this is the place to say a few words on my church discipline, as I wish to touch on the subject in this communication. Most of us inflict censure for all kinds of intoxication, if induced for pleasure. At this station every person joining the church is required to abstain from the use of all intoxicating drinks and drugs, as luxuries. Among such the natives class rum, brandy, gin, wine, fermented potatoes, awa, a narcotic-root growing here, and tobacco. Tobacco is used here for the same purposes for which it is in the United States. Very frequently it is accompanied with effects similar to, if not more alarming, than those resulting from the excessive use of opium in China, or of wine in America. The wife of a man who is now one of my deacons, wishing to enjoy a good smoke, about a year after we came here, went out to the fire and smoked till she fell over, senseless and helpless, on the heated oven, and was so severely burned before they got her free, that she died shortly after of her burns. I have not known of many deaths from smoking, but cases of intoxication, as the natives term it, are of frequent occurrence. They become senseless, lose all command of themselves, and drop over wherever they may be sitting or standing, much like one in a fit of epilepsy. If in

the fire, they are burned; if in the sea they are drowned; if on the high-way, they lie till the effects are over, which is not usually very long, and then proceed, if able. Many a native all his days carries the scars gotten during his fits of stupor induced by smoking. I have often asked them to tell me what good they knew of tobacco, and universally they say it is a "Mea ino," a bad thing. I therefore require all candidates for baptism to renounce the use of all deleterious and intoxicating drugs and drinks, among which tobacco is properly ranked. If, therefore, a member of my church drinks a glass of intoxicating liquor, or indulges in smoking, he is regarded by himself and the whole community, as forfeiting his religious character. He breaks his vow, and indulges in a practice which all regard as unworthy a Christian. It is needless to say all such are disciplined.

Our beloved friend and mother in Christ, Kapiolani, is gone to her rest. She died May 5th, 1841. Her last end was one of peace and decided evidence that your missionaries have not labored in vain. For twenty-four hours and more, preceding her death, she was delirious, owing to the violence of the disease which fell on the brain. This nation has lost one of its brightest ornaments, and speaking thus I disparage no one. Her life was a continual evidence of the elevating and purifying effects of the gospel. She was confessedly the most decided Christian, the most civilized in her manners, and the most thoroughly read in her Bible, of all the chiefs this nation ever had; and it is saying no more than truth to assert that her equal, in those respects, is not left in the nation. There may be those who had more external polish of manner, but none who combined her excellencies. She is gone to her rest, and we at this station will feel her loss the most. We cannot see how it can be repaired. God is wise and let his name be praised.

LETTERS FROM MR. COAN, AT HILO,
HAWAII.

Pastoral Visitation and Care—Perils of Travelling—Schools.

On the 5th of July, 1841, Mr. Coan, writing from Hilo, just after returning from the general meeting held at Honolulu, makes the following statements respecting the church and people under his immediate care.

Our meetings on the Sabbath have been well attended, and a good degree of religious interest has been sustained during our absence. Some of the back-slidden professors have been reclaimed, and sinners are now coming to me daily to inquire the way of life. Our spiritual prospects, at the present time, are brighter than they have been for six months past, and I return to my work with heart enlarged and lifted up, with hands strengthened by the mighty God of Jacob, and with eyes waiting and spirit longing for the salvation of the Lord.

During the missionary year which has recently closed, I have made five tours in Hilo and Puna, all of which have been laborious, but they have been attended with important results. My former practice of calling the church roll and of inquiry into the state of every individual of my flock, has been pursued through the year with great advantage. The general history of my labors on these tours, such as holding protracted meetings, administering the Lord's supper, preaching, baptizing children, personal conversation with inquirers, attending to church discipline, looking after all classes and every individual within the range of my influence, etc. etc., has been so often detailed to you that it would be superfluous to repeat it here. Suffice it to say, that, though my labors are varied by time and the ever changing circumstances of the people, yet they are not abated, nor in the least lightened in the pressure of their solemn and overwhelming responsibility.

Some of my tours have been most arduous, and, as it regards health and life, not a little perilous. The last tour I made in Hilo exceeded all former ones in this respect. Great and continued rains fell during my absence, and the numerous rivers became so swollen and furious that the very sight of them was fearful. But I was away from home; my appointments were made; my day of return was set; news came that my family were sick and needed my presence at the earliest hour; I had already exceeded the time of my absence; and there was little prospect of a speedy cessation of the rains. So I prepared myself to encounter the raging streams, which crossed my path about once in half a mile, for a distance of about thirty miles, on my way home. Taking ropes and obtaining the voluntary services of a company of powerful and dauntless men, I set my face homeward. Most of the rivers, when swollen, run at the rate of twenty or thirty miles an hour, and they are

filled with numerous cataracts of from ten to a hundred and fifty feet perpendicular descent. Some few of the streams I was enabled to cross without a rope, by seeking a point where, for a few rods, the water ran less furiously, swimming them diagonally, and landing at a point five or six rods below the one I had left on the opposite bank. Some of the rivers were so fearful as to make one almost quail at the thought of struggling in their fury, although aided by a rope extended over the surface of the stream and fastened to rocks or trees on the opposite banks. While in the strength of the current, it required great calmness and presence of mind, together with great energy and muscular effort, to retain one's grasp of the rope, and not to be swept away by the devouring billows, whose foaming crests often dashed over the head. To let go of the rope, in such circumstances, is instant and inevitable death. At one of the rivers we spent three hours in finding a place where we might, with any degree of safety, extend a hawser across, and in getting our little party to the opposite bank. The streams, you are aware, are narrow. A stone may be thrown from one bank to the other. They are all at the bottom of ravines of greater or less depth, and their banks are exceedingly precipitous. In many places they are perpendicular precipices of basaltic rock.

But not to protract a subject of little relative importance, and on which I have already said more than I intended, I would simply remark, that after traveling two days in the manner here described, I reached the station in safety at nine, P. M., but not without many marks from the rocks and snags, with which I came in contact in swimming the rivers, nor without an exhaustion of physical energies from which it required several days to recover. I almost shudder, when I look back to the perils through which I passed, and I would ascribe all the glory of my preservation to Him who has "set his right hand in the rivers."

Our common schools, during the early part of the past year, were in a feeble state; but during the latter half of the year they were revived, and they are now in successful operation. Nearly every child of a suitable age is embraced in these schools. But as this is Mr. Wilcox's department of labor, it will be out of my province to enlarge upon it. He has, however, been absent from the station for more than three months, as he will doubtless be absent at least

four months more, I fear the schools will suffer. They are now thrown upon my hands, and with all my other cares I see not how I can do much for them.

I trust that Mr. Lyman keeps you well informed of his boarding-school. We consider the school as well conducted, as rising in importance, and as promising great good to the people.

Mrs. Coan's boarding-school for girls has continued to prosper through the year. Health and happiness have pervaded the school; and the improvement of the young misses in books, manners, music, needle-work, domestic affairs, etc. etc., is very gratifying. Thirteen of the twenty are members of the church in good standing. No member of the school is suspended or excommunicated. As formerly, the school has been sustained by the voluntary contributions of the people. It is now vacation in the school, and as our old school-house had become somewhat leaky and uncomfortable, we have pulled it down for the sake of building a better one. Mrs. C. is encouraged to go on with her charge, who have become very dear to us; but how long her strength will be adequate to the task we know not. I have many fears on that score, especially as her domestic cares are becoming more numerous and pressing.

My Sabbath school for children numbers more than four hundred. The average attendance at the present time is from two to three hundred. I also maintain a regular weekly lecture for children at the station.

At nearly twenty places in Hilo and Puna regular meetings have been maintained on the Sabbath, and on other days of the week by native helpers.

I might write you a long chapter on my medical practice, etc., but it is unnecessary. Very much of my time is occupied in administering to the sick, and I always take medicines with me when I travel. Perhaps I might be called an arrant quack, did I make any pretensions in the science of medicine. But while I have little time to read on the science, I am, by the want of a physician and surgeon, and by the objects of distress which stare upon me at every corner, driven to a practice as extensive as that of most physicians in the United States.

Voluntary Labor of the People in erecting a Meeting-House.

You have already been informed of us to build a substantial meeting-

house, and it only remains at this time, to report progress. Amidst a thousand embarrassments and hindrances, which I have not time to name, the timber has been drawn by the voluntary application of human muscles. Men, women, and children, have all volunteered in this service, and all the timber has been drawn stick by stick, for the distance of four or six miles, without the aid of cattle or horses. One stick only can be drawn in a day, by a given company of from forty to eighty persons, according to the size and length of the stick. In order to stimulate and encourage the people in this great work, (for it is truly a great and heavy work to them,) I have often gone with them to the forest, laid hold of the rope, and dragged timber with them from morning to night. On such occasions we usually, on our arrival at the timber to be drawn, unite in prayer, and then, fastening to the stick, proceed with our work. Dragging timber in this way is exceedingly wearisome, especially if there be not, as is often the case, a full compliment of hands. But what is wanted in numbers is sometimes supplied in the tact and management of the natives, some of whom are expert in rallying, stimulating, and cheering their comrades by sallies of wit, irony, and, if the expression be allowable, of good natured sarcasm. Their manner of drawing is quite orderly and systematic. In the first place they choose one of their number for a leader. This done, the leader proceeds immediately to use his vocal organs, by commanding all others to put theirs at rest. He then arranges the men on each side the rope, like artillerymen at the drag-rope. Every man is commanded to grasp the rope firmly with both hands, straiten it, and squat down inclined a little forward. The leader then passes from rear to front and from front to rear, reviewing the line, and seeing whether every hand grasps the rope. All is now still as the grave for a moment, when the commander or marshal of the day, roars out in a stentorian voice, draw! draw! Each one then rises, bending forward; every muscle is tense, and away dashes the timber through thicket and mud, over lava and streamlet, under burning sun, or amidst drenching rain, as the case may be. No conversation is allowed, except by the marshal, who seems to feel it his privilege, during his incumbency, to make noise enough for all the rest. About once in half a mile all stop to rest, and then proceed again. If the company become languid or lazy, which

is apt to be the case after an hour or two, choosing to walk erect and to hold the rope loosely, then the brilliant marshal has a thousand smart things to say to arouse their zeal and provoke their muscular energies. I will give you one sententious phrase: "Bow the head, blister the hands, sweat." If the marshal finds his voice exhausted before noon, which is often the case, then he resigns, either voluntarily or through the modest hint of a friend, and another is chosen to fill his place. All is done in good nature.

Besides drawing the timber six or seven hundred dollars have been subscribed to pay carpenters, to buy lumber, etc., for the house. Carpenters are now at work on the frame, and we hope it will be raised ere long. It is to be covered with thatch, but it must necessarily be a long time before it is completed, as it is done only by voluntary effort, and amidst a multitude of hindrances and burdens such as were not once known here. Nearly all the meeting-houses at the Islands have been built by order of the chiefs; and as, in that case, every man is required to work, a house may be completed with dispatch.

Statistics of the Church and District.

You will see by my report for 1840, that this church then numbered 7,028 in regular standing. Of these 316 have died in hope and gone, as we trust, to join the "great multitude before the throne." Six hundred and seventy have been under church censure, mostly for the use of tobacco. Sixty-five have been dismissed to other churches. One hundred and fifty-four have been received by baptism and profession of faith in Christ. The whole number now in regular standing is 6,402. The whole number of communicants who have been removed from this church by death is 584. If one half of these have gone to glory neither your labor nor ours has been in vain in the Lord. But I will dispense with further statistics here as I intend to give them more fully in a tabular view at the close of this letter.

The tabular view adverted to above shows that only forty-three persons have been excommunicated from this church, and that no case of excommunication occurred the year ending with the date of the letter. Only twenty remain excommunicated, the other twenty-three having been restored on evidence of repentance. The whole number of children baptized is 2,476, of

whom 103 were baptized the last year. The number of marriages during the year was 144. On the Sabbath Mr. Coan's usual congregation is 1,500.

Mr. Coan adds that he has just completed the census of what he calls his parish, including the two districts of Hilo and Puna, and he finds that the number of adults of both sexes over eighteen years of age is 7,357, and the number of persons of both sexes under eighteen years is 3,493; making a total of 10,850, as the population of those two districts. If the letters of Mr. Coan, describing the territory from which his church is gathered, are correctly understood, they present this remarkable fact, to which there is probably no parallel in the annals of Christianity, that out of a population of 10,850 souls, 6,402 are members of the church of Christ and give hopeful evidence of having been born of the Spirit of God.

Need of Additional Missionaries.

The letter given below was written by Mr. Coan, by direction of the mission, when assembled in general meeting, in May of last year. The statements which it contains show that the religious interests of the people in the several districts named urgently call for the missionary laborers requested. Should all these places be supplied, the parish for each would be far more extensive and the people more numerous than those under the care of common New England pastors.

You will see by our report on a future reinforcement of this mission, that a large number of helpers are still needed in this field; and that we still pray the Lord of the harvest, and those who are co-workers with him, to send forth more laborers into this harvest. In view of the large reinforcement called for in the report, the mission-appointed me to make a brief statement of the facts and reasons which led us to call for so great a number at this time. I begin with

Puna on Hawaii.—This district has been frequently described to you. Its probable extent on the coast is fifty or sixty miles. Population, according to a census just completed, is 4,371. Most of the inhabitants live in villages along the shore, though many hundreds are scattered over the interior, from five to twenty miles from the sea. There are now nearly 3,000 church members in Puna, in good standing, together with about 150 under church censure. There are two good locations for stations in Puna, viz. Kula and Kaimea. The places are twenty miles apart, and thi

miles from Hilo. The latter place is forty miles from Hilo by the shore road. Each of these places is now an out-station, with a thatched meeting-house and a congregation of 1,000 souls. There are no harbors in Puna, but boats and canoes can land in many places in a still time. No foreigners live in the district, and hitherto the people have been comparatively free from corrupting foreign influences. The present pastor, even supposing his health and the health of his family to be good, can visit the district only four times a year, at the most. A minister and teacher, or two ministers are therefore requested for Puna.

Hilo.—A physician is requested for this station, and for the following reasons: 1. In case of sickness and emergency, no physician can now be obtained in less time than one week, and perhaps the requisite term would oftener be two weeks: 2. A physician at Hilo might supply Puna and Kau, should stations be occupied in these districts: 3. A devoted physician at Hilo might supply the place of a teacher and superintendent of schools.

Hamakua on Hawaii.—This district is forty miles long and three or four wide; population 4,000; church members 1,100; schools fifteen; scholars 700. There is no resident missionary in the district. It is under the care of Mr. Lyons, whose station is twelve miles from the nearest part, and forty miles from the most distant part of the district. There is no convenient harbor, within twenty-four miles. Supplies must be carried by land.

Waimea.—A physician is needed here, who might do much for schools, etc., and who, from his central position, could easily supply the medical wants of Hamakua and Kohala. The physicians of the mission are at present so situated and so distant, as to afford little or no aid in seasons of trial on North Hawaii.

Kohala.—This district contains a population of 7,000 souls, sprinkled over a verdant country, from the shore to five or six miles inland. A station has been taken and a house built in this district and Mr. Bond is located there alone. Another missionary or a teacher is therefore requested as his associate, or to take a new and eligible station about ten miles distant, in a populous part of the district, but so remote from the present station as not to attend the regular preaching there. Should a new station be taken, there would be a congregation of 1,000 to 2,000, with a church of 500 members at the commence-

ment. The present station is twenty-four miles from Waimea, and ten miles from a harbor. Should a second be taken, it will be fifteen miles from Waimea.

Kau.—Contains a population of 4,000 souls. It is a large field, and is naturally divided into two districts or parishes, each about fifteen miles in extent. Mr. Paris intends to go to that field and commence a station there; and should you think best to suffer him to remain there permanently, a thing in itself greatly desirable to us, we will then request that you send on a teacher as his assistant and associate; but should he leave the field, we will then pray for a minister and teacher to occupy it as soon as possible. In many respects it is an inviting parish. It has a fine climate and a fertile soil, is quite removed from foreign influence and from the bustle of the world. The people are anxious for a missionary and would now do many things to help one. There are 200 church members in the district. There is an anchorage for small vessels here.

Koolau on Maui.—is an isolated, fertile, and well watered district, on the windward side of East Maui, between Wailuku and Hana. Its population is supposed to be 1,000 or 1,500. It contains a harbor for small vessels, but cannot be entered on horseback from any point. There are forty or fifty church members residing here. The people are anxious for a missionary, and one is requested for this station.

Haiku.—This is now an out-station, about fourteen miles from Wailuku, and was, as you are aware, once occupied by Mr. Armstrong. It is a beautiful country, with a cool and healthful climate, and a fertile soil. A substantial stone meeting-house has been built here, and a respectable congregation assembles on the Sabbath. About 100 members of the Wailuku church reside here. It is a desirable field for a missionary's residence, and one which would promise a rich harvest to a faithful spiritual laborer. One missionary is requested for this station.

One teacher is requested at *Wailuku*, in order to take charge of the station and common schools, as Mr. Bailey is now devoted to the female seminary.

Kula.—This is a fertile district on East Maui. It is a high, cool, and healthy region, eight miles from the sea, with a population of 2,000 or 3,000. The climate is supposed to be excellent for invalids. The district is of easy access on horseback from Lahaina and Wailuku. It is eighteen miles from the latter place.

A meeting-house has been built at this station and the people are anxious for a missionary. One missionary is requested for this district.

Kaupo.—This district is situated on the southeastern part of Maui, about twenty-five miles from Hana station, and about forty-five from the station at Wailuku. The supposed population 2,000; church members 50; climate and soil good and well watered. The people greatly need an ordained missionary and a teacher. The district is accessible on horseback from Wailuku. It also has a harbor for small vessels.

Hana.—One teacher acquainted with medicine is requested for this station, in case Mr. Rice, who is invited to spend a season there, should leave for the Oregon.

Molokai.—A preacher and a teacher, one of whom understands medical practice, are requested for Molokai, to be located at Kalaupapa, on the side of the island opposite the present station. The population is 800, with an out-post having nearly as many more. In the schools are about 400 children, and thirty or forty church members in the district. It is thirty miles by land from the station occupied by Mr. Hitchcock, and the road lies over a difficult, and in some places a dangerous precipice, 3,000 feet high. By water the distance is double, and the sailing is often perilous. Consequently the people of this district can receive little aid from the present missionaries. There is a good harbor for vessels here, also a comfortable meeting-house, and the people wish teachers. The papists are operating on the people of this district, and with very little to oppose them. They have already thirty or forty disciples, and their aspect is threatening.

Kaneohe on Oahu.—This is the station occupied by Mr. Parker. The population of this district is computed at 4,000. A teacher is greatly needed here to take the burden of schools from Mr. P. and leave all his energies to be exerted in preaching and his pastoral duties. A teacher here might have a school of 150 at the station, besides superintending ten or twelve common schools. Another reason why help is called for here is, that the papists are establishing themselves and spreading in the district, and you are not ignorant of their devices.

Hailu.—This is a populous, fertile, and inviting field, lying midway between Waialua and Kaneohe. Population 2,000, and all within six or eight miles of the station. The district is very ac-

cessible both by land and water. About 200 church members reside in the district. The Romanists have already three houses for worship within its limits, and it is reported that they are about to build a stone house and locate a priest there. A preacher is requested to occupy this station as soon as possible.

Waienne.—is a district very much shut off from other parts of Oahu, by a natural barrier of rugged mountains. It contains an ignorant and rude population of about 2,000 souls, who are in great need of a faithful minister to lead them in the way of life. Nearly half of the people in this district are said to have gone after the Romanists. Shall they have a spiritual guide?

Kauai. *Kapaa* is the centre of a field containing about 2,000 souls, all living within about six miles of this point. It is about twenty miles from any permanent station, lying between Koloa and Waioli. A missionary is needed here.

Niihau.—This little island contains a population of 1,000 souls, scattered over a belt of land, say five miles wide and twenty-five long. The island is not fertile, and the people are extremely poor; but they need the bread of life, and would most heartily welcome a missionary to their shores. The island has good harbors, and ships sometimes touch there for yams, but wood and water are scarce. It is difficult to visit the island in a canoe from Kauai, as the channel is dangerous. The people are therefore but poorly supplied with instruction. A native Romanist is there, and it is said that he is gaining much influence with the natives. Can a missionary be sent to them ere they perish?

In the foregoing letter twelve or thirteen preachers, besides four or five teachers and three physicians, are requested to occupy what may be regarded as destitute parishes in the Sandwich Islands, in each of which there is a population amply large to occupy the whole time of a pastor, and in consequence of the recent remarkable outpouring of the Holy Spirit, the people are disposed to assemble in great numbers to hear the word of life. Already the word, as occasionally preached in these places, has been blessed to the conversion of hundreds or thousands in nearly every one of them, who are now ready to be gathered into separate churches. Do not these converts, but partially instructed, the power of sin but partially subdued, as yet mere babes in Christ, beset by most subtle adversaries who labor to beguile them into error and sin, need pastors and

teachers? Can they safely wait till some of their own number can be trained up for the work?

New-York Indians.

LETTER FROM MR. HALL, ALLEGHANY RESERVATION, 17TH FEB. 1842.

Temperance Pledges and Religious Awakenings.

It becomes my pleasing duty to inform you that the Lord has again visited his people here with a refreshing from his presence. You have learned from former communications that during the past year indications of the presence of the Spirit among the people encouraged us to unceasing labor for the promotion of the glory of Jesus Christ at this station. With the very opening of the year 1841 the Lord mercifully granted us a few additions to the mission church by profession. During all the year an increased number resorted to the house of God, and much more than ordinary solemnity pervaded our congregations. Being touched by the truth, even to tears, has not been uncommon among the enemies, as well as the friends of God for the last fifteen months. But notwithstanding all this, the multitude of the wicked have obstinately pursued their own way. I have often beheld them and wept. Towards the close of the year, by reason of the construction of the New York and Erie rail-road through this reservation, facilities and temptations for dissipation were awfully augmented. And they were not without their effects; for our youth soon became so eager in the pursuit of vain pleasure and intoxicating drinks, that I nearly despaired of saving any of them. As they became more and more fond of strong drink and its attendant sins, they became less and less frequent visitors of the house of God; the gate of reformation, and of heaven. During the last days of December I often told some of our most prominent men, that the entire youth would certainly go down to the drunkard's grave, and among them would be their own sons and daughters, unless a strong and immediate effort were made to rescue them from the power of the fell destroyer. Their sympathies and fears were aroused. We talked and prayed and contrived in public and in private. The burden of my prayer, O Lord what can be done to save this youth whom we have taught to read

thy blessed book, from the power of temptation to drunkenness.

We have been in the practice of holding a religious new-year's meeting ever since I have been here. This was expected on the first day of the present year, and in connection with it was expected a treat of cakes for all who should attend; therefore multitudes made their calculations to attend that meeting, who are not seen assembling with the people of God during all the rest of the year. The day arrived and we had a full house. But we had no cakes, for the first time in seven years. Instead of preaching, as I had been wont to do, I delivered a temperance lecture. Many confirmed drunkards and many tipplers were there. I spoke as I never did before upon that subject. I believe the Lord helped me. Several Indian brethren followed me and spoke ably, and the apparent result was most encouraging. More than forty individuals signed the total-abstinence pledge, most of whom were more or less addicted to the use of intoxicating drinks, and some of them had for many years been confirmed drunkards. This was on January 1st. The next day (Sabbath) I preached a new-year's sermon to a congregation increased above what it had been in times past more than one third. The truth seemed to take effect. Great solemnity prevailed in every part of the house; but no more than I had often seen before. A few weeks previous to this the female prayer-meetings had put on a more encouraging aspect. Some of the impenitent young women had expressed a desire to become Christians. The second Sabbath in the year we had another very full meeting. Mr. Bliss from Cattaraugus preached the next Friday evening and Sabbath day. The congregation was large, solemn, and attentive. In the evening we had a conference meeting. More than twenty expressed a determination to break away from the service of Satan and serve the Lord. Mr. Bliss offered some remarks upon the indispensable necessity of an immediate abandonment of every known sin; and also said that it was common among the Indians for men and women to dwell together according to the heathen usage as husband and wife, without being married. This he said was sinful. Immediately after he closed his remarks, three couple, who had been thus living together, asked me if there was time for them to be married then. I answered in the affirmative, and immediately proceeded to pronounce them husbands and

wives according to the ordinance of God. The next evening meeting another couple followed their example. I mention these things because they appear to me as evidence of the genuineness of their repentance, and of the work of grace in which we are sharing. No arguments or persuasions of men alone could induce them to adopt such a course.

The next Wednesday evening we had another temperance meeting. One of the reformed drunkards, who had joined the society at our new-year's meeting, gave a short lecture at this meeting. His remarks appeared to have a good effect upon the congregation generally, but especially upon the drunkards, several of whom were there. About twenty more names were added to the pledge at this meeting, among whom were three old inebriates. Not a single breach of the temperance pledge has come to my knowledge as yet, and I am confident that not one has occurred. I have thus far realized more than my largest hope which I indulged at that time. That some will again return to their cups I

still fear, but the Lord is able to keep them. About twenty individuals, fifteen of whom are heads of families, have, I have good reason to hope, within six weeks past been rendered savingly acquainted with our Lord and Savior Jesus Christ. The rest are in the bloom of youth. About twenty more, chiefly youth, have evidently been much impressed with a sense of sin and unfitness for heaven; but unless the work is deepened in their souls more than it has yet been, I must stand in doubt of them, though they talk well and voluntarily promise solemnly that as for them they will serve the Lord. May the Lord carry forward and perfect what he has begun in them for Jesus' sake.

The work is still going on, as we have reason to hope. Last Sabbath one individual, a heathen man, who has not usually met with us, for the first time expressed his faith in the christian religion, and his determination to participate in its benefits in the way of repentance, faith, and obedience.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY AT THE SAMOA ISLANDS.

At the beginning of the year 1841, the Rev. Mr. Murray, missionary at Tutuila, one of the Samoa or Navigator's group of islands in the Southern Pacific, gives the following account of the—

Power of the Gospel—Results of the Revival.

January 7, 1841. A vessel has just entered the harbor. What a change has been effected within a few months! I believe there is not a single female now in this village, nor in the neighborhood, who will have any intercourse with wicked foreigners. Formerly the approach of a vessel to our shores used to make our hearts sink within us; now we hardly fear them, knowing that they can do us but little harm. Some months ago a few young men, from a ship at anchor in the harbor, went on shore to one of the villages in our neighborhood, avowedly for bad purposes. They went into one house and found the inmates singing the praises of God; they went to a second, and the family were employed in reading the word of God; and to a third, and they were kneeling at the throne of grace, presenting their grateful homage to the Father of Mercies. This was more than the young men could outbrave, and constrained by feelings more easily conceived than described, they joined with the poor Samoans in their devotions, and afterwards returned on board their ship, and confessed that they had been com-

pletely defeated. Blessed be God for what his hand hath wrought!

Feb. 18. Conversed to-day with a few persons, who profess to have been awakened at the commencement of the present revival. The accounts they give of their experience, in connection with the striking change that has taken place in their characters, afford good reason to conclude that they are really the subject of a work of grace. One of them, a young man, a very satisfactory case of conversion, was at Niuli, a village seven miles from Pagopago, when the revival commenced, and on the very day that the work began here, he says he was seized with deep concern. He was quite ignorant of what was going on, having left this early in the morning of the day when the awakening began which was on Monday. He had been present at the Sabbath services. He described himself as having been greatly surprised when he came here and found so many similarly affected with himself. There seems to have been a simultaneous movement on that memorable day, in various parts of the island. The Lord gave to all the members of our little church, and to myself, a heart ardently to long, and fervently to pray, for another time of refreshing from the presence of the Lord!

29. At our church-meeting a deep feeling appeared to pervade our little assembly. We had the unspeakable happiness of receiving twenty-one new members, almost all the fruits of the late awakening. It appears now as if God were making here afresh his arm among us. May his blessed name be more and more glorified among this poor people! Every heart appears to overflow with love and gratitude and joy, and the earnest desire of all seems to be, that God may graciously continue his blessed presence among us, and may add continually

to our number those that are saved. Blessed be his holy name, for what we are thus privileged to see and to enjoy; and O may we yet see greater things than these!

March 10. A messenger arrived from Vaitogi to-day, bringing us intelligence of the death of Leturi, one of the members of our church. He is the first of our members taken from us by death. He had been ill for three or four months, and manifested a delightfully christian spirit during the whole of his sufferings, and also at the last solemn hour. A deep sense of his own weakness and worthlessness, a high estimate of the blessed Savior, and a constant clinging to him, were all along conspicuous. His general expressions were uttered with evident intelligence and sincerity, "O may I hold out to the end—may I stick to Christ till the end."

Matthew Hunkin saw Leturi about ten minutes before his death, when, making an effort, the latter said, "Matthew, I cannot speak much, but my mind is on Jesus—may I stick to the cross." His last words were, "May I stick to the cross of Christ." Having uttered these words he departed in peace, to be, we humbly hope, with that precious Savior, clinging to whom he descended into the valley of the shadow of death. His course has been short, but most exemplary. He was a chief of the first rank, one of seven who are acknowledged the leading chiefs of the island; but after his conversion he was remarkable for his humility. He emphatically became a little child, and as such received the kingdom of heaven. The Lord grant that very, very many on Tutuila, may live and die as he has done; and to his name be all the glory.

11. During last night Mrs. M. was awoke by some unknown person in the woods, near our house, offering up prayer with strong crying and tears—apparently agonizing in prayer to God. Our house stands back, behind the village, close to the bush, so that we often hear the cry of the broken heart, as it unburdens itself in prayer and supplication before God. Often is "a voice heard upon the high places" of Tutuila, "weeping and supplications." The name of Jesus is as ointment poured forth, and his blessed Cross is moving the island. Some weeks ago, a young woman of about fifteen, formerly the gayest and giddiest in the village, was heard in the wood weeping and exclaiming in the most earnest manner, "O Jesus, O Jesus, O Jesus!" Jesus, on whom she called so earnestly, soon heard, as we believe, her cry, and she is now an approved member of our little church. Blessed be God for what our eyes see, and our ears hear!

June 15. The past night has been a most remarkable one—such a night as certainly never before occurred in this district. I retired about half past ten o'clock, and fell asleep, with the voice of prayer and weeping sounding in my ears. About one o'clock I was aroused by the same sounds, and going out I found there was a general commotion throughout the village. The members of the church were pleading, some of them in the most earnest and melting language, for the conversion of their brethren, while the voice of weeping and wailing was heard in every direction, from those who have been recently awakened. It was most deeply affecting to hear and to witness what was going on, and well fitted to fill the mind with the most solemn and delightful emotions. It was a sweet, still, moonlight night, and every thing seemed to wear an aspect of peculiar loveliness. I thought

of by-gone days, and experienced a thrill of grateful joy, which words cannot express, at the wonderful change which has been effected.

Rev. T. Bullen writes confirming the account—

Multitudes have been awakened and converted. I think as many as five hundred persons have been received into church-fellowship in the course of one year, all of whom have given satisfactory evidence of a change of heart. So great is the religious feeling among all classes of the people, that the whole island, containing from four to five thousand inhabitants, seems ready to be brought under law to Christ. I myself have been living for three months in the same house with some of these converted heathen—first fruits unto Christ in Tutuila—and am enabled to testify that they adorn the gospel of God our Savior in all things. May these be indeed the earnest of the abundant harvest of redeemed souls, not only among the inhabitants of Tutuila, but all the islands of the Pacific.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

THE editor of the *Missionary Register* remarks—

Mr. Krapf continues in Abyssinia, where he is laboring among the Abyssinian Christians. The committee have been so struck with the providential openings offered to them, not merely as regards Abyssinia itself, but also among the heathen Galla tribes, that they have resolved to form the Abyssinian into a new mission, to be called the East Africa mission; and have sent Messrs. Muhlheisen and Muller to assist Mr. Krapf.

The confidence and favor of Shoa, king of the Galla tribes, seem to have been gained by Mr. Krapf. In a letter Mr. K. says—

As the king was lately severely sick, he made me come before him, and said, "As long as I live, I am thy father and mother, and I will protect thee; but if I should die to-day, the bad people of Efat will kill thee, and take thy property. Thou canst not fly, because all ways will be obstructed; therefore pray that God may preserve my life, as thy life is preserved by mine. When my father died 800 were killed at Debra Libanos."

As yet Mr. K. has met with little opposition from the priests, or from any other quarter. Among some of the adjacent tribes the slave-trade prevails, and of the practices resorted to by the kidnappers in keeping up the trade, Mr. Krapf gives the following painful description.

The houses of the Guragueans are described as being much better built than those of Shoa, which, by the Guragueans, are called stables. But their houses are widely separated from each other; hence much occasion is given to kidnappers. The main reason of this separated state of the Guragueans is, I am told, the enmity of the people one against the other, and the total want of civil order. Children sleep by the side

of their parents, but notwithstanding this kidnappers annually take a great number. These fellows break through the walls of the house at night, put a large stick upon the necks of the parents, and quickly take away their children: if the children make an outcry they put a rag into their mouths. In many houses children sleep on beams placed across in the upper part of the house. But kidnappers penetrate also to that place. If the walls of the houses should be too strong the robbers at night make a pit around the house, which they set on fire. Then the inhabitants, going out, fall into this trench, and are seized, with their children. In general the Gurageans are blamed as being a bad people, as they have not civil authority and are surrounded by Gallas and Mohammedans. The jurisdiction of Shoa is only and slowly extended to Aimellel, on the frontier of Gurage beyond the Hawash. If this country does not soon get a settled order, it will be desolated after a little time, because a great number of slaves are brought annually from thence. One brother sells the children of his brother, and the people are stolen in going from one village to the other.

In February of last year Mr. Krapf, writing from Ankobar, says—

I repeat my strongest wish that you may be able to furnish me with a rich quantity of Amharic, and, still more, of Ethiopic Scriptures. I got about 200 copies from Cairo; but after a day and a half they were all given away: the people having heard of their arrival, came from all quarters, begging for books: from the morning till evening they besieged my house, and only the sticks of my servants were able to prevent them from breaking the door of my house open: even the strongest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia, and I cannot conceive what are their real motives. Respecting a great number of them, I cannot but think that they are led by a real and interior want of the word of God. I can tell you, in a verbal sense of the word, that the whole scholarship of all the five churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people. I may be allowed to mention only one instance:—

Three days ago the son of a concubine of the king came to me, accompanied by another boy, the son of the prime-minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the son of the concubine was well acquainted with reading. I therefore gave him what he asked for; but I refused to give the other boy, as he could not read very well. But he fell down at my feet, and cried aloud, saying, "Oh father! give me a book." I said to him, You must first learn reading, and then I will give you a book. He replied, "I shall learn it; but give me only a book at present." I said that I had given them all away; but he cried still more, until I took a book from my boys and gave it to him. He then arose, being exceedingly glad at having got the treasure which he came to seek for. He ran away, saying, "I shall learn the whole by heart."

It is a pity that the transport from Tadjurra to Shoa is so expensive—the camel's load per

seventeen dollars; else I would beg you to send several thousands of copies, if you are able to do so: at least I might beg for 500 Ethiopic and 500 Amharic Scriptures. I shall beg the king to send a copy to every church of his kingdom: he will not refuse this petition, if only the Amharic Scriptures are accompanied with Ethiopic. This circumstance will certainly contribute to the increase of our influence on this church, and present a good antidote against the Roman catholics, supposing they should come to Shoa. Besides, this step might lead to the formation of a Bible Society in Shoa, if the learned of the country have got what they always require—Ethiopic Bibles. I humbly pray that the Lord may enable you, not only to send Scriptures, but also some brethren endued with a great measure of compassionate love, and of a heavenly, wise, and placable spirit, as well as of an intrepid faith.

A peculiarly interesting event in regard to Abyssinia is the appointment of a young man, named Andraus, formerly a member of Mr. Kruse's school in Cairo, as bishop or abuna of the Abyssinian church. He is much enlightened in the doctrines and principles of the New Testament, and has a mind seriously impressed by them. Mr. Kruse is confident he will protect missionaries, favor the distribution of books, and be a rich blessing to Abyssinia.

CHURCH MISSION IN NORTHERN INDIA.

At a meeting held in December, 1840, at Simlah in Northern India, a society was organized by British residents in that quarter, called the Himalayan Auxiliary of the Church Missionary Society. Concerning the native population around them, and to whose improvement and conversion to Christianity, the society's labors were to be directed, they publish the following notices.

Degraded Condition of the Hill People.

It cannot be expected, in a brief prospectus of this nature, to enter into much detail of the moral condition of the Hill people, for whose benefit the mission is intended; but some remarks on the degraded character of their superstition, their social state, and mental darkness, may assist in shewing the strong grounds which exist for the design in view.

The Hill States, prior to the British conquest, had for many years been subject to all the miseries of ruthless rapine and tyranny, both under the Goorkha rule, and under the government of their own native chieftains; from the effects of which evils they are now only slowly recovering.

The Koolees class are supposed to be the aborigines of the country: the chieftains, who are all Rajpoots, are stated, by traditionary evidence generally, to have emigrated from the plains of India, during the era of the first Mohammedan invasion.

The Kunaitis or Khusseahs, are said to be the offspring of intermarriages between the emigrant Rajpoots and the lower class.

There are a considerable number of brahmins; but they do not appear either to hold the same rank, or to entertain the same prejudices, as their brethren of similar caste on the Plains; performing all the usual labors of husbandry, in the same manner as the inferior caste.

The Koolees, who form a considerable branch of the population, have no pretensions to high caste; and, in common with the Kunais, and indeed all their countrymen, exhibit a degree of simplicity in their manner and character, unknown among the natives of the Plains.

There are neither any teachers by profession, nor any books, and consequently no schools; facts to which the greatest attention is solicited. A few individuals are possessed of a very limited knowledge of reading, and of writing letters in the simplest form, on domestic concerns and accounts.

Their superstition betrays the most extreme ignorance: no ceremony is undertaken without duly offering a propitiatory sacrifice to some deota.

Human sacrifices, in former times, were not unfrequently immolated at the shrines of their temples; but it is believed that since the British sway has been established, these impious barbarities are no longer observed.

Every accident or misfortune, however trifling, is connected with the evil agency of the *Genii Loci*, who are very numerous, having particular functions attributed to each: for example, some are believed to preside over the summits of mountains, others over the sources of rivers, others over the forests, others over the crops, and some to exercise an influence over the heart of man. Large flocks of goats are carefully kept in most villages for sacrificial purposes.

In many of the states, where the system of hereditary wuzeers, or ministers, prevails, it is the practice to tempt the chieftain to indulge in every species of debauchery, with a view of bringing on a state of idiocy, by which the minister is enabled to absorb in his own person all the real power of the state, and the prince becomes a mere puppet.

The sale of females for the worst purposes of slavery (though carried on with secrecy and caution) is still continued in various parts of the Hill territory: and a frightful evil, which will be noticed below, may in a great measure be traced to this pernicious system.

It is a notorious fact, that for ages past the zenanahs of rich natives of the Plains have been supplied with females from the Hill regions; which, together with the cruel custom of female infanticide, have caused a great numerical disproportion between the two sexes, and given rise to the monstrous evil of polyandria, a practice that obtains throughout the country. Where females are so scarce, and where they are almost sure of commanding a price, it is difficult to trace the motive for the perpetration of such a crime as that of female infanticide. It seems impossible that the same feelings of jealous honor, and false respect for family, which actuate the mind of the high-caste Rajpoots of India, can in any way influence the people of the Hills, whose habits and practices are at total variance with their ideas.

It has been supposed that the fear of the parties, to whom female children are born, of spoiling the sale of elder daughters, may prompt the iniquitous deed; or, among the lower orders, the insufficiency (in their estimation) of the amount which they expect to realize on the

marriage of their female children: or perhaps the practice may be attributed to the result of a dark superstition, and vows offered to some deity, by the parents, in order to obtain male issue, on which the future hopes of a Hindoo so much depend. Whatever may be the inducement, there is no doubt of the prevalence of the crime; no less than four cases, in which the fathers had buried their children alive, having been brought to light under the Simlah agency last year.

The very marriages of the people are strongly tainted with slavery, for no man can obtain a wife without paying a sum of money to her father. If she be turned out without a cause assigned, the purchase-money is retained until another marriage is contracted, when the first purchaser receives back his purchase-money.

Thus the females in no respect appear to be above the condition of slaves, being considered as much an article of property as any other commodity. We could adduce other facts to shew that vice, added to ignorance, go hand in hand in reducing this class of human beings to the lowest level of existence.

Humanity mourns over this melancholy picture of vice and misery—so subversive of social and domestic happiness. The portrait might be heightened in color; but the simple detail of fact and truth which has been entered into, while it affords abundant evidence to vindicate the cause now advocated from any imputation of having originated in enthusiasm, is, it is believed, also enough to bring home a steady and honest conviction, that it is our bounden duty to pursue this object with every means in our power, until, under the divine blessing, we succeed in raising our benighted fellow-creatures above that state of profound moral darkness in which we now find them.

CHURCH MISSION IN NEW ZEALAND.

Progress of the Missionary Work.

THE knowledge and the profession of Christianity seems to be steadily advancing in these islands. From the reports of the missionaries, a few extracts are given below.—Mr. Brown writes from Turanga—

In May and June I spent three weeks in a journey to the Thames and Matamata. At the Thames I baptized 18 adults and 4 children; and at Matamata 23 adults and 12 children; total 57. The examination of the Matamata and Maungatautari schools, on this journey, afforded me unfeigned satisfaction. Divided into ten classes, 472 natives repeated the catechisms, and 124 of them read several chapters in the New Testament and were examined in them. They also repeated the miracles of our Savior, the offices of the Holy Spirit, the names and titles of Jesus Christ, etc. Though suffering from inflammation in my eyes, I am enabled to spend much time in conversational meetings with the baptismal candidates, and to take native service, with the assistance of a christian native to read the lessons.

Of their attainments in christian knowledge he gives these illustrations—

I have to-day been engaged with a party of fifty-two natives from the Pas, who came over

for religious instruction. At the evening-class, twenty-four others assembled. In the course of reading I had occasion to inquire what a temple was. "The praying-house of the Jews," replied William Thomson.—Do you recollect any other temple mentioned in the Testament? "Yes, the temple of heaven, in the book of Revelation."—Any other? "Yes, the bodies of believers are temples of the Holy Ghost;" and turning to 1 Cor. vi: 19, he read the passage. On inquiring again what the Holy Spirit was to us, he replied, "A comforter, a teacher, a remembrancer;" and read John xiv: 26, in confirmation. I was as much surprised as pleased at these apposite rejoinders, and at the readiness with which he turned to the passages. I feel persuaded that the papists will gain little with many of these natives, unless the priests can point to Scripture in confirmation of what they advance. Nor will the perversion of a few texts avail them; for the natives will search for themselves whether those things are so. They devote much time to reading the New Testament—"the best book," as Burkitt quaintly remarks, "that was ever written against popery."

I have been making a list of the miracles of our Savior, which I took from the "Companion to the Bible." On giving the paper to Thomas Bamford, he read it through, and then inquired why I had omitted the miracle which Christ wrought in order to pay tribute—a pleasing proof of the diligence with which the natives search the Scriptures.

Mr. Maunsell from Waikato Heads writes—

While at home, I have taken a considerable share in the management of the morning school, and have conducted, alternately with Mr. Ashwell, our evening reading meetings. Of these meetings we entertain much hope: they are held three times a week, for the purpose of catechizing our people in the Scriptures. Between twenty-five and thirty-five is the average attendance; and even now it is apparent that a more solid knowledge of the Word of Life is spreading. A great scarcity of food has considerably affected our settlement congregations and schools. The average congregation has been 200. The average attendance at the Sunday school has been 80 men, 50 women, and 15 children; week-day, 15 men, 12 women, and 10 children.

I have baptized during the half-year, 135 adults and 78 children. All my spare time has been devoted to translation. The first twenty chapters of Exodus have been sent to the press; and a selection of twenty chapters from the book of Deuteronomy will, I trust, soon be ready.

Our whole district comprises about 7,000 souls, principally scattered, however, along the banks of the river Waikato, to a distance of about 120 miles from the settlement, calculating the windings of the river. Thus distributed, there are no spots which can be said to be thickly peopled; while the number and distance of the cultivations of even the smallest parties give them a peculiarly migratory character, and much increase our difficulties in visiting them. At two or three places, however, they have now built chapels, regularly conduct schools and present the pleasing appearances of growing christian communities.

Of the folly of their own system the natives are now pretty generally convinced; but of the Scripture truth, the natural man receiveth not

the things of the Spirit of God, we have every day abundant evidence, and often are we compelled to pray that the Lord would undertake a work for which we are so inadequate, and give substance and life to the profession, which not individuals only, but tribes, are hastening to adopt. Of the 7,000 souls contained in our district, we compute that full three fourths have embraced the gospel.

The entry which follows from a missionary's journal, relates to a party of natives who had not been visited by missionaries—

Yesterday a native from the Uriwera, a large tribe living in the forest some days' journey from hence, came to solicit books; a party there having built a chapel and made a profession of Christianity. This place, from various hindrances, has not yet been visited by any European missionary or native christian teacher; but I hope, within a few weeks, either to visit them myself, or send some christian natives to them. In conversation to-day with the man, I put the following questions to him:—What must you do to be saved? "Believe on Jesus Christ."—When you return home dirty from working at your plantations, you go to the river and wash, and are clean. Now your heart is very dirty from sin, how are your sins to be cleansed away? "By the blood."—By what blood? "By the blood of the Lord." I was pleased to find that these saving truths were known, where Christ's gospel had not been preached by either European or native-christian teacher.

On the third the chapel was filled with people, all anxious to subscribe a mite toward defraying the expenses of missions in distant parts, in testimony of their gratitude for that gospel which had been preached among them. This was by far the most interesting part of the Huihuinga. A subscription of any sort, for any purpose, is so entirely opposed to the old feelings and customs of the New Zealanders, that it is remarkable that any should have been induced to assemble for the purpose: and it is principally to record the fact that such a subscription has been made, that I am tempted to address you.

CHURCH-OF-SCOTLAND MISSION TO THE JEWS.

FROM an address published by a female branch of the society in Edinburgh, are taken the following statements respecting the

Degraded Condition of Jewish Females.

The case of the Jewess in all countries where the Talmud holds its dominion is very sad.

The Talmud says, "Women, and slaves, and children, are exempt from the study of the law." And again, "The wise men have commanded that no man should teach his daughter the law; for this reason, that the majority of women have not got a mind fitted for study, but pervert the words of the law on account of the poverty of their minds." The wise men have said, "Every one that teacheth his daughter the law is considered as if he taught her transgression." This haughty contempt for the female mind, so common in all eastern countries and so contrary to the spirit of the gospel, is attempted to be defended from the word of God: A wise woman once asked rabbi Eliezer, how it was, that, after

the sin of the golden calf, those who were alike in transgression did not all die the same death? He replied, "A woman's wisdom is only for the distaff, as it is written, All the women that were wise-hearted did spin with their hands."—Exod. xxxv : 25.

Another painful example of the degraded condition of the Jewess, according to the Rabbins, is, that, in the list of those disqualified from giving evidence, women are placed first:—"There are ten sorts of disqualification; and every one, in whom any of them is found, is disqualified from giving evidence; and these are they—women, slaves, children, idiots, deaf persons, the blind, the wicked, the despised, relations, and those interested in their testimony: Behold, these are ten."

A still more striking instance of this degradation of woman is to be found in the law regarding public worship. According to the traditions of the elders, no public worship can be performed unless there be ten persons present; but from this number women are carefully excluded—"It is necessary that all these ten be free adult men." So that, however many women may be present, they are counted as nothing, and the public worship of God cannot go on, unless there be ten men in the synagogue. Nor is this all. In the daily prayers the Jew is taught, even when drawing near to the throne of Grace, to shew the same proud and presumptuous contempt of woman. The words are, "Blessed art thou, O Lord our God, king of the universe, who hast not made me a heathen! Blessed art thou, O Lord our God, king of the universe, who hast not made me a slave! Blessed art thou, O Lord our God, king of the universe, who hast not made me a woman!" The women say, "Blessed art thou, O Lord our God, king of the universe, who hast made me according to thy will!"

The consequence of these hateful precepts is, that, in almost every land, the daughters of Zion are despised by those whom God has given them to be their protectors. "Her virgins are afflicted, and she is in bitterness." Lam. i : 4. In England, Germany, and Italy, they are instructed; but in the East they are never taught to read at all, nor trained as if they had souls. They loiter round the door of the synagogue; they are often superstitious; and will sometimes curse the christian missionary, even when their husbands are calmly discussing with him. They are still deeply attached to dress and personal appearance: in Palestine they often wear the richest ornaments while engaged in domestic duties: in Poland they wear a velvet head-dress, adorned with pearls.

The field of labor which is opening before this association is large and almost untried. Bound together in love to the outcast daughters of Zion, they look for divine guidance; with a willing heart to feel their way to any sphere of usefulness among them which God in his providence may open. In the missionary schools of Posen, Jewish girls are taught the Scriptures along with the Jewish boys. In the school at Bethnal Green there are Jewish girls singing the praises of Jesus. Both in England and Germany there is no doubt that schools for teaching Jewish girls might be supported with good hope of success. If it please God to prosper the mission of the Church of Scotland to the lost sheep of the house of Israel, female teachers for Israel may yet find an opening in other countries. Indeed we will not lay aside the hope, that we may yet be honored by God to

send teachers to "the virgins of Jerusalem, who hang down their heads to the ground," and "the fair virgins that faint for thirst" among the villages of Galilee. Lam. ii : 10. Amos viii : 13.

CHURCH MISSION IN BENGAL.

THE Rev. J. J. Weitbrecht, writing from his station at Burdwan, fifty miles north from Calcutta, gives the following account of his

Conversations with Kurta Bhojahs.

This morning I met with some Kurta Bhojahs, i. e. worshippers of one God. They expressed a desire to have a conversation with me, and I promised to meet them in the evening. I found fifteen men assembled in a brick building at the western end of Burdwan: some were brahmins. The leader of them gave me an exposition of his religious views. To see an eloquent Hindoo speaking, with the graceful attitude and gestures which they use, is an interesting sight. Love and benevolence appear to be a prominent part of the tenets of the sect. They reject idol worship, but nevertheless read different works, and quote largely from any Shasters which favor their views: they receive all classes of people, of all castes, into their brotherhood: but although they assert that love unites all the body, yet the outward badges of distinction—for instance, the brahminical string—are not dismissed by them. The Kurta Bhojahs have peculiar ideas of the divine presence. While they acknowledge it to pervade even the universe, they believe, at the same time, that there is a divine incarnation continued in the world; one particular person being the representative of God. The leader of the sect is considered as being that exalted character. He resides in a village near the Hooghly river, called Khosbara. The Kurta Bhojahs were, however, much pleased with the fundamental doctrines of Christianity, which I propounded to them. They gladly accepted my promise to visit them again shortly.

On my way home I was overtaken by a thunder-storm: it was pitch dark, and I might have been run over by a conveyance, but for a flash of lightning, which made objects visible to me. Thus what is often an instrument of death, was sent, in mercy, to preserve my life from destruction!

I had a return visit this evening from some Kurta Bhojahs, and conversed an hour with them. All went on in a very friendly manner: they certainly appear to be more free from prejudice, and more prepared for embracing the gospel, than any other sect among the Hindoos. I promised to commit to paper a number of questions respecting their religious tenets, which the principal leader gladly engaged to answer. He told me that the whole sect amounted to above 200,000 individuals: they live dispersed in towns and villages, among other castes, and are found from Calcutta to Benares, and in a southerly direction along the coast of Juggernaut.

In the evening I visited the Kurta Bhojahs, and found them less open than when I saw them last—probably because some brahmins were present who did not belong to their sect. A discussion arose on the subject of God's revealing himself to man. One said, that "God could manifest himself in whatever manner he pleased: he might appear in the form of a bear, a lion, a

dwarf, a giant, a king, or a beggar." I said, God is certainly a sovereign ruler, and no created being has a right to ask him for an account of his actions; but he cannot act inconsistently with his attributes, they being all perfect and harmonious with each other. When, therefore, I discover such inconsistencies as affect the divine moral character, I must reject their claims to divinity: such is the case with your avatars (divine incarnations.) I was now requested to state what I meant by the word "sin" in answer to which I related the scriptural history of the fall. The latter part of the conversation was pleasing, and seemed to make a good impression on them.

Last Lord's-day, the leader of the Kurta Bhojabs at Burdwan came to attend divine service in our Bengalee chapel, but was a little too late. I had a long conversation with him: he was exceedingly pleased to hear that Christ was to appear a second time, and that all true believers in him wait for his advent. He assured me, on leaving, that nearly every doubt respecting the divine origin of Christianity was removed from his mind. I said, May God give you grace to take the last step, and confess Christ as your Savior, before the world.

LONDON SOCIETY'S MISSION IN SOUTH AFRICA.

Encouraging Success in the Mission.

In May of last year the Rev. H. Calderwood writes from his station among the Caffres—

I am sure you will rejoice to hear that we have had a large measure of encouragement in the work of the Lord, for the last four or five months. There is a decided, and I think, growing spirit of hearing, both among the Caffres and Hottentots in this neighborhood at present. Several of the Hottentots on whose account I experienced the first great trouble and anxiety, now show a much better spirit. Amongst the Caffres near us the excitement and earnestness about eternal things is most gratifying, and encourages us to pray and labor increasingly for their salvation. Surely the Lord has now said, "Prophecy to these dry bones." I have prophesied to them in very much weakness; often has my feeling been as though I were beating the air, and in such circumstances I have more than once been disposed to ask, Why should I have left at home multitudes who were willing to hear me, and could understand me? But the Lord is now humbling me by the displays of his wonderful grace towards these wandering sheep. I feel in what I see to-day, that the Lord is bidding me go forward, saying, "O thou of little faith, wherefore shouldst thou doubt?"

The number of Caffre inquirers has greatly increased within the last five months. Before this period we had sometimes five and ten, and sometimes even twenty persons, who appeared as inquirers, to speak with. But a considerable time ago circumstances occurred which forced upon me the conviction that not one of these persons was sincere. I was much at a loss what to do, and greatly cast down. I gave up, for a time, meeting with these persons. Soon after this, however, several of the same individuals gave good evidence of their feeling a real interest in the word of life. I began my meetings again. I had three persons at first. These have gradually but steadily increased, and for

some time back we have had upwards of fifty-six Caffres and twelve Hottentots as inquirers. I cannot now doubt the sincerity of many of these individuals, and their progress in knowledge is most encouraging. About eighteen or twenty of these Caffres may soon, I hope, be baptized. I mean to invite my brother Kayser to one of my meetings with them, that I may be aided by his opinion in deciding upon what is to be done. It is generally difficult fully to understand the state of the native mind. We must depend most upon the general deportment of the individuals, at their own kraals among their own countrymen.

I shall here give you a few of their expressions the last day I examined them, as to the state of their hearts. One said, "I am a great sinner, I know not my time, I think I must soon die I am so great a sinner." Another said, "I fear greatly, my sins are so heavy: I fear as I sit in the fields and think on the word of the teacher, it is a true word." The same person said on another occasion, "I have seen my sins, they kill my soul, they are murderers. But I see, and it is sweet, a Savior, Jesus Christ, the Son of God. He alone can help me. He can help me in my sins. He alone is a Savior." From this individual I expect much; he appears to be making very decided progress. Another said, "Yes, I see it; I am a sinner, greater than other men. My sins killed the Son of God. It was not the Jews alone that killed him. My sins, which are great, struck the nails in his hands and side." Another said, "I am a thief and a murderer, I have seen my death for my sins; but Jesus, the Son of God, is willing to save sinners, great sinners." Another said, "God spoke to me; he said to my heart, You need a garment, you are naked, your old garment is torn and dirty; Jesus can clothe you." Another said, "I can find no place to get peace for my sins; but the Son of God can give me peace. He makes peace dwell in the heart." Another said, "I am dead by sin, but the Son of God rose." Such statements as these appear to justify the animating conviction that the "dry bones" are even now beginning to move by the Spirit of the Lord breathing upon them.

On the first Sabbath of last month, I admitted to the church by baptism, a Hottentot young woman, and with her deportment we have reason to be well satisfied. Before, she was extremely proud and stubborn; I hope she is now really humble and teachable. As to the other Hottentots, I can say little. Respecting two or three of them I have good hope, but they have as yet made but little progress in knowledge; and all I have seen makes me afraid of their being too hastily admitted into the church. The condition of many of the Hottentots in this neighborhood, as well as in many other places, is degraded. But I am thankful to say, there is a decided improvement in the spirit of hearing among them generally in this quarter.

One of the most serious difficulties we have to contend with is the low state of mental cultivation among the people. We have to create materials of thought in their minds, and work with a language unfamiliarised to the grand and astonishing truths of the word of life. These with many other difficulties will never be so effectually and speedily met as by the raising up of a much better educated native agency than we have at present in the field. We have now in our house four boys whom we support with the hope of their being ultimately of a vice; and Mrs. Calderwood has just to

charge of a young daughter of Macomo, with a view to her instruction. But our accommodations and other means are entirely inadequate to the continuance of even these limited efforts for a long period. But we make the attempt, expecting that the Lord will provide.

INDEBTEDNESS OF MISSIONARY SOCIETIES.

It is a striking and interesting fact that all the principal English societies engaged in prosecuting missions among the heathen have, during the past year, found their expenditures swelling far beyond their income, and in consequence their treasuries embarrassed with a heavy debt. Most of these societies have felt themselves placed in an emergency requiring the most prompt and decided measures, either to augment their receipts or reduce their expenses.

The January number of the *Missionary Register* states that the receipts of the Church Missionary Society had during the year fallen £28,000, or more than \$136,000 short of its expenditures, its receipts being about £90,000.

By the last report of the Wesleyan Missionary Society it appears that its debt amounts to about £40,000, or more than \$190,000, its receipts being about £90,000.

The expenditures of the London Missionary Society, during nine months ending August, 1841, exceeded its receipts by nearly £30,000, or \$146,000, the latter being about £20,000.

The Baptist missionary Society, with an income of about £18,000, expends £24,000, making an excess of the latter of more than \$29,000.

The Moravians or United Brethren, obtaining the larger portion of their funds in England, with an income of £14,000, find a debt upon them of more than £7,000, or about \$35,000.

This deficiency of receipts in these foreign societies occurring at the same time that a similar deficiency has been experienced in the receipts of the American Board of Commissioners for Foreign Missions, and of most of the other missionary societies in the United States, forms a striking coincidence.

But this is not the only coincidence worthy of notice presented by this survey. The same cause, expressed in almost the same language, is assigned by all these societies, for this increase and excess of expenditures. And so is the emergency into which the several societies are brought. The following is the statement of the Church Missionary Society on this point—

The difficulties in which the society is involved do not arise from any falling off of income. They have been materially increased by the very success with which it has pleased God of late years to crown the society's operations; by which the missions have been rapidly enlarged,

and a consequent increase of expenditure occasioned, especially in New Zealand, Tinnevely, and North India. The news of multitudes inquiring the way of salvation led the committee to incur expenses, of which the extent was not fully foreseen, in their anxiety to meet the demand.

It is on these grounds that the committee now appeal to all their friends to make an extraordinary effort for raising a fund adequate to the necessity of the case. Unless such exertions be made, and made promptly, the operations of the society must be contracted, stations must be relinquished, schools must be disbanded, the supply of missionaries must be stopped, till the required fund can be raised out of the annual income.

The committee are persuaded that their friends will make a zealous effort to avert such a calamity. They appeal to them in the name of the thousands and tens of thousands of heathens who are anxiously inquiring the way of salvation, and soliciting christian ordinances at the hands of missionaries who are already pressed beyond measure by their previous ministerial engagements; in the name also of our blessed Lord and Master, whose arm has been manifestly revealed in the very state of things which has created their difficulties, and who has left us an example peculiarly bearing upon the present case; as it is written, "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. Mark vi: 34.

The Wesleyan Society, contrasting the state of their missions, with their financial condition, say—

The committee would express the deep conviction which they entertain, that never, at any former period, were the spiritual state and prospects of the society's missions in general so encouraging as at the present time. Looking at the number of conversions to the christian faith which have taken place from some of the darkest and most degraded forms of heathenism, and the success which has attended the means employed in training the rising generation—contemplating, moreover, the native agency which is rapidly rising up at the oldest mission stations—that extensive diffusion of gospel light which is gradually dissipating the grossness of the darkness which had covered many heathen countries, and which is making the heathen ashamed of their superstitious and inhuman practices—and carefully marking the arrangements of divine Providence, by which many great and effectual doors are thrown open, and the christian church is beckoned forward to renewed exertions and more splendid triumphs—the committee, with adoring gratitude, thank God for the present and the past, and take courage with respect to the future.

Were the immediate exigencies of the missions better understood, and the impending failure, or injurious contraction, of some important parts of the work, now becoming almost unavoidable, placed clearly before the christian public, we are persuaded that an enlarged effort would be excited in behalf of the missions; the advantage of which would be felt in many distant parts of the world, and among some portions of our race, who are in great danger, otherwise, of perishing for lack of that knowledge which the ministry of the gospel is designed to communicate.

Relative to the manner of removing the embarrassment growing out of this excess of expenditure, the society remark—

To remedy this evil, by recalling from their posts of successful labor a considerable number of missionaries, and abandoning stations, won at much expense of money, life, and toil, is an expedient for which, the committee are assured, neither the judgments, the consciences, nor the christian sympathies of our people, are at all prepared—an expedient to which, in fact, the most decided hostility has been almost universally expressed.

The directors of the London Missionary Society, making a statement of the causes of their augmented expenditures and the consequences which must follow, unless their receipts are augmented in a corresponding manner, say—

Encouraged by repeated and importunate entreaties, the successive directors, during the last seven years, have sent forth many laborers to enter new fields, which divine Providence has remarkably and unexpectedly opened before them. In the year 1833, the number of the society's agents, European and native, was 357. now it amounts, including both classes, to 691. This large increase has involved a corresponding progressive expenditure; which must, as the labors of our brethren prove successful, be expected to increase. But the augmentation of income has not been equal to the unavoidable increase of expenditure: for the last four years, with a single exception, the receipts have fallen much below the outlay.

From the augmented amount of expenditure, it must not be inferred that the directors have indulged a generous but precipitate zeal; entering on new labors without sitting down to count the cost thereof—that they have too readily yielded to the well-intentioned but indiscreet importunities of zealous friends—that they have indulged the wishes of every ardent mind, aspiring to the honor of missionary service—or that, moved by the miseries of a perishing world, they have seized on every facility presented by the providence of God for diffusing the blessings of salvation. On the contrary, their exertions have fallen far short of the wishes and entreaties of their constituents: candidates for missionary service, whose characters deserved their confidence, and whose qualifications were adapted to the work, they have been compelled to decline; and, from India and Polynesia alone, they have, within the year, received loud and pressing entreaties for more than twice the number of missionaries which they have sent forth for the whole world.

On the most careful and mature deliberation, it must then be obvious that, with their present resources, the directors in future will not only be compelled to decline candidates—to decline entering on new fields of labor; but that, without a considerable permanent augmentation of the society's annual income, some of the laborers already in the work must be recalled, and some of the fields now in cultivation must be abandoned.

The Baptist Missionary Society make the following statement relating to the cause of their excess of expenditure over their income.—

Full inquiries were made into the manner in which this expenditure had been incurred; and it became evident to the committee that the outlay was occasioned by most important foreign labors. Such labors they could not for a moment think of abandoning, until every practicable effort had been made for their support; and they came unanimously to a resolution, that measures be immediately adopted for the purpose of raising the income to the necessary amount.

On the same point the United Brethren say—

The only ground of comfort on which we can lay hold, under this anxious and discouraging state of affairs, is that we know that it is the Lord's work in which we are engaged. It is by following his leading, according to the insight which he has given us, and endeavoring to do his will, that we have been brought into the position which we now occupy; and we are therefore called on to cast away desponding apprehensions—to place our unshaken confidence in Him, in whose hand are all things—and to prosecute, with cheerfulness and zeal, an undertaking which has ever been a work of faith; and which, under countless difficulties and perplexities, he has hitherto owned in a distinguished manner, both in spirituals and temporals.

The increase of expenditures of the American Board of Commissioners for Foreign Missions, and their consequent indebtedness, as represented at the last annual meeting, were occasioned in the same manner—by openings and calls for enlarged operations, by the growth and success of the missions, as has been repeatedly stated in their published documents. The same is true to a great extent of the other missionary societies in this country.

ANNUAL RECEIPTS OF RELIGIOUS AND BENEVOLENT SOCIETIES.

THE list of societies, with the income from each, is taken from the London Missionary Register. Some few corrections are made in the receipts of societies in this country. In changing the pounds sterling of the Register into dollars, the former has been reckoned at \$4 84. The list is by no means complete in regard to societies on the eastern continent, and on this continent, the American Home Missionary Society, the Presbyterian Home Missionary Board, the Home Missionary and Sunday School Societies of the Reformed Dutch Church, the Foreign Evangelical Society, the American Peace Society, the Northern Baptist Education Society, the American Temperance Union and other kindred societies, the American Anti-Slavery Societies, the Presbyterian Bible Society, and other associations for various objects, the annual receipts of which would considerably swell the aggregate given below, are not included. But the documents are

not at hand from which the annual receipts of all these can be obtained correctly.

Anti-Slavery.

	<i>Year. Increase.</i>
British and Foreign,	1840-41 \$19,550

Bible.

American,	1840-41 120,098
American and Foreign, (Baptist)	1840-41 26,578
British and Foreign,	1840-41 491,413
Edinburgh,	1840-41 14,105
French Protestant,	1840-41 4,404
French and Foreign,	1840-41 20,256
Hibernian,	1840-41 22,646
Merchant Seamen's,	1840-41 3,737
Naval and Military,	1840-41 16,062
Trinitarian,	1840-41 12,885

Education.

American,	1840-41 63,771
American Presbyterian Board,	1840-41 13,984
American Sunday School,	1840-41 70,492
British and Foreign School,	1840-41 27,816
Eastern Female Education,	1840-41 6,098
Home and Colonial Infant School,	1840-41 9,241
Irish Sunday School,	1840-41 13,19
Ladies' Hibernian Female School,	1840-41 10,649
Ladies' Negro-children Education,	1840-41 7,883
National Education,	1839-40 91,329
Newfoundland School,	1840-41 20,119
Sunday-School Union,	1840-41 52,465

Jews'.

London,	1840-41 118,382
Church-of-Scotland,	1840-41 17,411

Missionary.

American Board, (Congregational)	1840-41 235,189
American Baptist,	1840-41 56,948
American Episcopal,	1840-41 23,864
American Methodist,	1840-41 141,363
American Presbyterian,	1840-41 67,775
Baptist,	1840-41 129,285
Baptist, (General)	1840-41 11,011
Berlin,	1839-40 13,656
Church,	1840-41 443,638
Church-of-Scotland,	1840-41 40,329
Dresden,	1839-40 5,573
French Protestant,	1840-41 1,724

German Evangelical,
Glasgow African,
Gospel-Propagation,
Hamburg,
Lausanne,
London,
Netherlands,
Scottish,
United Brethren,
Wesleyan,

Year. Increase.

1839-40	23,910
1840-41	7,997
1840	321,135
1839-40	3,199
1839-40	3,616
1840-41	388,488
1839-40	33,950
1840-41	13,317
1840	71,715
1840-41	437,384

Seamen's.

American Seamen's Friend,	1840-41 41,982
British and Foreign Sailor's,	1840-41 12,850
Destitute Sailors' Asylum,	1840-41 4,651
Destitute Sailors' Home,	1840-41 29,900
Episcopal Floating-Church,	1840-41 1,794

Tract and Book.

American Tract,	1840-41 99,994
American Baptist Tract,	1839-40 8,696
American Boston Tract,	1840-41 28,696
Church-of-England Tract,	1840-41 2,077
French Protestant Tract,	1840-41 4,783
Irish Tract and Book,	1839-40 14,666
Prayer, Book and Homily,	1840-41 13,971
Religious Tract,	1840-41 260,429

Miscellaneous.

Aborigines Protection,	1840-41 1,940
African Civilization,	1839 5,067
American Colonization,	1840-41 59,094
British and Foreign Temperance,	1840-41 2,693
Christian Instruction,	1840-41 6,172
Christian Knowledge,	1840-41 435,325
Church Pastoral Aid,	1840-41 95,379
Clerical Aid,	1840-41 37,917
Colonial Church,	1840-41 8,428
District Visiting,	1840-41 2,229
Foreign Aid,	1840-41 6,197
Hibernian, (London,)	1840-41 45,677
Irish Soc. of London and Dublin,	1840-41 20,015
Irish Scripture Reader's,	1840-41 12,368
London City Mission,	1840-41 24,390
Lord's-Day Observance,	1840-41 4,140
New Brit. and For. Temperance,	1840-41 15,859
Peace,	1840-41 7,660
Reformation,	1840-41 8,662
Suppression of Intemperance,	1840-41 3,971

\$5,113,472

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SOUTHERN INDIA.—*Madura.* Mr. Dwight writes 16th of October—I am directed to request that a physician and three missionaries may be sent here with as little delay as circumstances will allow. The fact that Mr. Poor has left us and rejoined his brethren in Jaffna; that the health of Doct. Steele is such as it is; and that it is of great importance that we should have some men in a course of preparation, either to go into the proposed seminary, or to fill the places vacated by those who may be appointed to it, will enable you to realize, in some measure, how deeply we must be impressed with the importance of having this mission reinforced.

WEST AFRICA.—*Cape Palmas.* Rev. J. L. Wilson, writing on the 20th of October, says

that his esteemed associate in the missionary labors, Rev. Alexander E. Wilson, M. D., was removed by death on the 13th of that month, after an illness of nine days. The disease was epidemic dysentery, which prevailed at that time very extensively up and down the coast, proving fatal to very many, both natives and colonists. His mind, till with a few hours of his death, was remarkably clear and tranquil. His reliance was on the atonement of Christ alone, and he said he could not part with the Savior for the universe.

SANDWICH ISLANDS.—*Decease of Mrs. Munn.* The mission has been afflicted in the removal by death of Mrs. Munn, wife of Mr. Bethuel Munn, on the 24th of August, after an illness of about four months. Her disease was pulmonary consumption.

SYRIA.—In letters received from Beyroot to December 4th, it is stated that there had been a cessation of the war between the Druzes and the Maronites, the latter having been so far driven from the mountains or weakened and disarmed, that no further danger was apprehended from them. The adherents of the Greek church had remained unmolested by the Druzes, and had even been treated with favor. The English officers with all their forces had been recalled from Syria and were to leave on the 4th of December. What measures for the security and peace of the country the Turkish authorities would adopt none could foresee. General anarchy seemed to be threatened. The Druzes seemed to be as friendly to the missionaries and desirous of instruction as ever, and to think that the great obstacles in the way of their improvement are to be removed.

HOME PROCEEDINGS.

EMBARKATION OF MISSIONARIES.—Rev. George W. Wood, recently connected with the mission to Singapore, from which he returned to the United States, in January 1841, embarked with Mrs. Wood, at Boston, in the barque Catharine, captain Gardner, bound for Smyrna, on the 8th of March. At the usual religious service on board the vessel, the Rev. Mr. Hunt of Natick, led in prayer. Mr. and Mrs. Wood are expected to labor at one of the stations connected with the mission to Turkey.

Mrs. Thurston and two children embarked at New York, March 10th, on board the Victoria, captain Spring, bound for the Sandwich Islands. Having spent about a year in her native country, and her health having been improved, Mrs. Thurston is now returning to rejoin her husband at Kailua.—Rev. Samuel C. Damon with his wife, appointed by the Seamen's Friend Society as preacher to the seamen at Honolulu, embarked in the same vessel.

Donations,

RECEIVED IN FEBRUARY.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr.
Coxsackie, Mrs. S. Van Bergen,
to constitute Rev. JOHN I.
VAN ANTWERP an Hon. Mem. 82 78
50; fem. miss. so. 32,78;
New Brunswick, Rev. J. Proud-
fit, 50; less dis. 2,50; 47 50
New York, Sab. sch. No. 89 of
Dutch chh. Washington
Square for schs. among Ind.
Nestorians, 18 00—148 28
Boston and vic. Ms. By S. A. Danforth, Agent,
(Of which fr. Old South sab. sch. for
Samuel H. Stearns and Thomas Vose,
Ceylon, 43,51; unknown, 1;) 3,152 75
Buffalo and vic. N. Y. By J. Crocker, Agent,
Buffalo, Park presb. chh. 61 23
Westfield Ar of watch. rev. 2 00—63 23

Caledonia co. Vt. Confer. of Chhs.
E. Fairbanks, Tr. 2 00
Hardwick, Gent. and la. to con-
stitute Rev. A. O. HUBBARD
an Hon. Mem. 104; E. Strong,
500; 604 00
Lyndon, Cong. so. 27 85
Peacham, do. 30 00
St. Johnsbury, 1st chh. mon.
con. 16,50; 2d chh. 53,53;
3d chh. 4,35; E. and T. Fair-
banks and Co. 100; 174 38—838 93
Charleston and vic. S. C. Aux. So.
R. L. Stewart, Tr.
Charleston, Circular chh. 820;
mon. con. 42; la. work. so. for
ed. of young men for the min.
in Ceylon, 70; a young gent.
100; 3d presb. chh. mon. con.
24,93; a mem. 100; juv. miss.
so. for schs. at Sandw. Isl.
190; J. Palmer, 20; 1,296 93
Wilton, Presb. chh. 90 00
1,386 93
Ded. loss on rem. 13 93—1,373 00
Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.
Jamestown, Presb. chh. 38,63;
cong. chh. 32,63; 71 26
Pine Grove, Pa. 5 00
Silver Creek, Coll. 62 00
Westfield, Mrs. C. K. 7 00
145 26
Ded. dis. on unc. notes, 2 45—142 81
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Alstead, Mon. con. 34,27; coll.
18; which constitutes Rev.
JOHN WOOD of Langdon an
Hon. Mem. 52 27
Dublin, Gent. and la. 19 45
Rindge, Chh. and so. 94,80; mon.
con. 38; 132 80
Winchester, Chh. and so. 34 50—239 02
Cumberland co. Me. Aux. So. D. Evans, Tr.
Bridgeton, Mon. con. 22 00
Brunswick, A baptist, for miss.
to Constantinople, 5 00
Freeport, Cong. so. to constitute
JOSHUA WAITE an Hon. Mem. 108 52
New Gloucester, Cong. so.
which constitutes Rev. S. H.
SHIPLEY an Hon. Mem. 75 22
North Yarmouth, 1st par. mon.
con. 61,52; Mrs. M. G. B. 10;
2d par. 5,03; 76 55
Shelburne, N. H., A friend,
Waterford, Which and prev.
dona. constitute Rev. WIL-
LIAM WARREN and Rev. ISAAC
KNIGHT Hon. Mem. 36 00—365 29
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Mr. Merrill's so. 75 00
Ipswich, Mr. Kimball's so. 116;
mon. con. 44; 160 00
Newburyport, Mr. Dimmick's
so. gent. 73,46; la. 127,94;
mon. con. 70,86; 272 26
Salisbury, Mr. Hadley's so. mon.
con. 22 00—529 26
*Essex co. South, Ms. Aux. So. C. M. Rich-
ardson, Tr.*
Danvers, 2d cong. so. gent. 176;
la. 120; mon. con. 15,13; 321 13
Essex, 1st par. gent. and la. 60 00
Gloucester, Mr. Nickel's so.
mon. con. 15 00
Lynn, 1st cong. chh. and so. 40 00
Marblehead, Gent. in part, 30;
la. 100; 139 00
Rockport, Cong. chh. and so.
coll. and mon. con. to consti-
tute WILLIAM P. BURNS and
Mrs. POLLY ROWS Hon. Mem. 240 00
Salem, United mon. con. in
Crombie-st. chh. 21; do. in
Howard-st. 8; 29 00—835 13
Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.
Darien, Fem. juv. so. 2 25

Stamford, 1st cong. so. which constitutes Rev. SHEPHERD HOTT of Plattekill, N. Y., an Hon. Mem.	300 00—303 25
Geneva and vic. N. Y. By C. A. Cook, Agent, Albion, Chh. 152,21; la. 23; Batavia, Presb. chh. 51,86; chil. 25c.	175 21 52 11
Castleton, Presb. chh. 42,55; H. W. J. 2;	44 55
Coventryville, Coll.	40 00
East Evans, Coll. 9,41; Mrs. S. M. av. of gold beads, 4,12;	13 53
Geneva, Rev. F. E. Cannon, to constitute Rev. JOSEPH W. CANNING of Gill, Ms. an Hon. Mem. 50; a friend, 5; a new year's gift, 2;	57 00
Lima, Presb. chh.	98 22
Lockport, 1st presb. chh.	63 00
Maine, Coll.	20 50
Ovid, Presb. chh.	240 01
Palmyra, Presb. chh. 71,34; mon. con. 26,43;	97 77
Rochester, A friend,	60 00
Romulus, Presb. chh.	50 00
Southport,	15 35
Youngstown, Coll. 39; juv. miss. asso. for John Spencer Elliot, Ceylon, 20;	59 00—1,016 25
Grafton co. N. H. Aux. So. W. Green, Tr. East Bath, Chh. and so.	17 00
Haverhill, A fem.	4 00
Littleton, Cong. chh. and so.	50 00—71 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr. Catskill, Presb. chh. and so. 100,31; mon. con. 40,50; G. Griffin, 20; Mrs. M. Forman, 20. E. T. 5;	185 81
East Durham, Chh. 84; ABRAHAM PRATT, which constitutes him an Hon. Mem. 100;	184 00—369 81
Hampden co. Ms. Aux. So. C. Merriam, Tr. Long Meadow, R. S. Storrs, 3d.	1 00
Harmory Confer. of chhs. Ms. W. C. Capron, Tr. Milford, Mon. con.	40 00
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr. Farmington, J. T. Norton,	500 00
Hartford co. South. Ct. Aux. So. H. S. Ward, Tr. Glastenbury, 1st chh. mon. con.	80 00
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr. Amherst, La.	64 19
Antrim, Gent. 36; la. 25,17;	61 17
Franeestown, Cong. chh. and so. 39,84; an indiv. 10;	49 84
Goffstown, Cong. so.	5 00
Greenfield, Evan. so. which and prev. dona. constitute Mrs. DAVID P. SMITH an Hon. Mem.	64 59
Hancock, Mon. con. 12; L. Sawin, dec'd, 10; Factory Vill. Mon. con. 6,85; la. 6,15;	35 00
Hillsboro', W. Symonds, 10; Bridge, cong. so. 45; J. Jones, 5; which constitutes Rev. SAMUEL G. TENNEY an Hon. Mem.	60 00
Hollis, Rev. J. Emerson, to constitute Rev. D. Goodwin of Brookline, an Hon. Mem.	50 00
Mason, Cong. so.	28 94
Mt. Vernon, La.	39 64
Pelham, Gent. 40; la. 45,16; mon. con. 29,29;	114 45—572 82
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr. New Castle, Cong. chh. and so. Wiscasset, Gent. 36; la. 41,61; mon. con. 21;	20 00 98 61—118 61
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	74 27
Bethlem, Coll.	6 00
Bridgewater, do.	34 60
Canaan South, do.	13 00
Ellsworth, do.	11 60
New Hartford, N. so. 48,44; S. so. 32,09;	80 53
Sharon, Coll.	10 00
Winchester, do.	2 00—222 00
Michigan aux. so. E. Bingham, Tr. Birmingham, Chh.	4 69
Detroit, Mon. con. 32,52; class in 1st presb. sab. sch. for Mr. Whiting's sch. Jerusalem, 3,28;	35 80
Grand Blanc, Mon. con.	1 50
Lodi, Chh.	11 56
Niles, Mon. con.	93 00
Northville, H. S. B. 7; H. B. 3;	10 00
Pontiac, Chh. to constitute Rev. MILTON N. MILLS an Hon. Mem.	50 86
Romeo, Chh.	25 00
Southfield, do.	6 04
Stoney Creek, do.	5 60
Utica, do.	5 50
Webster, do.	7 00
Wing Lake, do.	16 27
	272 82
Ded. dis.	12 78—280 04
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr. Concord, Cong. chh. and so. 116,39; mon. con. 26,49;	142 88
Framingham, Hollis evan. chh. and so.	949 83
Holliston, Mon. con.	10 83
Wayland, Evan. so. coll. and mon. con.	40 00—443 54
Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr. Adams Basin, Presb. chh.	60 00
Bergen, do.	16 67
North Bergen, do.	11 88
Pembroke, do.	18 86
Perrinton, Cong. chh.	25 00
Rochester, 1st presb. chh. 43,21; Washington-st. do. 58,46;	101 67
Wheatland, 1st presb. chh.	85 70—319 78
New Haven City, Ct. Aux. So. J. Frisbie, Tr. East Haven, La. work. so.	12 00
New Haven, United so. mon. con. 67; Yale coll. do. 23,44;	90 44—102 44
New London and vic. Ct. Aux. So. C. Chew, Tr. Bozrahville, Fem. char. so.	11 00
New London, 2d cong. chh. sab. sch. miss. asso. for Colby C. Mitchell, Ceylon,	20 00—31 00
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	
(Of which fr. fem. br. la. benev. so. 7th presb. chh. to constitute Mrs. MARY E. HATFIELD an Hon. Mem. 231,23; juv. evan. so. of do. for Sandw. Isl. miss. 20; three indiv. of Brainerd chh. for Nestorian miss. 7,16; col'd sab. sch. No. 18, for miss. to W. Africa, 3,82; Madison-st. chh. sab. sch. miss. asso. for miss. to Syria, 41; R. H. McCurdy, to constitute Rev. DAVID BRAINERD, Lyme, Ct. an Hon. Mem. 50; a mem. of 1st chh. Brooklyn, to constitute Rev. HENRY WADSWORTH, Manchester, N. J. an Hon. Mem. 50;)	1,085 14
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr. Foxboro', Mon. con.	50 00
Medfield, do.	13 64
Roxbury, Elliot chh. mon. con.	34 78—98 42
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, E. L. Snell,	10 00
Hadley, Russell so. mon. con.	29 86
Hampshire Chris. Depos. Profits of Herald agency, 1841, viz. Ashfield, 4; Buckland, 2; Charlestown, 5; Chesterfield, 1,50; Conway, 50c. Cumming-ton, 1; Granby, 3,50; Gosben, 1; Hadley, 11; Hawley, 1,50; Hatfield, 7; Middlefield, 50c. Northampton, 17,21; Nor-wich, 1; Plainfield, 50c. South-ampton, 75c. South Deerfield, 3,50; South Hadley, 3; West Hampton, 2,50; Whately, 4,50; Williamsburgh, 2,50; Wor-thington, 2; ded. freight, 4;	71 96
Northampton, A lady, av. of jew. 250; 1st par. sab. sch. for miss. sch. at Ceylon, 50;	300 00—411 82

<i>Norwich and vic.</i> Ct. Aux. So. F. A. Perkins, Tr.	
Colchester, Gent. 69,50; la. 51,90; mon. con. 20; sub. sch. 11;	152 40
Norwich, 2d chh. gent. 190; mon. con. 60,17; 3d chh. C. Goddard, 25; M. H. and M. A. Colton, for <i>Harriet Colton</i> , Ceylon, 90; L. and A. M. 9;	297 17—449 57
<i>Onida co.</i> N. Y. Aux. So. A. Thomas, Tr.	
Atchen Creek, Union chh.	5 50
Leyden, Cong. chh. 43,12; Rev. R. Kimball, 15;	58 12
Lowville, Presb. chh. mon. con. 22; fem. miss. so. to constitute Rev. GEORGE P. TYLER an Hon. Mem. 50;	72 00
Oriskany Falls, Cong. chh. mon. con. 12; coll. 24,60;	36 60
Rome, J. W. Bloomfield, which and prev. dona. constitute Rev. SELDEN HAYNES and Mrs. CATHARINE HAYNES Hon. Mem. 100; Mrs. B. Bloomfield, 5;	105 00
West Leyden, Cong. chh.	17 00
West Turin,	2 25—296 47
<i>Orange co.</i> Vt. Aux. So. H. Hale, Tr.	
Randolph, Rev. E. Cleveland, 10; W. so. J. Smith, 5;	15 00
<i>Orleans co.</i> Vt. Confer. of chhs. T. Jameson, Tr.	
Barton, Gent. and la. 36,50;	42 00
mon. con. 5,50;	8 50
Glover, Cong. chh.	46 25—96 75
Orleans, Cong. chh. and so.	20 00
<i>Otego co.</i> N. Y. Aux. So. Rev. A. E. Campbell, Tr.	
Cherry Valley, Fem. miss. so.	20 00
Columbus, Coll.	68 32
Cooperstown, La. 58,50; indiv. 12;	70 50
Exeter,	18 00
New Berlin,	32 00
New Lisbon, Chh.	5 00
Otego, Mon. con.	12 00
Springfield, Mrs. Young,	5 00
Worcester,	17 58—248 40
<i>Palestine Miss. So.</i> Ms. E. Alden, Tr.	
West Bridgewater, E. Reed,	90 00
<i>Penobscot co.</i> Me. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. chh. mon. coll. 41,51; sub. sch. 40; Hammond-st. cong. chh. mon. coll. 43,49;	125 00
Dexter, Fem. miss. so. 2,75; Levant, Cong. chh. 15; ack. in Nov.	
<i>Pilgrim Asso.</i> Me. Rev. R. B. Hall, Tr.	
Marshfield, S. par. miss. asso.	44 25
<i>Rockingham co.</i> N. H. Confer. of Chhs.	
J. Boardman, Tr.	
Greenland, JAMES W. SMITH, which constitutes him an Hon. Mem.	100 00
Portsmouth, Mr. Holt's so. mon. con.	86 48
West Chester, Gent.	90 67—207 35
<i>Rutland co.</i> Vt. Aux. So. J. D. Butler, Tr.	
Castleton, Gent. 188; la. 105,77; mon. con. 54,70; juv. asso. 25; J. Adams, 25; E. Merrill, 2d, 4;	402 47
Chittenden, Chh. and so.	10 00
Poultney, Cong. chh.	112 06
Sudbury, La.	7 11—531 64
<i>S. Lawrence co.</i> N. Y. Aux. So. J. Smith, Tr.	
Brasher Falls, E. S. Hulburd, 25; H. Hulburd, 10; C. T. Hul- burd, 10;	45 00
Stockholm, 1st cong. chh. 30,86; L. Hulburd, 10;	40 86—85 86
<i>Stafford co.</i> N. H. Aux. So. E. J. Lane, Tr.	
Gilmanston, Centre cong. chh. and so. 59; mon. con. 20; J. Lane, 10; Rev. I. Bird, 6;	95 00
<i>Sullivan co.</i> N. H. Aux. So. N. Whittlesey, Tr.	
Acworth, Mon. con. 18,90; a friend, 5; Miss H. W. 2;	25 90
Claremont, Gent. 120,11; la. 108,08; mon. con. 16,96;	245 15
Unity, Miss. asso.	6 25—278 00
<i>Taunton and vic.</i> Ms. Aux. So. H. Reed, Tr.	
Fall River, EDWARD S. CHACE, 50; three indiv. 50; which con-	
stitutes him an Hon. Mem. ack. in March.	
Freetown, Mon. con. and coll. which constitutes Rev. DA- VID I. WEXES of Williams- town, N. Y. an Hon. Mem.	66 22
Middleboro' and Taunton Pre- sinct,	60 75
Seekonk, Gent. 50; la. 50; to constitute WILLIAM ELLIS an Hon. Mem.	100 00
Taunton, Mr. Maltby's so. (of which for <i>Diana Isham</i> , Cey- lon, 20);	147 00—373 97
<i>Tolland co.</i> Ct. Aux. So. J. R. Flynt, Tr.	
Columbia, Miss J. R. Clarke,	15 00
<i>Valley of the Mississippi, Aux. So.</i>	
G. L. Weed, Tr.	671 22
By T. P. Handy, Agent,	
Brighton, Chh.	5 00
Cleveland, H. Kingsbury,	50 00
Lower Sandusky, Chh.	38 00—93 00
<i>Washington co.</i> Vt. Aux. So. J. W. Howes, Tr.	
Waterbury, Cong. chh. to constitute Rev. D. WARNER of Essex an Hon. Mem.	50 00
<i>Windham co.</i> Vt. Aux. So. A. E. Dwinell, Tr.	
Guilford, A friend,	5 00
Jamaica, Mrs. Livermore,	2 00
Pomfret, J. Miller,	2 50
Putney, Mon. con. 7; gent. and la. 33,51; av. of beads, 3,50;	44 01
Windham, Cong. chh. mon. con. 50; gent. 32,54; la. 20;	102 54—156 05
<i>Windham co. South, Ct. Aux. So. J. Storrs, Tr.</i>	
Windham, Scotland, D. Benjamin, 10; Mrs. S. Sanford, 1;	11 00
<i>Windsor co.</i> Vt. Aux. So. J. Francis and E. C. Tracy, Trs.	
Chester,	16 58
Hartford, Queeche Vill. Cong. chh. and so.	36 18
Sharon, Mon. con. 12,05; indiv. 2,95; C. Baxter, 10;	25 00
Woodstock, 1st cong. chh.	102 25—180 01
<i>York co.</i> Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
Bliddeford, Gent. 25,84; la. 11,19; Buxton, Cong. so. 8; la. 6,50; E. Woodward, 25; Rev. B. Rice, 10; indiv. 6,50;	56 00
Parsonfield, Cong. chh.	8 00
Wells, 1st cong. chh. and so.	50 00
York, 2d cong. chh. mon. con.	7 00—158 03
<i>Total from the above sources,</i>	
	\$17,844 49

VARIOUS COLLECTIONS AND DONATIONS.

A missionary, to constitute Rev. JOHN H. CHAMBERS of Philadelphia, Pa. and Rev. THOMAS H. BARR of Jackson, O. Hon. Mem. 100; a friend, 1;	
<i>Albany</i> , N. Y. 2d presb. so. 625,18; J. Wil- son, 10;	635 18
<i>Amsterdam Village</i> , N. Y. Presb. chh.	81 00
<i>Andover</i> , Ms. Theolog. sem.	16 00
<i>Augusta</i> , Mich. Rev. J. Marsh,	3 00
<i>Baltimore</i> , Md. 5th presb. chh. mon. con.	19 00
<i>Bellefleur</i> , N. Y. Mrs. D.	1 00
<i>Bloomfield</i> , N. J. Mrs. L. Pitt, for William W. Pitt, Ceylon,	20 00
<i>Bluehill</i> , Me. Cong. chh.	100 00
<i>Bristol</i> , R. I. Cath. cong. chh. 96,87; mon. con. 10; la. miss. so. 46,35; which con- stitutes BENJAMIN WYATT an Hon. Mem.	153 22
<i>Brunswick</i> , N. Y. Luth. chh.	6 50
<i>Cazenovia</i> , N. Y. 1st presb. cong. benev. asso. 200; juv. miss. so. for Aleppo, 70;	270 00
<i>Chelsea</i> , Ms. Winnisimmet cong. chh. and so. 36,77; mon. con. 13,23; to constitute Rev. ISAAC P. LANOWORTHY an Hon. Mem.	50 00
<i>Chester</i> , N. Y. Mr. Haswell's chh.	15 00
<i>Dorset</i> , Vt. Mrs. L. C. Jackson, (of which for Mr. Hamlin's sch. 15);	30 00
<i>Dwight</i> , Ark. Messrs. Ross and Vann	10 00
<i>Eagletown</i> , Ark. N. Wall,	3 00

<i>East Richfield, N. Y. Cong. chh.</i>	21 50
<i>Elizabethtown, N. J. 2d presb. chh. E. W. H.</i>	5 00
<i>Ellsworth, Me. Cong. chh. mon. con.</i>	76 83
<i>Fearing, O., T. P. Stanley,</i>	1 00
<i>Florida, J. H. Vose, U. S. A.</i>	50 00
<i>Fort Clinch, E. F., G. Loomis, U. S. A.</i>	69 00
<i>Fort Pulaski, Ga. R. Dunning, U. S. A.</i>	5 00
<i>Fort Towson, Ark. Mon. con.</i>	14 31
<i>Franklin, N. Y. Gent. and la. of Del. lit. ins. and others,</i>	30 00
<i>Franklin, Pa. Mon. con.</i>	30 00
<i>Frederick City, Md. Ladies,</i>	40 00
<i>Glens Falls, N. Y. Mrs. A. L. K.</i>	5 00
<i>Greenbush, N. Y. Presb. chh.</i>	65 40
<i>Hempsted, N. Y., W. Finney,</i>	1 00
<i>Hudson, N. Y. Presb. sab. sch. for Waterbury scholarship Ceylon,</i>	30 00
<i>Jefferson, N. Y. Presb. chh. mon. con.</i>	11 00
<i>Kingsboro', N. Y. Cong. chh. 209,27; ded. dis. 50c.</i>	906 77
<i>Lewis, Del. Mrs. M. H. Mustard,</i>	5 00
<i>Lexington, Va. Presb. chh. mon. con. 12,50; W. G. W. 2,50;</i>	15 00
<i>Little Compton, R. I. Male and fem. asso.</i>	50 00
<i>Little Falls, N. Y. Mrs. R. Delamater,</i>	7 50
<i>Malden, Ms. Mon. con.</i>	7 67
<i>Marshall, Mich. J. S. Fitch,</i>	12 00
<i>Mattewan, N. Y. Presb. chh. to constitute SAMUEL W. TORREY, Brooklyn, an Hon. Mem.</i>	100 00
<i>Medford, Ms. Cong. chh. and so. to constitute JOTMAN STETSON, PAUL CURTIS, SAMUEL KIDDER, JOSEPH JAMES and NATHANIEL BISHOP Hon. Mem.</i>	494 00
<i>Milford, Pa. Presb. chh. and cong. 50; less dis. 4,65;</i>	45 35
<i>Mineral Point, W. T., A friend,</i>	5 00
<i>Mobile, Ala. Cash,</i>	3 75
<i>Monroe, Mich. Mon. con. in presb. chh.</i>	37 50
<i>Montreal, L. C. Amer. presb. chh. and so. mon. con. 194; coll. 60; T. I. Greene, to constitute NATHANIEL O. GREENE an Hon. Mem. 100; J. DeWitt, to constitute CLINTON DEWITT an Hon. Mem. 100; la. to constitute Mrs. CATHARINE M. STRONG an Hon. Mem. 134,85; cong. chh. 22,50; less dis. 30,57;</i>	510 78
<i>Morrisstown, N. J. 2d presb. chh.</i>	40 00
<i>Mr. Joy, Pa. Presb. cong. 82,37; less dis. 4,50;</i>	77 87
<i>New Glasgow, L. C., J. Lloyd, 9,50; less dis. 78c.</i>	8 72
<i>Newton co. Mo. J. T. Wheeler,</i>	5 00
<i>New York City, T. C. Doremus,</i>	2 00
<i>North Carolina, I. H. G.</i>	5 00
<i>Northern Liberties, Pa. 1st presb. chh. coll. 25,50; juv. miss. so. of sab. sch. for sup. of Mr. Foreman, Cher. miss. 30; Patterson juv. miss. so. which and prev. dona. constitute WILLIAM SOBRY an Hon. Mem. 35; less dis. 4,50;</i>	86 00
<i>Orient, N. Y. Cong. chh.</i>	98 00
<i>Perth Amboy, N. J. Presb. chh.</i>	108 00
<i>Philadelphia, Pa. 1st presb. chh. J. B. Lapsley, 125; Eliot juv. miss. so. for Oregon miss. 30; miss. so. of 5th presb. chh. for Thomas Waterman, Ceylon, 20; Samaritan sab. sch. miss. so. for Charles McIntire, Ceylon, 15; juv. sew. so. for sch. in Bombay, 14; a friend, 100; Mrs. J. P. Wetherill, 10; less dis. 22,25;</i>	291 75
<i>Pittsburgh, Pa. 3d presb. chh. sab. sch.</i>	25 00
<i>Princeton, N. J. Sab. sch. for Ephraim T. McLean, Ceylon.</i>	20 00
<i>Princeton, Ill. Indep. cong. chh. 15; H. col. cong. chh. 5; less dis. 8;</i>	19 00
<i>Prospect, Me. 1st par. contrib.</i>	10 00
<i>Providence, R. I. Benef. cong. chh. a lady, for Amy Fenner, Ceylon,</i>	90 00
<i>Richmond, Va. G. Hood, 10; less dis. 55c.</i>	9 45
<i>Rockaway, N. J. Presb. chh.</i>	64 50
<i>Rupert, Vt. Cong. so.</i>	64 92
<i>Savannah, Ga. Male and fem. miss. so. in Indep. presb. chh. 700,63; fem. pray. meeting, for J. Bayard, Md. Cleland, F. Hunter, and a child at Cape Palmas, 60; juv. miss. so. in sab. sch. 15;</i>	775 63
<i>Schaghticoke, N. Y. Presb. chh. to constitute WYATT R. SWIFT and NICHOLAS M. MASTERS Hon. Mem.</i>	200 00

<i>S. N. K.</i>	9 15
<i>South Amenia, N. Y. Presb. chh.</i>	43 00
<i>Southwark, Pa. 1st presb. chh. 50; less dis. 2,50;</i>	47 50
<i>Sparta, N. J. Presb. chh.</i>	100 00
<i>St. Andrews, L. C. Presb. chh. mon. con.</i>	37 45
<i>St. George, Del. Fem. benev. asso. (of which fr. Letitia H. Howe, Dindigul, 20;)</i>	
<i>40; less dis. 2,90;</i>	37 80
<i>Summer, Me. Mon. con.</i>	4 75
<i>Tampa Bay, E. F., E. A. Ogden, U. S. A.</i>	90 00
<i>Troy, N. Y. 1st presb. chh. 206,67; 2d presb. chh. ELIAS GATES, which constitutes him an Hon. Mem. 100; Rev. E. Hopkins, 50; G. Corning, 30; D. Sackett, 10; G. M. Coffin, 10; I. Wallace, 10; Mrs. Clapp, 10; indiv. 30; mon. con. 21,50;</i>	478 17
<i>Troy, Pa. A friend,</i>	13 00
<i>Washington Village, R. I. Cong. chh. and so.</i>	20 00
<i>Western New York, A friend, av. of drugs,</i>	10 00
<i>West Indies, an Hon. Mem.</i>	20 00
<i>Whitehall, N. Y. Presb. so. 150; mon. con. 62,50; chhl. asso. for schs. in Sandw. Isl. 12,50;</i>	925 00
<i>Unknown, First earnings in a new business, 5; a lady, 5;</i>	10 00
	\$94,331 41

LEGACIES.

<i>Atthol, Ms. Mrs. Persis Goodell, by E. Goddard, Ex'r, (prev. rec'd, 213,75;)</i>	99 50
<i>Charlestown, Ms. Henry Gardner, by Mrs. S. L. Gardner, Ex'r, (prev. rec'd, 900;)</i>	203 92
<i>Salem, Ms. Daniel Lang, by Robert Peele, Ex'r, (prev. rec'd, 475;)</i>	10 34
<i>Stockbridge, Ms. Cyrus Williams, by Edward Burrall and R. D. Williams, Ex'rs, 1,500 00</i>	
<i>Townsend, Ms. Samuel Stone, by Joel Adam's, Ex'r, (prev. rec'd, 2,854,69;)</i>	187 00
<i>Union co. Pa. Andrew McClenahan, by James F. Linn, (prev. rec'd, 505,91;)</i>	65 00
	\$2,058 76

Amount of donations and legacies acknowledged in the preceding lists, \$96,290 17. Total from August 1st, to February 28th, \$213,659 62.

DONATIONS IN CLOTHING, &c.

<i>Bath, N. H. Clothing, for western miss.</i>	
<i>Bloomfield, N. J., A box, fr. fem. sem. for Mr. Ladd.</i>	
<i>Brimfield, Ms. A box, fr. O. Lane, Jr. for Mr. Dwight, Constantinople.</i>	
<i>Charlemont, Ms. A box, fr. juv. sew. so. for Oregon miss.</i>	
<i>Clinton, N. Y., A barrel of dried apples, for Dr. Judd, Sandw. Isl.</i>	
<i>Eagletown, Ark. 60 bushels corn, fr. I. Folson, for Choc. miss.</i>	45 00
<i>Gilesum, N. H., A box, fr. fem. sew. so.</i>	20 00
<i>Montpelier, Vt. 20 reams cap paper, fr. A. Farley,</i>	65 00
<i>New Albans, Mich. A box, for Mr. Beadle, Syria.</i>	
<i>New Haven, Ct. A coat, fr. a lady,</i>	18 00
<i>North Killingly, Ct. A box, fr. la. sew. so.</i>	
<i>St. Johnsbury, Vt. A box, fr. la. sew. cir. of 2d cong. so.</i>	68 39
<i>Windham, Vt. A box, fr. fem. cir. of ind.</i>	30 50

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE
MISSIONARY HERALD.

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No. 5.

American Board of Commissioners for Foreign Missions.

Western Africa.

LETTERS FROM MESSRS. WILSON AND JAMES.

Decease of Doct. A. E. Wilson.

In the last number, p. 172, the decease of Doct. Wilson was briefly mentioned. His associate in labors, writing from Fair Hope, Cape Palmas, on the 20th of October, gives the following account of the circumstances under which this afflictive event occurred.

It will be as painful to you and others to read, as it is to me to communicate, the afflictive intelligence that our christian brother and fellow-laborer, Rev. Alexander E. Wilson, M. D., has been removed by death. This painful event occurred on the 13th instant, after an illness of nine days. He fell a victim to an epidemic dysentery, which has prevailed extensively in this part of the country, and carried off large numbers of natives, and especially in the community where he resided. The bereavement we have sustained in this afflictive dispensation we feel most keenly; but our grief has been greatly moderated by the conviction that it came from the hand of God, and by the circumstance that our dear brother himself acquiesced in it with perfect cheerfulness, and seemed eminently prepared for the change which he has experienced.

During the whole of his sickness, with the exception of a few hours before his decease, his mind was remarkably clear, and his feelings eminently tranquil and peaceful. Doct. Savage was with him during the latter part of his sickness, and rendered him very important and acceptable services; but until within twelve hours of his death, he formed accurate

opinions of his own symptoms, and made many important suggestions in relation to the treatment of his case. I am not aware that he regarded his symptoms as at all unfavorable, until after the fifth or sixth day, though he spoke of the result as doubtful from the first, and uniformly manifested a feeling of perfect resignation to the will of God.

On Tuesday morning, the day preceding his death, it became evident to himself and others that his end was fast approaching. He acknowledged this with feelings of the utmost composure and tranquillity. He gave directions about some secular matters, expressed his views on several subjects, called upon different individuals to pray for him, and several times engaged in audible and fervent prayer for himself and others. He spoke of the work in which he had been engaged as very important, and hoped that the christian church, notwithstanding the many afflictions with which the mission had been visited, would never abandon it. He said that he did not then, nor had he ever, for one moment, regretted his coming to this part of Africa. He lamented that it had never been in his power to make extensive excursions around the country for the purpose of preaching the gospel. He assured us that he did not rely upon his own righteousness, for that he regarded only as filthy rags, but rested wholly upon the atonement of Jesus Christ. He was asked if the Savior was precious to him; and at the moment, being either a little bewildered, or afraid of using a term which did not exactly express his feelings, he said, "If you will vary the question and ask if I could *part* with the Savior, I would say, I could not for the universe." He suffered much from thirst, and this caused him to say once or twice,

"How happy are they who quench their thirst at the fountain of living waters." He remarked to one who was by his bedside, that he had frequently of late, while walking and riding on the beach, given himself away to Christ, and he now felt perfectly willing that he should dispose of him as he saw best.

About seven o'clock the same evening it became evident to himself, as well as the rest of us, that he had but a few hours to spend on earth, and of his own accord he desired that they might be spent for the good of souls. All the members of his family, household scholars, and others present were called into his dying chamber, and each received from him an affectionate farewell and a dying benediction. All were exhorted to attend to the salvation of their souls as a matter of unspeakable importance. He sent to the native town for three or four young men, who had been in the habit of receiving nightly instruction at his house, and who, he had some reason to believe, were under serious religious impressions, and said to them, calling them by name, "I am about to die; I am going to Jesus Christ; and I beg you will never forget those things which I have taught you, but will attend to the salvation of your souls and try to meet me in heaven." He desired them to tell the same to the king and all the people. After he had dismissed them, he turned to some of us who remained with him, and made a remark, which evinced a great deal of tenderness of conscience, and showed that his characteristic humility of heart clung to him in the hour of death. He said he was afraid that there had been some appearance of parade about what he had been doing. After the room became quiet, he offered up a fervent and audible prayer for himself, his family, the people among whom he lived, and others. He prayed most fervently for the forgiveness of the sins of his childhood, his youth, and middle age. After this he said, in something of a soliloquy, but with great solemnity, "Well, the Lord is about to take down this tabernacle, but, blessed be God, we have a building of God, a house not made with hands, eternal in the heavens." He desired us to sing a Grebo hymn, commencing in English, "Jesus, dear friend, to thee I lift mine eyes;" said he had always been fond of singing it, and hoped it would be widely circulated. He requested us also to sing the hymn, "There is a fountain filled with blood." He sent dying messages of love and advice to many friends, both in America

and Africa. He spoke of feeling a bodily, as well as a spiritual, preparation for death, which he said was a most happy sensation. About midnight his mind began to wander, and continued so until one o'clock the next day, when he expired. His remarks were incoherent during the last twelve hours, but there was enough to show that God and eternity were uppermost in his mind, and led us to the pleasing and rational reflection, that God has other means of communicating with the spirits of his people than through the imperfect medium of the outward senses; and though the mind to us might be deranged, God might nevertheless be maintaining at the same time, the most intimate and connected intercourse with the soul. About one hour before his death, he was asked if he knew the different persons around him, to which he replied, "No; no; no." The feelings of an eminent servant of God, many years ago, under similar circumstances, were thought of, and he was asked if he knew the Savior. In reply he said, with a countenance lighted with peculiar joy, "Yes, dear, precious Savior, I look to him." These were his last words. Soon his spirit took its flight, and he ceased to breathe.

We are not aware that Doct. Wilson had any decided presentiment of death previous to his sickness. But his mind was prepared in a very special manner by the influences of the Spirit for the momentous change he was about to undergo. For several weeks before he was attacked, it was noticed, in addition to the duties of the closet, to which he appropriated more than an ordinary share of time, he was almost always, unless prevented by other important duties, to be found with the Bible or Baxter's *Saints' Rest* in his hands. And it is something worthy of remark, that the last sermon which he ever preached, one spoken of by many who were present as peculiarly solemn and affecting, was from the text, "There remaineth, therefore, a rest unto the people of God." He had also been much more than ordinarily engaged in pressing home upon the consciences of his people the claims of the gospel. How deep and how lasting the impressions he might have been instrumental in making on some of their hearts remains for eternity to disclose.

And now that he has gone, what a precious savor has his name left behind! How sweet to dwell upon his memory. His meekness, humility, fervor, and holiness of heart all who knew him esteemed, and now that he is gone, desire to imi-

tate. But how is his loss to be repaired? Who will take his place? Who will carry on the work he began? Who will lead those dear sheep he has left behind, now that the shepherd has been taken away? I know not how this stroke of Providence will be regarded by the christian church at large; nor do I now, as I once did, allow myself to feel any solicitude on this point. The work is emphatically God's work, and I feel perfectly assured that he has means and ways of accomplishing it. And this he can and will do, independently of what men may think and say about it. As for the rest of us, we feel our duty to be up and doing more urgent than ever; and we sincerely pray that the day may never come, when we shall have forgotten the vows we took upon ourselves as we bowed around the couch of our dying brother.

Doct. W. desired, if it was probable that the station at Fishtown would be continued, that his remains should be interred at the scene of his labors; and as we had faith in God to believe that such would be the case, they were accordingly deposited there, under the shade of two beautiful trees, in the northeast corner of the yard. Stephen Williams, Doct. Wilson's interpreter, and formerly a member of our seminary and church, was removed to eternity just five days before Doct. W., by the same disease and in a frame of mind not by any means dissimilar. His last words, after having given us an assurance of his resignation to the will of God, were an exhortation to his countrymen to seek the salvation of their souls. Many other members of our family and mission have been afflicted with the same disease, but thus far God has seen fit to spare us.

Arrangements for Fishtown—School at Grand Sesters.

The arrangement which has been thought best, and is now being carried into effect, is for Mr. James and family to remove from Fair Hope to Fishtown, and Mrs. W. to come to Fair Hope. Mr. James will carry out Dr. Wilson's plans as far as he can, and Mrs. Wilson will henceforth have the charge of the female department of our institution. The operations of our printing-press must, for a time, be suspended; and I am not sure that they can be resumed until we have other help from America, which we hope will now be soon.

It is hoped that Messrs. Walker and Griswold, who embarked on the 6th of December, have before this time arrived at Cape Palmas, and are taking their part in the labors of the mission.

On the 25th of November Mr. Wilson adds—

I unfold this letter merely to add that at this date we are all well.

Since writing the above I have been to Grand Sesters and have taken measures for the establishment of a school at that place. My observations led me to think favorably of that place as the head quarters of our mission, and one circumstance was particularly encouraging. The people said, in a general palavar while I was there, but without any expectation that I should hear it, that there was not enough money in America or England to induce them to sell any part of their land for the purpose of colonization, for the plain and obvious reason, that they have not land enough for their own purposes. We are not committed to the people further than for the establishment of a school, and shall not be until we hear from you.

Writing of the labors and prospects of the station at Fishtown, 22d of November, Mr. James says—

I assumed the duties of the station about the first of November. Our boarding-school here numbers fifteen boys and two girls. Besides the children of the boarding-school, we have seven men that come to our house for instruction at night, this being the most convenient time they have to tend upon instruction, as they have to work during the day. Our boarding-school might be increased, but the present number is two more than the funds of the mission will allow us to have. As all are children of men of influence, I wish to retain them, if I can, even if I am obliged to do without some of the common comforts of our table and wardrobe to support them. The boarding-school is taught by a native from Cape Coast, though I shall attend to the most advanced scholars as soon as we get settled. I hope to be able to establish one or two night schools in the surrounding towns. I have brought two members of the first class in the seminary at Fair Hope for that purpose. I shall continue to carry on their education during the day, and at night they will be employed in instructing their fellow countrymen. Night schools have

been tried for the year past at Cape Palmas and have succeeded well. The only inducement the children have to attend the school is a piece of cloth once in three months. This trifling reward induces as many to attend the night schools as can well be taught by one lad. As soon as they begin to read they seem to manifest a strong desire to learn. It is understood that the child, when he joins the night school, will attend church on the Sabbath and also the Sabbath school. I have known children frequently to take a severe flogging, rather than violate the Sabbath. It was not an uncommon sight, when we were at Cape Palmas, to see the parents on Sabbath morning dragging their children past our house to their farms. When they came opposite to our house, the children would exert themselves afresh to break the grasp of their parents. If they succeeded in getting away, they would bolt into our yard and claim our protection. If they got into our house, we could generally persuade the parents to leave them.

The religious exercises as yet here are well attended; whether the hearers are brought together from curiosity or by an honest desire to receive religious instructions remains yet to be ascertained. If it is even an idle curiosity, it may be the Savior will be pleased to manifest himself unto them as he did unto Zaccheus. The third Sabbath I attended religious services here I related to them the story of Daniel in the lion's den. At the close of the exercises I had the satisfaction of seeing two of the men who attended the night school strip themselves of their body gods, saying that they had no faith in them.

MADURA.

JOURNAL OF MR. WARD IN MADURA CITY.

Reduction of Teacher's Wages—Calls from Judge W. and the Bishop of Madras.

January 9th, 1841. This was the first meeting with the masters under my charge since the annual meeting at Dindigul, when we found retrenchments called for. Having up to the close of the year used all the money the mission allowed me, any diminution of appropriation affected me at once. I told the teachers in brief what course seemed inevitable, and left them to consider the object for a few days, requesting them

to meet again at my room on the following Tuesday.

12. Teachers assembled as requested. I met them with a sad heart. We commenced with prayer that the God of wisdom would teach us what to do in this painful exigency. I then told them frankly how the case stood. Here, I said, are so many rupees—about half the amount I had last year. What shall I do? If each one of you says, I want all I am entitled to, I must dismiss at once at least four schools. I will leave you for a few moments to talk over the matter, and when I come in you can tell me what is your decision. I left them and went into the other room. Having returned in about half an hour, I inquired of the oldest man what conclusion, if any, they had arrived at. He replied parabolically thus: "If a father has ten sons, and unfortunately loses half his property, will his sons allow him to turn away five of their number to starve, while the rest are supported in comfort? No! These sons will consent to live on less and to have the parent divide the amount equally among them. This is our decision. We are each willing to live on rice congee, rather than have any of our number dismissed." The conclusion, I need not say, afforded me sincere gratification. Instead, therefore, of a breaking up, as I anticipated, the ten commence the year in a manner that does credit, I cannot but think, to their better feelings, though painful to my own; for the amount that each will receive is quite insufficient to meet the expenses of even a Tamul family. My hope is that the pressure will not long continue, and that means will come to hand from some quarter to relieve our wants. Little do friends in America know the value of a dollar, when we give only seventy-five cents for teaching a school of from thirty to thirty-five boys for a month! Oh it is painful to accept such an offer, for no one can make the requirement.

13. Received calls from judge W., who resides at Trichinopoly and is now on circuit. He has been in India thirty years, and is a warm friend of missions, especially of American missions. He spoke of our operations in the highest terms, expressing a strong desire that one or more of our number should go to Trichinopoly. I suggested its being occupied ground as an objection, and mentioned the rule of our Board on that subject. His reply was that the rule was far from being applicable to that extensive and spiritually destitute and impoverished city, offering at the same time to

render any assistance that lay in his power, if we would go. With deep emotion he spoke of the change that had taken place in India since 1811. "Then," he remarked, "you could scarcely meet a Christian in city or town: now, wherever you go, you will meet one and often many; and this is but the dawn of a brighter day." He then spoke of the importance of disseminating a knowledge of the English language, and wished that some teachers would give themselves up wholly to it. His conversation was truly gratifying and valuable, being the sentiments of a gentleman high in power and long an observer of passing events with their results. He has a warm heart and appears to desire truly the good of the people.

22. The bishop of Madras, accompanied by his chaplain and the highest civil officer of the district, called at the English school. He made some remarks to the youth, and expressed himself gratified at the sight of so large a number in the pursuit of true science, while he hoped their views extended beyond mere qualifications to meet the duties of any office that they might be called to occupy in this world.

February 7. Sabbath. Communion service. A more than usually large attendance of missionaries. Besides the six at the station there were present the Rev. Mr. Dwight of Dindigul and the Rev. Messrs. Apthorp and Hutchings, with their families, from Jaffna, this being the Sabbath immediately following the annual meeting of delegates from our three missions. Mr. Hutchings preached to a large and attentive audience. The ordinance of the Lord's supper has an interest in this land which they cannot realize who have never met with a person who did not regard it as full of meaning and solemnity. Here it is an imposing spectacle and subjects all who partake of it to remark and silent and often open scoffs.

LETTER FROM MR. TRACY AT TIRUMUNGALUM, 1ST APRIL, 1841.

Secunda Malie—Boarding-school and Church—Character of the Converts.

In former communications I have referred to the monthly festivals at Secunda Malie, between this station and Madura. Twice a year, in November and January, these feasts possess peculiar attractions. Last November the number of persons present was computed at not much less

than 200,000; and in January of this year about half that number were assembled. On the return of the people from the former festival, four of my native assistants and catechists were constantly employed, from day-break till night, in conversing with the passing crowds, and giving books to those who were able to profit by them. At no time during the day were there, I think, less than 150 or 200 persons listening to the truths of the gospel. Others came directly to myself to make their requests and hear what I had to say. Some of these cases, as well as many others since, have awakened much interest in my own mind, but they are too numerous to particularize.

From the daily reports of my native assistants and catechists, as well as from personal conversation with the people, I have increasing evidence that the impression that Christianity will ultimately prevail in this country, is becoming deeper and more widely extended. In some cases, even the brahmins, while they hate the gospel, because by it their craft is endangered, are forced to confess that it is gaining ground in the good opinions of the people. Still, when I see multitudes constantly crowding to heathen festivals, wasting their time and substance on "lying vanities," and when I look, even with a hasty glance, at their moral character, and see even "in the lowest deep a lower deep" of pollution and crime, I cannot but exclaim, Vain is the help of man! if the Lord build not up his kingdom here, they labor in vain who build it.

In consequence of our being straitened for room to hold our public Sabbath exercises, the mission gave permission to Mr. Muzzy and myself to erect a temporary preaching-bungalow for that purpose. This is now nearly completed. It is fifty-three by twenty-nine feet. The roof, which is of grass, is supported upon pillars of brick and chunam; and the intervals between the pillars are filled up with walls of unburnt brick and mud. It will be a great relief to us. May the Lord cause his blessing to rest upon it, and make it the birth-place of many souls now lying dead in their sins.

The boarding-school under my care contains the same number of scholars as at my last report. The state of religious feeling for some time past has been such as to give me much encouragement. From the middle of last year a few of the boys seemed awakened to a sense of their condition as perishing sinners. Soon afterwards three of the larger boys gave very pleasing evidence that the

had been taught of the Holy Spirit. They appear to hunger and thirst after righteousness, and make the word of divine truth the man of their counsel. They were admitted to the church last February, on which occasion Mr. Poor was with me and assisted in administering the ordinances. Since their admission their conduct has been quite consistent, and I am led to hope that they will be made a blessing to this people. A few of the other boys are still seriously inclined, but the feeling is not so general and deep as it was two months ago.

During the vacation which commenced immediately after the communion in February, most of the boys who were themselves serious seemed to feel it to be their privilege and duty to converse with their friends and others on the subject of personal religion. This brought upon many of them much abuse and opposition. As they declined taking their food without first asking the blessing of God upon it, and as they would not join in worldly conversation and labor on the Sabbath, they became the butt of constant ridicule and the object of violent abuse from parents, brothers and sisters, and other relatives. I speak now of those who belong to nominally christian families, though in one or two instances the boys were encouraged to go on in the Lord's service. Wherever they went the first thing they heard was, "Here comes a gnani," (a wise one); "Here comes a teerkatharisi," (a prophet.) One boy was beaten several times by an elder brother for speaking to him on the subject of religion. Another boy, whose family are all nominal Christians, was abused by them all in language too vile to be repeated. The father in great anger said to him, "Why do you think about your soul? that is not your business; take care of your body and let your soul take care of itself. Are you become so much better than others? Leave these vain thoughts." Finding no peace at home, the poor boy wished to come back before the vacation was half completed; but instead of giving permission, his father attempted to frighten him that he might not return at all, by telling him that the missionaries intended to carry away the boys and sell them as slaves. He finally came back to the school without direct permission, but without being forbidden by his father.

A number of the boys, who live at a distance of five or six days' journey, had daily morning and evening prayers, both going and returning. Of the three boys who were admitted to the church, I have

heard, not from themselves only, but from other very good authority, pleasing reports both of their faithfulness and patience in making known the word of eternal life. One of them, on reaching his native village, which is filled with Roman catholics, commenced immediately visiting every house in succession, and conversing with the inmates on the concerns of their souls. Many, he said, heard him gladly; while some ridiculed, and others said the gods they worshipped were Periappen, Chinappen, and Dievetai, that is, Peter and Paul, and the mother of God. When reproved for working on the Sabbath, some of the people warmly defended the practice, but others admitted that it was wicked and contrary to the word of God. The other two boys went daily into the streets and bazaars, distributing books and conversing with all who would listen. They were often surrounded by hundreds of people. Sometimes the brahmins opposed and ridiculed. Sometimes rude boys pushed them about, but others heard them patiently and gladly, and thus in some cases for hours at a time they read and spoke to the people.

Before leaving his home to return to school, one of them says that many persons came to him bringing small presents of money, which they desired him to receive, as he had been instructing them and giving them books, and they wished to show that they were pleased with what he had done. He refused the money, saying that the brahmins deceived the people, and took pay for doing so; but he had spoken to them the truth, not for their money, which was contrary to the gospel, but from love to their souls, and he desired from them no recompense for what he had done.

From all that I can learn, the visit of these boys to their various places of residence has, I trust, been productive of good. Many have heard the glad tidings of salvation; some have been excited to inquire what these things mean? what this gospel is, which can make even children so earnest in seeking the salvation, not of their friends only, but of those also who ridicule and hate them? And who will say that the Holy Spirit cannot make even the imperfect efforts of these youth mighty to the conversion of souls. May the Lord pour out his blessing abundantly upon all our boarding-schools, that a host of pious youth may be raised up, filled with the Holy Spirit, and clothed with the whole panoply of God, who shall go forth as angels of mercy bearing life and light and peace to this benighted, perishing people.

LETTER FROM MR. CHERRY AT SIVAGUNGA, APRIL 5TH, 1841.

Death of the Rajah—His Opposition to Christianity.

ON Sabbath morning, November 8th, a small company of men and women passed our house in the hour of service. I heard their weeping, and after service I found they were the relatives of eight masons whom I had for some time in employ, and who had for five months been regular attendants on the Sabbath service. I observed these all were absent. In the evening three of these came and remained after service till all the others were gone. Then with tears and entreaties they told me the sad tale of their sorrow. They had often expressed their convictions of the truth and goodness of Christianity, and now commenced as follows—

"Sir, because it is dark we are here. We were all coming as usual to meeting this morning, but were forbidden by the rajah. His men caught three of us (the three leading men) who were taken to the palace and were whipped. The head mason was whipped until he took hold of his tongue, saying, 'I cannot bear this; I can live no longer; let me destroy myself!' They then ceased pounding him, and he was taken to his house." I asked what they had done. They replied that the "offence alleged was wearing sandals and having a cloth over their shoulders, but the real one was their attendance at the padre's." About the same time a brother-in-law of the rajah's, in front of my house, met a son of my catechist and threatened him for wearing sandals, and the padre for allowing it. For more than two weeks my mason-work was set aside from the inability of the head mason to labor, in consequence of his wounds and bruises. The company of relatives I spoke of had started for Madura to enter a complaint to the collector; but meeting some of the rajah's friends, they were induced to return. The three men who came in the evening, came to say that they desired my protection. If I would give it, they would continue to come to church; but they could no more come, unless I would give it. Of course I could not ensure them against the persecution of principalities and powers that be; so that, to their sorrow and mine, they have left us. About the tenth of December the rajah was taken ill with ulcers on various parts of his body. I sent him word that he should be welcome to any assistance I

could render in any way. Had he submitted to a proper course of treatment in the early stages of the disease, there is reason to believe his case would not have proved fatal. But after having called a man somewhat skilled in medicine, and who is employed as "dresser" under government at Madura, he would confide in the nostrums and whims of his own native physicians. On the evening of the tenth of January he died, leaving five widows. We were warned of the moment by the loud wailings from within the palace, which spread from one end of town to another with telegraphic speed. It was sad to hear a city wailing for their king.

The dresser acquainted me with some amusing facts relative to the manner in which the rajah treated his prescriptions. If calomel was recommended, two equal portions must be weighed out in his presence and given into his own hand or to one of his wives, one portion to be taken by one of his menials, that he might see the effect. Then, if neither death nor any thing serious ensued, he himself would venture to swallow the remaining portion. If a blister was to be raised, two plasters must be prepared precisely alike, and the whole operation must be visible to his own eyes on the person of another, before exposing himself to a similar process. Though in the time of Swartz his grandfather engaged to give a considerable sum annually toward the support of an English government school here, this man was no friend to education or missionary effort of any kind; and it is my candid belief that, had it been in his power, every member of our mission would have been remanded to his native country. Many efforts have been made to obtain his good-will, but he has never condescended to speak to a missionary, or permit one to enter his presence. He was succeeded by his brother, a mere lad of nineteen years, without education and without principle, but having two wives. If the former rajah was opposed to missionary effort, the present one is much more so. Of this I shall have occasion to speak again.

Organization of a Church—Persecution awakened by it.

February 21st was an important day in the history of missionary labor at Sivagunga. A church was then organized, which is the germ from which one mighty and powerful will eventually arise to conquer the foes of truth, or one which will only give these heathen occa-

sion to rejoice and exult in its overthrow. Messrs. Ward and Crane officiated in the exercise of the occasion. Nine individuals were admitted by letter, (including Mrs. Cherry and myself,) and three on profession of their faith. One of the latter is a boy of catholic parents from Tanjore, who has been in our boarding-school for the last year. He left soon after admission to the church to seek employment in the printing-office at Manepy. Another was a heathen woman, who has for some time resided in the family of my catechist. The other is a young man who has been in mission employment as monitor in one of the free schools, ever since the commencement of the station until about eight months since, when he became a teacher. He had for a long time given satisfactory evidence that he was at least theoretically acquainted with the fundamental truths of the gospel. Particularly with the plan of salvation through faith in Christ, and for a few months previous to his proposal to unite with us, his correct deportment and pious conversation led us to hope that he had been born of the Spirit. About three hours after he had received the ordinance of baptism he was literally cut off from all the rights and privileges of caste, orders were issued to the washerman not to wash his clothes, to the barber not to cut his hair, and thus to all whose services he might require. No lenity could be shown to one who had brought such deep and lasting disgrace on himself and his caste by uniting with Christianity. His father's family have suffered not a little on his account. A brother, who held employment under the rajah, was immediately discharged, and no one would permit his parents to come to their houses for fire, no one would extend to them any kindness whatever. On Monday morning following he went as usual to his school, but a man was set to prevent his passing the door. His school has not been in existence a day since he dared publicly profess his faith in Christ. He has at times felt much depression in consequence of these and like trials, but as yet he gives a promise through grace of remaining steadfast. A few weeks before the organization of the church the parents of four promising young boys who reside in the immediate vicinity requested the admission of their sons to the boarding-school. I accepted them on a verbal engagement on their part to let them remain five years. On Monday evening, 22d of February, the teacher

me to my study with the mother of one

of the boys. She appeared greatly distressed. I asked what she wished. She said she wished me to release her son and bring him again to school. She said, "What can I do, a poor woman? The rajah has taken my son for a slave. His father has gone and he will not hear me." By request of the mother I next day sent my teacher to ask for the boy, and received for a reply, "A friend of mine wants the boy, and if the padre wishes to admit any more boys from Sivagunga into his school, he must first ask my permission," which friendly hint virtually amounts to a positive prohibition. The next day the parents of the remaining three boys called and requested their sons. I asked the reason, and they said the rajah had sent word that they must suffer the disgrace of being turned out of caste, if their sons remained in the boarding-school. There are now but four boys in the school, and these are from abroad.

Such are some of the trials of the past quarter; but it becomes my painful duty to notice one yet more severe, one which, if not more lasting in its consequences, is fraught with greater present evil. In less than one month after the twelve united to constitute a church in this place, one of that number, and one too who ought to have been the brightest ornament of the church, brought reproach and deep disgrace on the cause which he then espoused anew and solemnly pledged to sustain and love. Even at the time he renewed his vows at the altar, he was living in habitual and shameful violation of the seventh commandment. I allude to A. H., who, educated at Batticotta, was for many years engaged in the service of the Jaffna mission, and has been my helper and teacher during my residence at this station. He is a young man of fine talents and possesses as good an education as is commonly acquired by the students at Batticotta. In the face of light and knowledge he has abused and perverted his talents to subserve the basest of ends. So deep laid were his plans, and his artifices so ingenious, that for months he has eluded all my attempts to bring the truth to light. I had for some time suspected all was not right. As soon as I had evidence which he could no longer elude, he confessed his crime, and it became my imperious duty to excommunicate him from the church. It is sad indeed when such fall and disgrace the holy cause before their own people, among whom they ought to be as lights to guide them to the fountain of eternal life.

APPEAL OF THE MISSION FOR ADDITIONAL MISSIONARIES.

By the request of the Madura mission Mr. Cherry, under date of April 1st, 1841, makes the following statements respecting the wide, the open, and the inviting field, presented in the districts of Southern India, adjacent to those already occupied by the mission. Are there missionaries ready to go, and are the friends of missions ready to bear the burden of sending forth and sustaining twenty additional missionaries to preach Christ and the way of salvation in the destitute districts of Southern India?

By request of the Madura mission I present to you a brief statement of facts relating to the field which we occupy and the want of laborers. In 1835 an appeal was sent to you from Messrs. Hoisington and Todd for twenty-seven missionaries. Even with their short acquaintance, the importance of this field seemed to be such that they ventured to ask for so large a number. To their call a response was given, and seven missionaries with their wives were sent to this mission. The experience of five years has so augmented our knowledge of the destitution and real necessities of the district, and brought to light so many facilities for successful missionary operations, that if we have erred, it has been in too long silence, in too long neglecting to give you statistics, which would at one view lead you to see the necessity and importance of a large reinforcement to this mission.

Within five years three of our number have been called, in the providence of God, to visit parts of the Coleroon district.* Our hearts have yearned over its destitution, and we have in vain endeavored to see if one or two of our number could not be spared as pioneers to a large mission in that populous and flourishing region. Inviting and urgent as are its claims, we have discovered no way open to commence operations there, while our number is so small and our wants so pressing. We see before us the city of Tanjore, containing (it is said) a population of fifty thousand souls, and within its walls there has for many years resided no missionary to tell of the glad tidings to the perishing, many of whose parents were once blessed with the presence and preaching of the devoted Swartz. The population of the district of Tanjore is 1,128,730. In that king-

dom, so fertile that it has been called the Garden of India, there is but one missionary to 225,000 souls. Could the American church look upon that fair land, where only man is vile, she would weep tears of compassion and send forth a great multitude to reap a glorious harvest. Contiguous to it is the district of Trichinopoly, containing 554,730 souls. From thence urgent appeals for missionaries have been repeated, but we have as often been under the painful necessity of saying we cannot send now. These appeals have been from public bodies, from villages, and head-men. The only apparent obstacle, which has caused some of us heretofore to feel that it was inexpedient to occupy that field, is now removed by the hand of God. The district is ninety-six miles in breadth by sixty-four in width, and contains a population nearly equal to South Carolina. Gladly would we have complied with the request of the "delegates" for 1840, had it been in our power. You will see our inability to comply with either their resolutions or the anxious solicitations of the people, from the following facts. Our present field of labor comprises the whole of Madura collectorate, containing the districts of Madura, Dindigul, Sivagunga, and Ramnad, together with Nuttam, now included in Madura. These four districts contain an average population of 287,061. Total amount 1,148,247; which, together with a small part of Tinnevely occupied by Rev. Messrs. Tracy and Muzzy, equals, according to the census of 1830, the population of the four States of Maine, New Hampshire, Vermont, and Connecticut. The average number of people to each missionary is 143,530, almost equalling, according to the census as given in Mrs. Winslow's Memoirs (the present census I have not yet seen,) the whole population accessible to our sister mission at Jaffna, with whose feelings and desires, not only the delegates, but each member of the Jaffna mission, concurs, when they urgently appeal for a reinforcement of nine missionaries, which would give them thirteen laborers in the field and two in the seminary. Taking into account the three English missionaries, Jaffna would then have one man to each 8,434 inhabitants. Who that knows the toilsomeness of missionary labor will say this is too much? Though we think it not too much, we will not venture to ask it for this wide, waiting, and promising field. One man to each 8,434 would swell our appeal to 134 missionaries in this one

* On the Coleroon river, embracing Trichinopoly and Tanjore.

collectorate. If such are our necessities, you will not think it strange that we have no man to spare for other parts of the country not less populous or promising. While we each have allotted to us over 140,000 souls among whom to labor, where is the man competent for the task already given him. Let it be remembered that this was once the seat and centre of Tamul literature, and of a Tamul world, according to Malta Brun, containing ten millions of souls. But this calculation is thought by some to be too high. Be it high or low, we present a field before the American churches, which, for facility in labor, extent of operation, and promise of success, is surpassed by none. We present it for her prayerful consideration. Would that I could present it in such a light that she could see it as it is.

We think we see the eyes of men opening, minds are expanding, and the inquiry has gone forth, What do these feeble Jews? until an interest is awakened, which should not be suffered to abate till they know and see and feel that Zion's walls are built from the foundation to the top-stone, and that within them alone is salvation. If you look upon the map we send you, which was drawn from the most authentic sources, you will see not less than forty places eligible for missionary stations, at each of which from two to three families might advantageously labor. Parumbagoody, a place second to none but Madura, has not a man. Nor have any of the places marked as large towns, except those you are already acquainted with. While we ask to be reinforced, we would not forget our brethren in other parts of the heathen world. In them and in their labors we feel a deep interest and for them we would devoutly pray. In view of their urgent necessities we would ask less than our comparative proportion; and while we mourn our weakness we will rejoice in their strength and pray for their prosperity. A population surrounds us, who speak one language, equalling more than half of the United States. The whole field is open. From one end of the land to the other, in city, town, and country, the living minister will find the way prepared before him to preach the tidings of a Savior's love, and to distribute all the tracts and Bibles which the American church will furnish. Does the church wish for new fields to be presented to their view in order to be excited to renewed vigor? If so, we will present as many such as she will send sons to occupy for years to come. Could

she look upon these benighted millions hastening to the judgment, we confidently trust she would arise and resolve with united hearts, We will send the gospel—yea by the hand of our own beloved pastors, who have broken to us the bread of life, will we send it—these will we send, and they shall be followed by the sons and daughters of the church, until India shall need no more to come from far to say, Know the Lord. In view of our anticipated seminary, for which we have long had boys preparing, and many of whom are ready and waiting to enter,—of the extent and facilities offered for the free and unobstructed labor of missionaries,—of the many and repeated invitations from heathen and catholics for missionaries,—and of the destitution of millions whom we cannot reach because of the fewness of our number, we cannot do less than ask for the remaining twenty of the twenty-seven missionaries requested in the appeal of 1835. May we not hope for that number? If not, we would joyfully receive as many as God in his providence may lead you to send.

LETTER FROM MR. CRANE, TERUPUVANUM, 7TH APRIL, 1841.

*Public Spirit of the Schoolmasters—
Drawing of an Idol-Car.*

By the statement given below it will be seen that the schoolmasters at Terumungalum manifested the same attachment to their work and willingness to make sacrifices in prosecuting it, which were witnessed in those at Madura, as described by Mr. Ward, on a previous page.

At our last annual meeting it was ascertained that the funds appropriated to our mission were insufficient to carry us through the year on our present scale of operations. It seemed inevitable that we must curtail in some department or other of our labors. As may well be supposed, we returned to our stations with heavy hearts and sad countenances. What shall I do? seemed to be the serious inquiry of each one, as he approached the people of his charge. Must I drop some of my schools? and which shall it be? The boarding-school I must not dismiss. This day-school I cannot spare. That one is too important to be dispensed with. The third secures to me the friendship of an important village and a large audience whenever I visit the place. The teacher of the fourth is an influential man in his village, favorably disposed, and a co-operator in mission

work. Thus, in regard to each school, might be given a good reason why it should not be dismissed. But dismissed some of them must be; necessity called for a reduction of their number. The feelings with which we made known this painful truth to our teachers can be more easily imagined than described. Though painful the process, the result has acquainted us with a pleasing fact respecting the teachers' attachment to us. On informing them that I had less, by about one fourth, to expend for schools, than I had last year, I put the question for their consideration and decision, whether I should drop some of the schools; or whether they should all be continued, and the money be divided among them according to the value of their respective schools. They immediately and unanimously exclaimed, "You must not discharge us; we will take what you have to give." It is difficult to understand how some of them can support their families on so small a monthly allowance as they now receive.

Mr. Crane describes the following painful scene which he witnessed at the drawing of an idol car.

On the morning of the third instant, it being the time for the annual festival and drawing of the car around the walls of the temple. A large concourse of people, as usual, assembled on the occasion. The idol was taken down from its moorings in the temple, and escorted by the crowd, in the middle watch of the night, to the vehicle on which it was to be drawn around the city. At the dawning of the day, all things being ready, the cars, three in number, began to move. At the same moment about twenty persons, male and female, rushed to the rear of the train, and commenced the penance which they had vowed to perform; some by rolling over and over on the ground; others by prostrating themselves and measuring the distance around the city by the length of their bodies in continued prostrations. At the drawing of the same cars last year I counted fifty-three women, all in like manner prostrating themselves in the track of the wheels, as they rolled around the consecrated walls. This humiliating penance is sometimes performed in fulfillment of a vow made in sickness, by which they suppose the anger of their swamy, or god, was appeased, and health restored. It may sometimes be done beforehand, through fear of some dreaded calamity, by which they suppose the calamity will be avert-

ed. Thus are these people held in fear and bondage all their life-time and led captive by Satan at his will. When will light arise! when will deliverance come to the poor Hindoo! The faith of the missionary is often put to the severest test, when he witnesses such scenes on the very spot where he has labored and prayed and lifted up his warning voice, declaring idolatry to be an abomination in the sight of Heaven. But whilst our faith and patience are sorely tried, on the one hand; on the other, we find much to encourage and spur us on in the work of our Master. God has promised the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession. Though it fall to our lot to work in the midst of desolation and moral darkness, we know the dawn is approaching, and the Son of Righteousness will arise with healing in his wings.

JOURNAL OF MR. LAWRENCE AT DIN-DIGUL.

Mr. Lawrence mentions, under date of 8th April, 1841, that one aged Tamul woman, who had been employed by him, had recently died, giving cheering evidence that she had exchanged a world of poverty and suffering for an inheritance incorruptible and undefiled. Below are some extracts from his journal—

A Christian Wedding—Meeting with the Schoolmasters.

November 20th, 1840. A great day for one of our catechists, who was married to a girl from the Oodooville female boarding-school. The bride was almost wholly concealed beneath a white veil reaching to the floor. The bridegroom was adorned with garlands and flowers, jewels of gold, and white raiment. Many citizens from town attended, and thus testified the respect they entertained for the catechist. Besides the usual form, two hymns were sung, and the whole ceremony was one of decency and perfect decorum. After the rite was concluded, perfumed water was sprinkled upon the guests before retiring. They then withdrew to an entertainment, provided, and passed some hours in the congratulations of the occasion, and such festive customs as were disconnected with heathenism. A very good impression has evidently been made by this orderly and moderately christian wedding. The extravagances of heathen weddings are often strangely in contrast, and

usually, I think I may safely say, involve the parties in debt, from which they are not extricated for years. The riot and folly of a single event thus often encumbering, if not imbittering, all of subsequent life.

21. An application for a Hindostanee book, nearly the first applicant I have met who could not speak Tamul.

Perekoluttan brought a few quails, and another man, the father of two children in our boarding-schools, brought one and a half dozen, as a present to the two mission families from nearly thirty miles.

25. Meeting of the schoolmasters. Read the Lord's prayer and the subsequent verses; nearly all the teachers repeated the Lord's prayer; after which, with Doddridge's Exposition in my hand, gave a somewhat full comment upon each portion of it. There was much reasoning among themselves on the subject of rubbing ashes on their foreheads. Some, who had for a while abandoned the practice, were rallied by others for stifling their convictions and going back again to this mark of heathenism; while these threw the blame back again upon others for not upholding them, and upon the older ones for not leading the way in this reform. Thus every man's hand was against his fellow, and all openly denounced the practice as foolish. After recess the eleventh chapter of Matthew was read and commented upon. One passage is finely illustrated by the customs of the people in carrying burdens on their heads. These burdens cannot be taken down but by the aid of another, or else by being transferred to supports by the way-side, built expressly for the purpose, and for resting the head and neck when thus wearied. Thus the Savior offers to take off our burdens. Come unto me all ye that labor and are heavy laden and I will give you rest.

December 21. To-day the larger beams in the chapel have been put up. After the workmen had closed their day's work, they brought two rams which they had kept tied up all day, and said that since no man's blood had been spilled, they must, as a thank-offering, spill some of the blood of the sheep. They brought one within the walls of the building and were going to cut off its ear. I said no: it must not be allowed. They at once took it out; but in a few moments I heard the blows of the mallet on the chisel by which the ear was severed from the head. The ear I found next morning inside of the building. No reasoning, no persuasion, no ridicule can

conquer these invincible prejudices. When asked if, were they or either of them to die on the morrow, that blood would save them? they said no, at once. I said there was blood, the blood of a Lamb, that could.

A Catechist's Exhortation—Festival of the Hand.

24. Schoolmasters meeting. Masters recited the latter verses of the sixth chapter of Matthew. After the exercise and the teachers had given their views of its meaning, Ashbury made an appeal to them, in nearly the following words, which I took down at the time, and which will give a fair specimen of some of his best efforts in exhortation.

"Why give all your care to the nourishment of the body? You see here we are bidden to seek first the kingdom of God and his righteousness, and we are assured that all needed things will be added; if food, food: if raiment, raiment: if friends, friends: if riches, riches. You say the christian religion is superior to all others; why do you not embrace it? You cannot say fate keeps you back—the writing in your head! You know better. Is it inability? No; it is your unwillingness. You procrastinate, not because you are not convinced. You are convinced; yet you will not believe. Hear a story. There was a king, to whose minister a prophet of God declared that there should be plenty of food in the city on the morrow, although there was then a heavy famine. The minister replied, If God should make windows in heaven, could this thing be? And the prophet answered, You too shall see it, (with your own eyes,) yet you shall not taste it. So it was. The army besieging the city was panic struck by terrors from heaven, and fled and left all their provision. While the crowd was pressing out of the city the minister was crushed in the gate, before he ate. So, too, you see; but though you see, you will not believe. But of what avail is knowledge without faith? Where is Ramaswamy? Where there is no room for change! And how suddenly was he taken! How many plans has he left unfinished! How did he think tomorrow I will go to Perekolum and do this; another day to Combun and do that; and here in Dindigul I will do so and so! Did he do it? And that interest in the court at Madura—you know with what hopes he went thither a few weeks since. If this succeeds, I shall get a name for my family and kindred and for myself.

Did he accomplish all? Where is he now?

Remember the rich fool. While he would be pulling down and enlarging his store-houses, God calls away his soul. Did he carry any of his wealth with him? did Ramaswamy carry any of his with him? Where is his last month's wages? Are they not in his trunk? And of what avail to him now? Again, did the people whose reproaches he feared go with him? What folly to fear the revilings of man. What folly to put off the welfare of your souls. This body is a falling house. The soul can never die. What did the wise man say? I builded me houses, I planted me vineyards, I got me this and that, yet found all vanity and vexation of spirit. The fear of the Lord is the beginning of wisdom, and to depart from evil, that is understanding."

February 6th, 1841. Our catechists have been and still are very busy in distributing tracts, and conversing with the people. I have sent off a second supply of books and tracts to Caroor, where a reader has gone, and from which I receive very encouraging reports. Ashbury and his company are off to Ribney, where the annual feast gathers many thousands.

4. In the weekly meeting this evening, while discoursing together of the signs of Christ's second coming, in connection with the verses of the lesson for the evening, Luke xxi: 24—27, Chinnion said that a learned Mohammedan had declared to him his full conviction that the christian religion would become general; "but as for us," said he, "we will never receive it, we will sooner cut out our tongues. When it prevails we shall flee to the deserts and dwell there."

How different such a life from the one they now live! Just now they are mad upon their idolatrous sports. It is the season for the "festival of the hand," in which ten days are devoted to all kinds of buffoonery. Companies in their richest garbs, or in the most fantastic clothing, with swords and lanterns and torches and drums and trumpets, are going to and fro in all the streets. Some few, nearly or quite naked, have their bodies smeared with jet and oil, or painted in stripes like a tiger, or spots to resemble a leopard, their hands wisped about with straw or covered with a shaggy wig of long hair or bear-skin, a string of bells like the strings of sleigh-bells in America, fastened round the body, and a band with a chain halter passing into the hands of the crowd; while another com-

pany carries and moves about the huge and long artificial tail behind. This monstrous beast is the chief attraction of each crowd, as he is always restless, foaming, or leaping, etc. etc. The hand is a large figure of a hand made of tin, and silvered or gilded, and placed in view in their temporary booths or temples, to which they offer sugar or jaggy, boiled or beaten rice, etc. This hand is the only part of their deity which eye hath seen.

LETTER FROM MR. MUZZY AT THE NIELGHERRIES.

Intercourse with Prisoners—Classes of People on the Hills.

THE health of Mr. Muzzy's family still requiring him to remain at the Nielgherries, he writes the following account of the classes of inhabitants occupying that elevated portion of peninsular India. Some statements from the same person were inserted at page 260 of the last volume.

Mr. Muzzy's first paragraph relates to the prison at Ootacamund, where he resides.

The prison here contains 130 inmates about half Tamul and half Malalim people. These have been visited by me nearly every Sabbath for seven months, with rather encouraging results. Many of them have obtained the alphabet and committed it to memory, either in part or whole, and are learning to read with much perseverance. They manifest a strong desire that my visits to them may still be continued, persuading their guards to attend them to the house, that they may use their eloquence to persuade me to come, when any thing has prevented my attendance a day or so. They have copied the commandments and Lord's prayer and some of other books on ola leaves, so as to have them in a convenient form to carry in their clothes to their work on the roads; where they may be seen at the hour of rest, instead of basking in the sun as formerly, and in other ways wasting their time, reading to each other and committing to memory portions of Scripture and religious tracts. They have some of them already committed the commandments and Lord's prayer to memory. This, for men who have spent their whole lives in such ignorance and degradation, is no small acquisition.

This is the more encouraging, as it originated entirely with themselves. The laws expressly prohibit clergymen from

visiting to teach or preach to the prisoners at all, unless expressly sent for by them. In this case the invitation was urgent and repeated, so that the authorities have kindly given the permission, considering it an unheard-of occurrence, especially when no temporal good could possibly have accrued from it. It is really affecting to see their regret at my expected departure, expressed in their own simple way, especially when we consider the darkness and almost hopeless condition in which they all are.

Mr. Muzzy proceeds to notice the character and manners of the people of the Hills.

The natives of these Hills are divided into five separate and distinct tribes, called the Burghers, Todas, Kattas, Corambas, and Erulars. The Burghers, or Budagers, the most numerous of all these, are computed at less than 20,000 souls. These having emigrated from the plains at a later period than the other tribes, bear in their appearance, manners, customs, and religion, a stronger resemblance to the nations below. To their language, the Canarese, and the religious rites of their fathers, however, they have made some few additions and alterations. Their language differs considerably from the commonly spoken Canarese, and to their religion they have introduced the rite of worshipping the sun or a lighted lamp. One of the prayers they use when first seeing the sun or a lamp may not be unworthy of notice. It is as follows, "Oh thou creator of this and all worlds; the greatest of the great, who art with us as well in these mountains as in the wilderness, who keepest the wreaths that adorn our heads from fading, and who guardest the foot from the thorn, god among a hundred, may we be prosperous." In a few instances they set up the images worshipped on the plains. Their temples, however, are mostly small, such as are erected in memory of widows who have died upon the funeral pile, and contain nothing but the turban of the husband or some relic of his clothes.

They are exceedingly superstitious, being in constant dread of the magical influence of the poor wild Erulars and Corambars. Scarcely a death or disease or misfortune of any kind occurs to them, but the magical powers of these poor creatures must bear the blame of it. Hence, when attacked with any disease, they can with difficulty be persuaded to take medicine, as that would encroach upon the authority and of course incur

the displeasure of the god of the disease, which with them is an event of fearful evil.

Funeral Ceremonies of the Burghers.

A short account of their funerals may not be out of place.

The corpse is brought out of the house when the death occurs, and set down in front of it on a bier of peculiar construction, when most of the village and the friends, who live in other villages assemble, and standing around it, they commence the wail, led by five or six of the Kotar tribe, with tomtoms or drums and other instruments of music to which all present respond, as they move in a circle around the bier with a measured step, "mourning and lamenting." In this circle a milch buffalo is forced around, a little milk drawn from it and put into the mouth of the deceased. This buffalo is then liberated and another brought in, and the same ceremony observed with it and with others, to the number of ten or twelve. Parched barley or millet is then put into the mouth of the corpse, after which some of the party take up the bier and move towards the place of burning, the musicians preceding some distance in advance, the female relatives fanning the body, the males running a short way in front and turning round and prostrating themselves before it.

Arriving at a place a short distance from where the pile has been erected, the bier is set down, and the son, or a representative of the deceased, carrying in his hand an iron rod to keep off the spirits that hover about the dead, approaches the corpse and drops a little grain into its mouth, which example all the relatives imitate. The representative then seizes a calf which is brought for the purpose, and addressing it, beseeches it to mediate for the departed, that the gates of heaven may be opened to him, and that his sins and all the sins of his generation may be forgiven. Then the calf is released and suffered to go off to the wilderness, where it is seldom seen afterward, all the assembly shouting after it, as the frightened creature bounds off, Away! away! away!

The bier is now divested of its ornaments, even the pall is taken off and a cubit of it given to each of the musicians and others of the same tribe who perform some menial offices, and the remainder thrown again over the corpse; which is now placed upon the funeral pile, the face downwards, and the head to the north. A kind of roof, composed of logs

and pieces of wood, is then raised over it, and upon this is poured large quantities of ghee, and the whole surrounded by small heaps of different kinds of grain and set on fire, first by the representative, and then by all the relatives, each striving in every way possible to make it burn, music all the while playing, and all wailing and howling with all their might.

The females of the party remain where the bier was first set down, except the widow of the deceased, if there be one, who rushes up to the pile, as though to throw herself upon it, when she is surrounded by the other females and made to divest herself of her upper garment and a part of her jewels, which are thrown upon the fire and another garment given her, when she is conducted to her house. After the burning the metal of the jewels, etc., is gathered up and given, if the deceased was a male, to the next male relative; if a female, to the next female relative. The bones also are collected into an earthen vessel and buried, and the place encircled with a heap of stones.

The state of education among them is very low. I have not known of a school or even one person that could read among them.

The Todas and their Religion.

The Todas, or Todavas, are another tribe, differing, not only from their immediate neighbors, but from all the tribes in this part of the world. They are the oldest inhabitants and are considered, even by the other tribes, as the aborigines of the Hills. Their appearance is very prepossessing. Generally they are above the common stature, athletic, and well made; and their open and expressive countenances and bold and manly bearing form a striking contrast with the stupid, pusillanimous, cringing appearance of the natives of the plain. They never wear any covering upon the head, whatever the weather may be. The hair is allowed to grow to an equal length of about six inches all over the head. From the centre in front it parts up to the crown, and hangs in natural bushy ringlets all around, which at a short distance much more resembles tasteful artificial curls, than the simple adornments of nature. The color is a jet black. A large full and speaking eye, Roman nose, fine teeth, a sensible pleasing countenance, having occasionally the appearance of great gravity, but seemingly ever ready to fall into an expression of

cheerfulness and good humor, are natural marks, prominently distinguishing them from all the natives on this side the globe.

Their dress consists of a short under garment, folded around the waist and fastened by a girdle, and an upper one, a mantle or piece of cloth with stripes of different colors at the end for a border, which covers the entire body, with the exception of the head, legs, and occasionally the right arm; these are left bare, the folds of the garment terminating with the left shoulder, over which the bordered end is allowed to hang loosely. These constitute their only clothing night and day. They wear nothing upon the feet. They appear to be a very harmless race, having no weapons of defence, and not even knowing the use of any. They always carry a small rod or cane in their right hand, with which they drive their herds. The women are of a stature proportionate to that of the men, but of a complexion some shades lighter, owing, perhaps, to less exposure to the weather. With a strongly feminine cast of the same expressive features as the men, most of them, and especially the younger, have beautiful long black tresses, which flow in unrestrained luxuriance over their neck and shoulders. With a modest retiring demeanor, they are perfectly free from the ungracious menial-like timidity of the generality of the sex in the low countries. They enter into conversation with a stranger freely, having a very proper share of that confidence, which, in the eyes of the Europeans, is so becoming. Their ornaments are a necklace of braided hair or black thread with silver clasps, large round rings of silver worn in the ears, a belt or chain of silver or of silver and some other metal about the waist, brass armlets worn about the elbows, and silver bracelets upon the wrists, together with various rings for the fingers. Their dress is similar to that of the men, with the exception that it covers the whole person.

They are on the whole a sensible, cheerful, and in many respects a shrewd race, far beyond what would be looked for under such an uncleanly and unimposing exterior. Their observance of Christianity's golden rule is singular. Did even the Lord's own people show as much regard for the rights and wishes of others, as is found among these poor wild men of the mountains, the expression, "See how these brethren love another," would no longer be a sarcasm and a reproach to the holy religio

profess. All who are personally acquainted with them take notice of this trait of their character. There is scarcely any thing they inculcate upon the minds of their children with so much care as this "parent of virtues." Setting aside the filthy and uncouth outside, I am sure that, as it regards a bold dignified bearing, and strength of character united with native good sense, and kindness and urbanity of manners, no tribe on earth, with the same degree of knowledge and civilization, can lay an equal claim to the appellation of nature's gentlemen, as can the Todas of these Hills.

Their dwellings are long, and round at the top, like the top of a large covered waggon placed upon the ground; the ends are made tight with pieces of hewn timber, and the roof is high enough for the tallest to stand erect within. The door is in one end, and is about two feet by six and a half in size.

Their life is in the strictest sense a pastoral one, for they have no cultivation, not so much as a flower, or fruit tree anywhere near them. They do not, therefore, congregate in villages, like the common Hindoos, but each family with its various branches live by themselves; and, like the patriarchs of old, migrate from one place to another as the pasturage fails or is plentiful. They keep no other animal but the buffalo and a small species of cat. Until of late they were entirely unacquainted with any of the luxuries of life, not even knowing the use of salt.

The nature of their religion is a matter of speculation and curious inquiry among the learned; none as far as is known being able to determine what it is. They pretend to a kind of image-worship, but it is evidently a mere pretence, instituted and kept up to impress by its mysteries their neighbors with respect for them. For they have no images at all among them, neither do they, as far as it has been ascertained, perform any idol rites. They often pray to some being when sick or threatened with any calamity. Sometimes they pray looking up; sometimes, and indeed very often, bowing to the feet of some person, but to what particular divinity is not ascertained.

They profess to esteem falsehood a great crime and one of their *tiriris*, or temples, is dedicated to truth.

They have in all their dwelling-places one building of more respectable workmanship than the rest, which they consider sacred, and within which neither the females nor adult males are admitted

until they have completed a certain purification. The young boys of the family are the priests and their duties are simply the care of the dairy. None but those who have undergone a kind of purification are allowed to milk or do any thing about the dairy. Within these domestic chapels, as they may be called, is all the milk brought and curdled or churned as their wants or taste may require. This butter, being melted and purified, constitutes the ghee so much in use in all parts of India. Besides these family shrines they have, in all, five sacred places called *tiriri*, each of which is a distinct establishment supported by the families in its immediate vicinity, and comprises a building similar to the one last described, with the exception that it is somewhat larger and divided into two apartments, also two other small buildings for the officiators to reside in, and the *tuel*, a round walled inclosure for the herd at night. These are little else than sacred dairy establishments. The officiator or priest is called a *parlarl*, the Tamul word for milk-man, and is prepared for his office by great austerities, after which he is considered a very holy character. His assistant is called a *copil*, or *cobrilarl*, the Tamul word for watchman. The duties of both these worthies is little else than the care of the sacred herd and dairy and pouring libations of milk to a bell which they keep for the purpose.

The unadulterated Toda religion has, as far as is known, no resemblance, either to Boodhism, Islamism, or to any other religion at present known. They salute the sun and a burning lamp when first seen, and pray before their sacred places with their faces toward heaven. They believe that the soul after death goes to the *om norr*, or large country, about which they have scarcely an idea. They sacrifice cattle, but to what divinity is unknown. On some occasions the victim is a calf, in the selection of which great pains are taken. It must be of a certain age and free from all blemishes; numbers are often rejected before a proper one is found. When the victim has been selected it is brought to a thick and dark forest, where a pile of wood and brush is erected. The officiator, having received a piece of money from the offerer, approaches having in one hand a bunch of the leaves of the sacred tree, and in the other a short thick club. After waving the leaves many times around the victim and making many salutations to the east, he strikes it with the club on the back part of its head, which

generally proves fatal in the first instance. Immediately, whilst the limbs are yet quivering, all present throw up their hands and eyes to heaven and exclaim, "May it be an offering from —," naming first one and then another of their several places. The waiving of leaves then continues, after which the skin is taken off, and the various pieces into which the body had been cut are laid upon it; the whole of which, with the exception of the head, feet, and entrails, is sprinkled with the blood by means of the bunch of leaves. The pieces are then put upon skewers, one end of which is stuck into the ground in a circle close around the pile, which has been set on fire. When the meat is singed a little, small pieces are torn off, and with the head, cast into the fire; a skewer is then given to each one of the party, together with a little newly made butter, in which a little of the meat is rolled up and eaten: the remainder is equally divided and sent to each of the families of the tribe throughout the Hills.

Language and Burial Rites of the Todas.

Their language, the pronunciation of which is deeply pectoral, is quite different from all the languages in this part of Asia. It has not the least affinity, in root, construction, or sound, with the Sanscrit, that mother of all languages in this part of the world. Its greatest resemblance is to the Tamul. This resemblance, however, both as to the genius of the language and any of its dialects, is very small. So very strange is it and different from any eastern language, that, although government servants have resided among the Todas for fifteen or twenty years, they have not acquired knowledge enough of it to speak it at all. Not even the neighboring tribes can speak it, though the Toda acquires enough of their languages for all the purposes of common intercourse. Some consider it derived from some western language. It has never been reduced to writing. Some farther knowledge of this singular people may be obtained by examining their funeral rites.

The corpse is brought, sometimes upon a bier made of the limbs and leaves of trees; sometimes in the arms of females accompanied with tom-toms and other instruments of music and the responsive wail of the relatives, to the kert morrt or house of death, which is

generally a small thatched temple situated close by a smooth green, surrounded on all sides by a thick and dark wood, and covered nearly over with the bleaching bones of buffalos. As this is a deep, lonely valley, it is not an unfit emblem of that "dark valley" so much the dread and horror of all the living. Around the corpse, wrapped in a new mantle and ornamented with jewels and placed in the inner apartment of this temple, sit the relatives and all as they come in, upon the floor, and unite in the solemn wail. When the place becomes full, a part go out and make room for others. Sometimes misunderstandings of long continuance are here settled. This is done in an assembly of the men which is often the scene of animated debate and affords occasions for the display of much native eloquence. These proceedings being over, all resort to the open space above mentioned, and a part unite in a kind of wild dance, joining hands and moving in a circle and with a measured step around the corpse, which is brought out for the purpose, all the while keeping time with the mourning pipe and the solemn wail. After an hour or so spent here, a part of the men go to the *tuel* or round inclosure for the herd, and in the midst of a large number of buffalos, join hands and resume the same kind of dance as before. This frightens and infuriates that generally savage animal to a fearful degree; when, at a given signal, all rush upon the brutes and endeavor to put a bell upon them. So wild and fierce are the buffalos that this is no easy task to accomplish. It is often the case that six or eight men are required to overcome one buffalo, and then it is only after the receipt of many wounds and at the great risk of life that they succeed. But as the whole party composed of the fathers, mothers, brothers, sisters, sweethearts, etc., stand upon the inclosure to cheer and urge them on, they are very courageous. When the bells are attached, the whole party return to the green, and, arranging themselves in rows, partake of a repast of rice and ghee, and spend the remainder of the day in the wail and the dance. All spend the night upon the spot, and early the next morning the dance commences, both on the green and in the *tuel* or inclosure, as from time to time new victims are brought in. After the bell has been put upon all, the mantle containing the remains is brought from the temple and placed before the barricaded door of the inclosure. Around which assemble

the male relatives, the oldest of whom, covering his head in his mantle, bows it to the ground in the small space between the inclosure and the body. He then digs up, with the wand or ensign staff of the deceased, a little earth, and taking it in his hand and asking the consent of the bystanders, he sprinkled some three times towards the east, over the body, and also towards the west, into the inclosure. He then gives place to the next relative, who goes through with the same ceremony, and so on, until all have done the same. The body is then brought to the temple and a heifer led up and tied to a post near, upon whose head the sacrificer lays his hand and then kills it. The mantle containing the body, being sprinkled with the blood, is now taken to the green, around which the female relatives seat themselves, repeating the lament and shedding abundance of tears.

Now commences the sacrifice, some seven or eight of the buffalos are seized, as on the preceding day, and led up to the corpse, and by a blow or two with a small axe on the back of the head, are slain and the nose placed upon the mantle, so that the last breath may come upon the corpse as it passes. The scene is now singularly interesting. The wild dance is kept up by some of the party. The exulting shouts of the men, as they bring fresh victims for slaughter, the corpse, surrounded by weeping relatives, mostly females, and slain beasts, which nearly fill this valley, already white with "dry bones," the discordant notes of the tom-tom and wailing-pipe, all mingling with the constant lamentation, is suited to awaken in the beholder emotions more easily felt than described. At times the whole party, amounting occasionally to six or eight hundred, seat themselves, two and two, gather their faces towards each other, the foreheads of one rank at times touching those of the other, unite in one continued and really doleful wail. After continuing this for a time, the pairs change, and when one person approaches another on this occasion, the man gives his foot, and the woman bows her head so as to touch it, which is a common mark of respect and salutation among them, all the while keeping up the hey! hey! or cry of sorrow. This continues about two hours, when all retire. On the following morning, before light the corpse, surmounted with a small bow with arrows, is taken up and borne to a space a short distance from the green, accompanied by the whole party chanting the dirge, and laid upon a pile

of wood constructed for the purpose, the face downward and the head to the north. The whole is then set fire to and consumed. After the fire has burned nearly out, the bones are collected and put into a hole prepared for the purpose and burned; over this each one of the party in succession passes, bowing his head to the ground with the prayer, "Health be to us," and takes his way to his dwelling.

Toda Marriages—Erulars and Corambars.

The slain buffalos are not eaten by the sacrificers, but sold to the other tribes for the sum of half a rupee each. The number sometimes amounts to upwards of twenty.

A word respecting the marriages of this people may also be worth inserting. They practise polyandry, one woman being allowed two and frequently three husbands. When a young man wishes to marry any girl he, or if he is young, his father goes to the parents of the girl, and having settled the amount of dower the young man is to receive, which is sometimes considerable, presents them with a milch buffalo, and another on every occasion of a death in the girl's family, until the parties are of age, when the young man goes to the house of the girl, and after staying a few days, takes her to his house without any ceremony. This is practised also by all who marry the same woman. She stays with the man who first married her three months, and with the next man the next three, and so on. The first three children belong to the first husband, the second three to the second, and so on.

Respecting the origin of this people there is much curious speculation among the learned, but nothing is definitely known respecting it. Some think them a colony of ancient Greeks or Romans; and some think them a remnant of the ten lost tribes. The importance of this people to the evangelization of India, cannot be small. Ought not the prayers of God's people to ascend for their conversion and preparation for so desirable a work?

The other tribes are very inconsiderable. The Erulars and Corambars are wild men, inhabiting the dense jungles and deep ravines in the sides of the mountain. Subsisting on roots, fruits, and insects, and what small quantity of grain they can obtain by the fear which their magical power exerts among the other tribes. This fear was so great

that the other tribes uniting invited them to a feast, in the midst of which they managed to withdraw, and then set the building on fire, and preventing them from coming out, murdered almost every one of them. This took place about seven years since.

For much of the information contained in this sketch I am indebted to captain H. H. of the Madras army.

LETTER FROM MR. TRACY, TIRUMUNGALUM, 1ST OCT., 1841.

RESPECTING his labors, Mr. Tracy remarks—

The ordinary duties of the mission have been carried on without interruption. The number of schools continues the same as at the last report, though the number might have been greatly increased. One or two of them decreased in numbers, through the inattention of the masters or from some other cause; but most of them have increased, and the scholars have made very gratifying improvement in their studies. Some portion of the New Testament has been introduced as a class-book into nearly all the schools, and is daily committed to memory; and thus the glad tidings of salvation are made known daily to one or two hundred families. What more is needed, except the influences of the Holy Spirit, to bring many in these families to know and love Him whom to know aright is life eternal?

A few weeks ago, on the day when the native schools make an image of Puleiyar, a heathen god, and worship it in the school-house, I had the mission-schools in this neighborhood called together, and held a meeting with them while the scholars of the heathen schools were engaged in their idolatry. About twice as many were present as at the similar meeting held last year, and the children went away apparently highly pleased with their entertainment.

The boarding-school contains twenty-five boys, most of whom are making commendable progress in their studies. Those boys who are members of the church give me all the evidence I could expect, and indeed all that I could desire, that they really love the service of the blessed Savior. Two or three others give much reason to hope that they have chosen the Lord as their portion. Other instances of seriousness have occasionally occurred in the school, but they have not been of a very enduring character. Most of the boys are in the daily habit

of prayer and reading the Scriptures, and I cannot but hope that the Lord has still rich blessings in store for some of them, whom he will make polished shafts in his quiver.

The attendance at public worship on the Sabbath varies from 150 to 180 or 200 morning and afternoon. Some of these attend twice, so that the whole number of individuals who are present during the day is not far from 300. Sometimes the Spirit of the Lord seems to be present in our assemblies, stirring up the conscience and awakening thought; but for the most part, it is to be feared, the seed sown falls upon barren ground. Yet "they that go forth weeping, bearing precious seed, shall doubtless return again with joy, bringing their sheaves with them." The promises of God are yea and amen in Christ Jesus, and not a word of them shall fail.

The calls for books and conversation have been no less frequent than formerly. Many are quite ready to acknowledge the folly of idolatry and the excellence of the gospel, but they are bound in the chains of custom. The people have no strength of character, no firmness of purpose, which would enable them to stand up in opposition of their friends, even when so disposed. The grace of God alone can give the moral courage which will make them willing to become a bye-word and reproach for the sake of the truth. But the time is coming, we trust, when the tide will turn in favor of the gospel; when Christianity shall break through the barriers which now confine it in so narrow limits, and like an overflowing flood, bear the whole people in its course.

A short time since a man called for books, in whom I became much interested. On inquiry, he said he belonged to a village about fifteen miles distant. Some years ago, directly or indirectly, through the instrumentality of the late Mr. Rhenius of Tinnevely, he heard something of the gospel, and very soon after renounced heathenism. His desire to know more of the word of God led him to learn to read. He then taught his elder brother to read also, and instructed him till he too became a Christian. He remained in his native village for some time, but as there was no missionary or catechist near, he resolved to put himself within reach of the means of grace, and accordingly removed to Tinnevely, where he supported himself by his daily labor. His brother remained in his native village, and many others, amounting to about thirty families, are

now desirous of becoming Christians. "But," said he, "they have no one to teach them, none to lead them in the way of life: they are as sheep without a shepherd: what can they do?" I promised, if possible, to make them a visit and do something for them, but have not yet been able to do so.

Various circumstances have led me to believe that the respect of the people for the brahmins is rapidly diminishing. In one or two instances considerable numbers have renounced their authority and set them at defiance; and whatever may be the operating motive in these cases, the effect must ultimately be good.

Another circumstance of great moment to the cause of Christianity, is the recent dissolving of government connection with idolatry. During the past month all the temples, if the people speak the truth, in this district, Tirumungalum, have been given up by government into the hands of the people. What the ultimate effect of this measure will be cannot for a moment be doubted. Indeed the people themselves have no hesitation in saying that the temples will go to ruin. Soon after the promulgation of the order to dissolve all connection with idolatry, I received a visit from a brahmin, whom on former occasions I have found much opposed to Christianity. In the course of conversation I mentioned the rumor that the government were about giving up to the people the care of the temples, and asked if he could tell me any thing about it? He replied, he was very sorry to say it was too true. Why? I asked. "Because," said he, "the government took very good care of the temples, but now they will go to ruin. The government ought not to resign this charge of the sacred places." But, said I, the government have often been charged with approving of heathenism because they had charge of the temples, and there was some show of reason for such a charge. Now they have taken proper measures to show that the charge was unfounded. As it would be wrong for the government to compel any to become Christians, so it would be wrong for them to support heathenism. If the people love their own religion, they will support it: if they do not love it, then let it go to ruin. "Ah," said he, "there is the difficulty: the people do not love their religion for its own sake: scarce a single brahmin could be found in the country, who would do any thing from real love to his religion. It is a desire to make a living, which influences them all. Here, in Madura, the temple is un-

der the care of four men, two of whom are among the highest rank of brahmins. Now commit the funds of the temple to their hands and those funds will quickly disappear. Each one will appropriate something to his own use, till in a short time all will be gone. And the same is true of the other temples." Well, I replied, if this be the case, why should the people support a religion they do not love? Let every man choose for himself: let all become Christians, if they will. That they will finally become so I cannot doubt, for the Word of God declares that the heathen are given to the Lord Jesus Christ for his inheritance, and not one jot or tittle of that word has ever yet failed. "Yes," said he, "I suppose that will be the end of it. I have nothing to say against Christianity; it is a good religion, and even our own sacred books declare that our religion shall be destroyed and this new religion take its place." While such is the opinion of the priests and such the feeling of the people, may not we, who have a sure word of prophecy to build our hopes upon, take fresh courage to labor with renewed vigor in that blessed cause which we know must prove successful? Even our own eyes may see the joyful day; but if not, they who sow and they who reap shall rejoice together. May the day of the Lord's triumph speedily come!

Syria and the Holy Land.

LETTERS FROM MR. SMITH AT BEYROOT.

War between the Maronites and the Druzes.

At pages 120 and 173, of the numbers for March and April, some brief statements were made relative to the war that raged last autumn between the Maronites, a papal sect on Mount Lebanon, and the Druzes. Mr. Smith, in a letter dated 4th November, 1841, gives the following account of the causes and progress of this angry and deadly strife.

By the last mail I informed you of our retirement from Deir el Kamar, and of a quarrel that had occurred between the christian inhabitants of that town and the Druzes of a neighboring village.

The mountains are now involved in a most destructive civil war. Among the causes of it are the following. Formerly a sheikh by the name of Beshir, the head of the house Junblat, the most powerful family of Druze sheikhs in

Mount Lebanon, shared with the emir Beshir, the ruling prince, the government of the mountain, and received one third of the revenue. About seventeen years ago, the emir Beshir drove the sheikh from the mountain, procured his assassination, and confiscated his estates, which probably constituted the greatest private fortune in Syria. When Ibrahim Pasha invaded the country, the leading sheikhs of some other families adhered to the sultan, fought against the pasha and the emir Beshir, who joined him, and consequently had their estates confiscated, their palaces torn down, and themselves forced into banishment to other parts of Turkey, with the surviving sons of the former sheikh Beshir. After a while the emir Beshir, by order of the pasha, disarmed the Druzes generally, and levied from them conscriptions of soldiers. In levying the conscriptions, the individuals to be taken were not selected by the emir; but a certain number were demanded from each village, and the villagers left to procure and deliver up the men as they could, which was done by hiring them with large sums of money. Thus at one stroke the poor Druzes were stripped of their arms, diminished in numbers, and almost the whole nation deeply involved in debt. The agents employed by the emir in all these oppressions were generally Christians of the mountains. Fortunately they were also about the same time disarmed, or their encroachments upon the Druzes might have been still greater. Finally the rebellion of the Druzes in the Hauran, in which the whole Druze community most deeply sympathised, was quelled by the pasha's re-arming some ten or twelve thousand Christians of Lebanon, and sending them against them. In this war their temples were robbed, and the secret books of their religion publicly sold in Deir el Kamar, the capital of Lebanon. Here were materials enough to feed the Arab spirit of retaliation, which the Druzes systematically cherish to its fullest extent.

We come now to the late revolution, by which Syria has been restored to the sultan. The first act of the allies, was to put some 40,000 stand of arms into the hands of the mountaineers. The banished sheikhs, including the surviving sons of the sheikh Beshir, were restored to their estates and their ancient fendal rights. The soldiers that had been seized and trained to arms in the Egyptian army, were brought back and set at liberty. With such materials of combustion, it would perhaps have taken more

than the energies of Mohammed Aly and the emir Beshir combined, to keep under the flames of civil war. But instead of this, the energetic government of Egypt was overturned, and another brought back, so abominably corrupt, and so inefficient, as to be despised by all; while the emir Beshir was also banished, and another prince of the same name invested with his office, who has shown no capacity for government. In these circumstances, a state of things was brought about, which for months has made the remark common in the mouth of almost every body, that we have no government.

Add to all this, the present deportment of the Christians toward the Druzes. Instead of endeavoring to conciliate them, and treating them with the deference due to the rank they formerly had, and to which they were now restored, their conduct was directly the reverse. The rank of their chief nobility is that of feudal lords. Of the seven provinces that composed the ancient principality of Lebanon, six were under the feudal government of Druze nobles. The lords of one of these have become Maronite Christians, leaving five still under hereditary Druze sheikhs, who at all times claim the right of military service from the inhabitants; and when the general government is weak, are almost their absolute masters. Among these inhabitants, are a great many Christians, chiefly Maronites, scattered among the Druzes, and even composing whole villages. These every where now showed a disposition to disregard their former masters, and in this conduct were encouraged by their patriarch. The course of this ambitious prelate has of late been such as could leave little doubt in any discerning observer, that he intended to make himself virtually the ruler of the mountains, and to break down the power of the Druzes, even driving them, if needs be, out of Lebanon. Of such a plan in prospect they became aware, about the time we also ascertained that the patriarch was petitioning the sultan for our banishment. The patriarch's subsequent conduct has been but a developement of the plan. The large sums of money sent by the governments of France and Austria for the sufferers in the late war, instead of distributing to the needy, he hoarded up, it is generally understood, for military purposes. A christian prince was selected as his aid in military matters, and a large sum of money put into his hand to hire retainers. The Christians were encouraged to look to the patriarch

rather than to their sheikhs, in civil matters. He interfered with the education of Druze children, so forcibly, that to avoid an open rupture, the princes of Deir el Kamar were obliged to allow a school to be broken up, which we had established by their invitation, for their own children. By his authority a committee of select men was appointed in Deir el Kamar, which interfered boldly with the government of the sheikhs. And finally, the ruling prince of the mountain was surrounded with a council, the evident design of which, was to strip the sheikhs of their power.

The Druzes determined to wait no longer. At a given hour, about four weeks ago, the leaders of all the feudal families, at the head of their men, poured into Deir el Kamar from every side. About half the town was pillaged and burnt, and the prince of the mountain besieged in his palace. The patriarch immediately proclaimed a crusade, armed two of his bishops, and ordered them to march at the head of his troops. They assembled, some four or five thousand strong, at the palace of the prince, the patriarch's aid, at the foot of the mountain, about four miles from Beyroot, and there they are still. At their first and only united attempt to ascend the mountain, they were met by the inhabitants of a single village, only four or five hundred in number, and driven back like so many sheep. Almost equal to this has been the success of the Druzes in every part. And though the Christians are at least three to one, to this hour not an individual of them has been able to penetrate to Deir el Kamar to deliver their prince and their brethren, still as closely besieged as at the first. A detachment did succeed, by taking a circuitous route, in reaching a large christian village about half way, where they indulged in burning the habitations of the Druzes round about and robbing their temples. But they at length fell out among themselves, and returned. And since I have begun this letter, the smoke of that village, and of another in its neighborhood, has been rolling up in thick, dark volumes to the skies, showing the retaliation the Druzes are taking for what the Christians had done. Hardly a day has passed since the commencement of the contest, that we have not seen or heard of the like devastations. Villages by dozens, and convents, some of them the richest the Maronites possess, have been pillaged and burnt. The vengeance the Druzes are taking is awful; but it is only what the Maronites would have done with them,

had they been able. I think the intention of the Druzes is to drive the Maronites entirely out of their part of the mountain, and they must have already nearly succeeded.

All this while, the Turkish commander-in-chief in Syria, is sitting in his house at Beyroot, afraid or unwilling to interfere. If the war goes on, it can hardly fail to attract the attention of the European powers, especially of England, who still maintains here a small military establishment. And where it will end, if foreign interference commence, I venture not to divine. In the mean time, as you may well imagine, the passing events are full of interest to us. The patriarch has business enough on hand now, without persecuting us, and we are left in quiet. We even ask ourselves the question, whether God is not about to visit him for his iniquities in the martyrdom of Asaad Shidiak, and all his persecutions of the truth. But in the mean time, how much misery is produced. Thousands and thousands of poor people are burnt out of their houses and robbed of their stores, and what are they to do through the approaching winter? They are flocking to Beyroot, and even here I am seriously afraid of a scarcity approaching to famine. And then what permanent injury to the mountain! A generation will hardly restore what these few days have destroyed. Formerly Mount Lebanon was without ruins, and the only part of Syria where the traveller did not find them at almost every hour. Now it is full of them. The whole is but another step in the rapid downfall of Turkey. Do what they will, the European governments cannot uphold her power. Every measure but hastens her ruin. God has decreed her fall, and who shall resist his will?

On the 6th of November Mr. Smith writes again—

I add a line to my letter of the fourth, to say that day before yesterday the inhabitants of Deir el Kamar surrendered, and delivered up their arms to the Druzes. The prince and his suite were allowed to retire, leaving the government chest behind them; but they were robbed on their way, and the president of the new council walked all the way to Beyroot, barefoot, with only a single article of dress upon him. He is a friend of ours, and is now at Tannoos's under Dr. Van Dyck's care, in consequence of blows received from the enemy.

Yesterday the Druzes drove the christian army from their position at Baabda in our neighborhood, took possession of that town and Hadet, the richest places, perhaps, after Deir el Kamar, in all the mountains. The palace of the emir Mulhern, the patriarch's aid, was the first burned, and then followed the conflagration of other houses. The smoke is still ascending to the skies. The poor people, taken by surprise, were obliged to leave all. A part fled towards Beyroot, and scattered themselves in the gardens; but a large part took the road to Kesrawan, the patriarch's region. This leaves the Druzes in undisputed possession of all their part of the mountains; and unless soon checked, by foreign interference, I should not be surprised, if they should reach the patriarch in his convent. His power is apparently broken. Such a revolution must make great changes in our operations. We wait to see what they shall be. Should they open the way suddenly for far more extended labors, I hope you will be prepared to sustain them. On the other hand, our residence here may possibly be rendered entirely insecure. Pray for us, and for this poor, distracted, suffering country.

On the 4th of December, one month later, Mr. Smith again writes, describing—

The Uncertainty and Apprehension caused by the War.

In my letter of the 4th ult., I gave you some account of the causes and progress of the present disturbances in Mount Lebanon, and in another a few days later, added in haste, some farther particulars. Since then no great change has occurred. The parties are resting on their arms. What will be the result, no one, not even themselves, can yet conjecture with any degree of probability. Day before yesterday I was in the mountain and visited the Druze princes of the village which gained the great victory which dispersed the christian army, and found them looking out with the greatest anxiety to know what decision would come from abroad respecting their proceedings. For they seemed to expect, of course, that the European powers would in some way interfere; that the Christians of the mountain can disturb them farther they professed to have no apprehension.

It has been professedly and really, a war against papists, they having provoked it. Members of the Greek church

have been specially favored. When Maronites and Greek catholics have been disarmed, the Greeks in the same village have had arms given them. The severity of the war has been great on both sides. If the Christians have caused less destruction, it has been for the want of opportunity. The inclosed extracts from a letter of one of their bishops, will show their spirit.

How our operations will be affected by these changes, it is yet too soon to conjecture. The natives themselves seem to understand that the great obstacles to the spread of the gospel have been swept away. The Druzes appear as friendly as ever, so far as we have a chance to see them. In my visit day before yesterday, I met an emir, who lives in one of the villages where we had commenced a school. He said they should open it again as soon as the country was quiet enough, and expressed a strong desire for the continuance of the seminary for the young nobility.

Our greatest apprehension of hindrance is from the prevalence of general anarchy. For this war has called up causes of commotion which we fear it will be far beyond the power of the present government to control. If not controlled, they tend directly to general anarchy. Mount Lebanon, with its own strong internal government, has for years not only had an efficient police within itself, but exercised a controlling influence throughout the country. At the head of it was the house of Shehab, respected and feared by the feudal nobility of the other mountains, as their superiors in rank and power, and often the chief dependence of government for checking their insubordination. They were so under Abd Allah Pasha; and even the strong government of Mohammed Aly was obliged to call in their assistance repeatedly to put down rebellions in Palestine among the Nusairiyeh and in the Houran.

Their power, the present war has broken: not only has the individual who was invested with the government been driven away with contempt, but as a body, the Shehabs have been obliged to flee, and their houses have, with very few exceptions, been plundered and burnt. This completely breaks up the internal organization of Lebanon; and with all the occasions for revenge which have now been given, to feed the Arab spirit of retaliation, we see not where, under so weak a general government, the quarrel can end. At the same time also the moral and physical power of Lebanon to check insubordination else-

where, has ceased to exist. On the contrary, it has itself set the example of revolution, an example which the other feudal districts will hardly fail to imitate, especially seeing government has in this case been so slow to interfere. They may now be stirred up to it by the Shehabs themselves, with the hope of assistance from their mingling in the contest. Already the Metawileh have begun to take part in it. If it begins to spread, it can hardly stop short of universal anarchy. From this, indeed, the country in many parts is not now far removed; commercial security being destroyed, the public highways unsafe, and murder and robbery not only common but left unpunished. This state of things, there is reason to fear, will become general, in spite of every influence the present government will or can use to prevent it.

In the mean time the remainder of the English forces have been recalled, and leave to-day. Whatever influence they have exerted in favor of order, of course ceases. The country will now feel the full effects of the revolution they have brought about. I will say no more of it now, than that the native Christians apprehend the worst consequences. It seems at least ill-timed, to recall these troops just when the people are actually killing each other with the arms they have distributed. For this coincidence, however, the British government can hardly be held responsible, as it was ignorant of the present disturbances, when the order was issued.

In the mean time our missionary operations at Beyroot go on with regularity and their usual quiet. Our seminary is full, so that to-day we have been obliged to reject several applications, for the want of funds and accommodations. Our press is in operation for the Bible and tract societies; but for ourselves we have not the means of printing any thing, not even Parley's Geography, which is very much needed in the schools. Our native congregation is increasing in numbers and interest. We are hindered, only by want of funds, from enlarging our operations in every department. But what we need most of all is the Spirit of God to quicken our own hearts and convert the people.

What follows is the extract mentioned above from a letter of the Greek catholic bishop of Zahleh to the Christians on the west side of the Bukaa. It shows the papal spirit.

Your letter has arrived and all that you explain has become known to us.

In the first place, we understand you have been helped to victory over the insolent infidel enemies of the holy faith; which victory was by the favor of God, most high and glorious, and the intercession of his mother. We praise, to the highest degree, your zeal; only you have been faulty in not burning Meristah. The entirely correct course was to have burnt it. Hereafter take good heed, if you are victorious, not to stop short of burning and entire destruction. Our only caution, beloved sons and honored brethren, is that you ravish not the women. Aside from that, burn, kill, plunder; hesitate at nothing whatever. And as we know from acquaintance your zeal, we need say no more on this point.

Be ever constant in prayers and confessions, inasmuch as this is a holy war. Go on, and fear nothing. And we lift up the hands of supplication to the Father of Lights that he may assist you, and give you victory. May he who accompanied Tobias accompany you, and the blessings of the Heavenly One embrace you.

Nestorians.

LETTER FROM DOCT. GRANT AT MOSUL, 15TH NOV., 1841.

At page 90 of the March number a letter from Doct. Grant was inserted, containing a report then current, that the Independent Nestorians of the Koordish Mountains had been subjugated by the combined forces of the Turks and Koords. Below Doct. Grant gives what information he had been able to obtain on the subject during the month that had elapsed.

I wrote you on the eleventh of October, giving you a report of the subjugation of the Independent Nestorians, and of the burning of the patriarch's house. The last part of the report has since been fully confirmed; but I am not satisfied that the subjugation of the Nestorians is entire, since it appears that their enemies did not carry their arms into the more difficult parts of their country. My impression is, however, that their independence is virtually gone, and that the patriarch would do well to make the most favorable terms he can with the Turkish government. A blow has been struck from which they can hardly hope to recover; and a further struggle may only involve the people in greater trials. It would also retard our direct labors for their improvement. But, it may be that our short-sighted plans may give place

to the infinitely better plans of an all-wise and beneficent God.

Since the date of my last I have been informed by a Nestorian direct from that region, that the Christians of Tiary have made an invasion into the Koordish district of Berwer, upon the Amadiéh frontier, and driven away many of their flocks as a redress for injuries received from those Koords, but without further bloodshed.

It is doubtless for the best that we have not been in the mountains during these troubles, but I should have little apprehension in entering them now, as the snows of winter will put an end to farther hostilities for several months to come. It has been in my heart to spend the winter in the mountains; but, after much reflection, it appears to be of doubtful expediency with the light we now have, considering the greater exposure in staying there alone with the existing want of a comfortable residence, and with my still precarious health; and considering the importance of my being here and more fully exploring this part of our field, laying a foundation for future usefulness, and rendering any necessary aid to my associates. The question, however, will remain open as long as the way is open; and should I not enter the mountains this season, I hope to do it as soon as the departing snows of early spring shall render it practicable. And, should the prospects warrant it, I hope then to go through to Ooroomiah, and perhaps obtain the aid of one of those brethren for a season.

There is no occasion for discouragement, none for delay; but much for hope, much for haste.

Constantinople.

LETTER FROM MR. DWIGHT, 18TH JANUARY, 1842.

AFTER alluding to his journal, giving a more detailed account of the occurrences connected with the missionaries, but which has not yet come to hand, Mr. Dwight makes the following statements in a letter.

Character of Armenian Converts—Religious Services.

During the last year our native brethren, of whom we have before spoken to you oftentimes, have, with scarcely one exception, appeared to be steadily growing in grace and in the knowledge of

Christ, and their number has also been increased, and that too from the ranks of infidelity and gross wickedness. If you could come here now, I could show you some individuals, who one year ago were drunkards and gamblers and adulterers, and some of them confirmed unbelievers, who, by the wonderful grace of God, are entirely transformed, and exhibit in a high degree the humility, purity, simplicity, and spirituality which are characteristic of the renewed man. The change in them is so great that many of those who are without take notice of it, and speak of it as a wonderful thing. I would not have you understand that the number of such as I have described above is great. On the contrary it is small; but it is more than one, or two, or three. One very pleasing characteristic of our native brethren, and a highly promising one to the cause of truth, is, that they are in general very active for the salvation of their countrymen. No sooner do they feel the power of the truth on their own hearts, than they strongly desire to communicate the impressions they have received to others. And as every man is the centre of a circle of influence, the good seed of the word is in this way sown in many different parts, and among many different classes of this great metropolis. Indeed there are men here of great influence, whom none of us have ever seen, but who are daily preaching Jesus; they themselves having learned the truth second-hand, as it were, through some of those who have received it from us. They do not visit us for prudential reasons, which any one acquainted with the true circumstances of the case would readily understand. Our intercourse with the people, however, is becoming more and more free, and I feel almost ready to sink under the load of responsibility that rests upon me as one of the ministers of Christ here, who, by his providence are called to act so important a part in the midst of circumstances of such overpowering interest as those in which we now find ourselves placed. The darkness of superstition is breaking away before the light of eternal truth. Many minds are awakened, and some are on the utmost stretch of inquiry, dissatisfied with all former views and opinions, and eagerly seeking for some solid ground to rest upon, and for that quiet, peaceful, soul-satisfying confidence, which only the truth can inspire. Not unfrequently a burdened sinner comes with the thrilling inquiry, "What must I do to be saved?" Under God, these minds we

are to direct; these souls we are to mould; these sinners we are to point to the blood of the Lamb that cleanseth from all sin! Oh it is a privilege to live at such a time, and in such a place! but it is a privilege deeply laden with responsibility. I often think with shame and humility of my own unfitness for the station I occupy, and wish there was a wiser and better man in my place. But since God, in his providence, has brought me here, and permitted me to acquire a knowledge of the language, so as to communicate freely and easily with the people who are in these interesting circumstances, what can I do but go forward, asking God for wisdom to direct, which I endeavor to do every day?

My visits to the city are continued twice a week, where I meet many visitors at my room in the khan. I still preach also in Armenian twice a week, in a room fitted up for the purpose in Mr. Goodell's house. I suppose that not less than one hundred and fifty different persons have attended this service; and on every occasion there are some new ones, though rarely ever more than twenty present at any one time. Mr. Hamlin also preaches in his school every Sabbath to his scholars and a few neighbors; so that at our two services, forty or more Armenians hear the gospel preached every Sabbath. I endeavor in the simplest manner possible to preach Christ and him crucified, and I have dwelt much of late on the great doctrine of the reformation—*justification by faith without the deeds of the law*. All our native brethren here have very clear views on this important point.

Besides the above services, I commenced some time ago a course of lectures to one of our native assistants on christian theology. Soon another Armenian, a pious and excellent priest, joined the class, and lately a third has attended, and I am informed that another priest intends to come, and also another layman. This is to me a deeply interesting exercise, as I know it is contributing to the training of men who are to act a most important part in the great work of reform which God has commenced among the Armenians. They are few in number, and in America a theological class of three or four students would be thought, perhaps, too insignificant to be noticed. But here, in the present position of affairs, it is a thing of greater importance than can be well conceived.

And here I will say that H., who has long been one of our native assistants, and the priest who is now in our employ,

are both full of faith and of the Holy Ghost. I am exceedingly gratified with all that I see and know of their labors among the people. The priest, who, from his official character, has great advantages, is particularly active, and his influence on that neglected class to whom we can gain almost no access, the females, is very wide and very salutary. His office enables him to go freely from house to house, and, like an angel of mercy, he carries blessings wherever he goes. Wherever he finds a female who has a desire to learn to read, which few of them are able to do, he goes at appointed times to teach her, that she may be able to peruse for herself the blessed gospel of our Lord Jesus Christ. He has several pupils of this description among married females, in different parts of the city, besides having a small girl's school at his own house. Through his instrumentality we have reason to believe that several Armenian females have become pious, who otherwise would have lived and died in ignorance and sin.

A Rich Banker—New Testament in Armeno-Turkish—Seminary.

You doubtless remember the munificent banker who established and supported, by his own funds, the college at Has Koy, some years ago. After that institution was broken up by the enemies of the truth, who greatly calumniated him on account of his supposed protestantism, he became alienated in his feelings from us, and collected about him some men of infidel views, who poisoned his mind and led him to say and do many things adapted greatly to grieve all those who feel an interest in his spiritual condition, and in the progress of the truth here. Among these are his own wife, who, we have reason to hope, is a truly pious woman; also a very interesting priest, who is an intimate friend of the family; and also a pious teacher, who is private tutor of his sister's children. All these, and probably others, have been engaged in prayer for him, and of late his appearance has been much more satisfactory. We never regarded him as a pious man, nor even as an evangelically enlightened man, but only as a man of liberal mind, whom the Lord saw fit to use for a very important purpose. Now, however, he shows some desire to know the truth, and we have heard for some time past that he was reading our books with interest, and making many inquiries about their contents. To-day I have been to see him by express invitation,

and he gave me a most cordial reception. I think I can see in him a softened and subdued spirit, and a desire to feel after the truth, which he never before manifested. It is more than four years since I have seen him before, and then I knew him only as a worldly-minded man, who wished well to his nation, and perhaps desired also to make for himself a great name, by establishing a school and supporting it wholly himself. He expressed to-day the strongest desire that I would come to see him often, saying that he wished to have some long conversations with me. His house is a palace, and he is rolling in wealth and luxury; and although our trust should never be in man, however great and powerful, yet we cannot but hope and pray that this individual may become a true and humble follower of Jesus Christ, and that God may use him, as he has done great and influential men in other similar cases, as a means of support and protection to those who may be persecuted for the truth's sake.

If the good work of God goes on here, according to our fervent hopes and desires, and according to present appearances, no doubt persecutions will again arise. We may soon be called upon to write you letters of a very different character from this one which I am now penning. We may have to tell of rage and madness, and perhaps of violence and blood; but I feel assured that no persecution will ever root out the seeds of truth that have been sown here, or even retard the progress of the good work which God has commenced by his Spirit.

Mr. Goodell is very assiduously pursuing his great work of translating the word of God into the Armeno-Turkish language. Already have we found the Old Testament, translated by him into this language, of great use in this city; although the translation was more particularly designed for Armenians in other places in Turkey, where the Armenian language is not spoken. Many in Broosa are waiting with much anxiety for the completion of the New Testament, which Mr. G. is now revising for the press, and we hope that it will be read and will prove a savor of life unto life to thousands and tens of thousands not only in Broosa, but through all the regions of Bithynia, Cappadocia, Galatia, and Pontus, and in all Asia.

Mr. Hamlin succeeds admirably with his boarding-school. He has at present nineteen scholars, who are making very gratifying progress, and who are under a

daily and constant and strong religious influence. This is not a theological seminary, as was erroneously stated in one of your religious papers, but we hope to train up many young men there, who will hereafter become preachers of the gospel to their countrymen. Mr. Hamlin has made arrangements to accommodate twenty-four scholars with board and lodging, and five more are wanting to complete the number. But we do not take any more free, until we have some assurances from home that the churches will sustain us. Many are waiting, earnestly desirous of entering, but it is better far not to receive them, than, after we have taken them in, to be obliged to send them home again for want of the means of supporting them. As soon as you see your way clear, I beg that you will give us authority to enlarge our operations here; for the door is open; the fields are white for the harvest. Eternity alone can disclose how much is pending upon the labors of the present hour.

Ojibwas.

LETTER FROM MR. HALL, AT LA POINTE,
2D FEB. 1842.

Schools—Religious Meetings—Effects of the Mission.

IN reviewing the several departments of labor performed at the station during the year, Mr. Hall remarks—

We commenced a female school last fall. We thought such a measure desirable in the present state of society here. It has succeeded very well so far. It has been attended by as many as forty-five or fifty different girls, and varies from twenty to forty scholars daily. It is composed of half-breed and full Indian girls from protestant, and catholic, and heathen families. Miss Spooner has been the teacher for the last three or four months. The boys' school has never been more promising than during the present winter. This is composed of half-breed and Indian boys from protestant and catholic families mostly. Mr. Sproat teaches this as heretofore. In addition to these schools, Mr. Wheeler has had a class of Indian young men and boys, which he has met in the evening during the winter. He teaches them to read. Mr. Sproat has also met a class in the evening for some time, to teach writing and some other branches. Mr. Wheeler has also met a class in 1

evening for some time past, composed of Indian women and girls, for the purpose of teaching them to read and sing. These schools have apparently excited considerable interest in the people, and I think are doing good among us. We need different rooms for the schools from those which we now occupy. The one which we occupy for the girls' school is altogether unfit for that use, and probably cannot be had longer than till spring. It was once an old stable, and is little better than that now.

We have on the Sabbath two public religious exercises in the Ojibwa language, one sermon in English, and a religious meeting in the evening. Our meetings have been attended by more persons, for several months past, than they have been heretofore, though the number is still small. The number of protestant residents here, who understand and speak the English language, is increasing. We feel it our duty to maintain religious exercises in English regularly on the Sabbath, and to give all the interest to them we are able. Our success in future with the Indians in this region, will depend much on the character of the white population which wanders up here among them.

Our exercises in the Ojibwa language have been increasingly interesting this winter, both from the numbers and interest of those present. A part of the time I preach in the native language, and a part of the time instruction is given through an interpreter. I have not command enough of the language to preach in it fluently, without a preparation in writing. There is now a Sabbath school held between the exercises on the Sabbath, for all children who will attend.

Mr. Wheeler and myself divide the labor of preaching on the Sabbath between us. He gives the remainder of his time principally to visiting the sick and administering to them, to preaching from house to house among them, and to the study of the Ojibwa language. There is a great deal of sickness among the Indians, and applications for medicine are frequent. I have devoted my time principally to preaching and translating this winter. I intend to have considerable portions of the Bible ready to print by next fall.

Notwithstanding the troubles between Sioux and Ojibwas, I think there has been more encouragement to labor for the conversion of the Ojibwas, than at present. There has evidently been a very deep impression made upon the people by missionary efforts

among them. I think they are much more disposed to regard missionaries as their benefactors now, than they ever were before. It is true that the great majority of them care little about becoming real Christians, nor do they appreciate the value of education; yet they see that where there have been missionaries among them, they have been in various ways benefitted by them. And the Indians would be glad to have missionaries go to reside in every part of the country. It seems to me plain that we are gradually gaining in influence at this place, notwithstanding the operations of the catholics. They do not openly oppose us, but they draw all they can into the vortex of their errors. It seems to me that all that is needed here is the Spirit of God to be poured out, to bring considerable numbers into the kingdom of God. The Lord gives us as much work as we all can do, and I trust we are not laboring in vain.

You will doubtless be anxious to know the present state of the church here. I am happy to be able to say that I think it better than it has been. There appears to be more of a prayerful spirit among us, than there has been for some months past. I think our native members generally are improving in christian character. They need much watching over and to be constantly instructed. They are exposed to many and powerful temptations to turn aside from christian rectitude. The best evidence we have that they are true disciples of Christ, is a disposition to be corrected when wrong, and to be guided right. I sometimes think it is surprising that they walk so consistently with their profession as they do, considering their ignorance and temptations.

RECENT INTELLIGENCE.

MAHRATTAS.—Mr. Burges writes from Ahmednuggur, 26th November, that six or seven persons were received to the mission church at that place; and that there were three or four candidates.

SYRIA.—The general letter from the missionaries, written at the close of the last year, states that since the cessation of hostilities between the Druzes and the Maronites, the former had renewed their acquaintance with the missionaries with more friendly appearances than ever before. The four schools opened before the war, had been re-opened, and petitions had been received for four or five more. The power of the patriarch, the deadly enemy of the Druzes and the mission, was effectually broken. A chief of

the Metawileh, a sect in some respects resembling the Druzes, had also earnestly petitioned for schools; and even one of the largest Maronite villages, freed from the fear of their patriarch and other ecclesiastics, had sent a delegation to the missionaries to ask for schools. Only pecuniary means seemed to be wanted, with additional laborers, for extending the influence of the mission through all that portion of country.

SIoux.—From Lac qui Parle Doct. Williamson writes, 2th February, that the papists had determined on establishing a mission among the Sioux, and a priest had been some months in their country studying the language, and two more were to enter the country and commence the mission as soon as the preliminary arrangements could be made.

In November last five adults were admitted to the church, and two or three others were expected to be received at the next opportunity. Seven children had been baptized.

Additional portions of the Scriptures, both of the Old and New Testaments had been translated from the original Hebrew and Greek into the Sioux language and were undergoing a revision for the press.

NEW-YORK INDIANS.—Under date of March 31st, Mr. Rockwood writes from Tuscarora that the church at that station had during the winter been awakened to unusual prayerfulness, new efforts had been made to suppress intemperance, and systematic measures had been adopted by the Indians to destroy all intoxicating drinks brought upon their reservation. Measures had also been taken to visit every family and hold conversation with all on the subject of their salvation; the Spirit of the Lord had also been operating on the minds of many of the people, and a considerable number had given encouraging evidence of saving conversion to God. Ten persons, among whom is one chief and two colored persons, have been examined for admission to the church and are regarded as candidates, and others are entertaining the hope that they have repented and turned to God.

ANNIVERSARIES OF AUXILIARIES.

The *Auxiliary of Otsego County, N. Y.*, held its annual meeting at New Berlin, 10th February, Rev. S. P. Storrs, one of the vice presidents in the chair. The secretary and treasurer, Rev. A. E. Campbell, being absent on account of sickness, his reports and an address were by his request, read by the Rev. C. Eddy, who attended as a deputation from the Board. By the amount received from the congregations connected with the auxiliary, it was seen that the increase over that of the preceding year would be more than fifty per cent; and as these collections were made before the annual meeting

of the Board, the increase must be attributed rather to the organization of the auxiliary and collectors in the several churches embraced in it, than to any statements made at the annual meeting respecting want of funds. All the facts brought to light in this auxiliary during the year tend to shew that this system of organization recommended by the Board is not only the best adapted to secure large donations, but also the most profitable and pleasant to the several congregations. It might probably operate equally well in almost any county of the state, if well introduced and vigorously sustained.

Dea. Joseph T. Gilbert, president, and Rev. Alfred E. Campbell, secretary and treasurer.

The *Auxiliary of New York City and Brooklyn* held its annual meeting in the Broadway Tabernacle, April 5th. The friends of missions manifested their interest in the objects of the meeting by filling that spacious house. After prayer offered by the Rev. Dr. Vernilye, Mr. J. W. Tracy, the treasurer, read his report, by which it was seen that the receipts for the past year had risen about thirty-five per cent above those of the year preceding, and amounted to \$15,927 53. Dr. Armstrong read the report of the secretary. The meeting was then addressed by the Rev. Edwin Holt of the Carmine-street Church, Doct. Parker of the mission to China, and Rev. Mr. Perkins of the mission to the Nestorians. The Nestorian bishop, Mar Yohanna, also, made a brief address.

Donations,

RECEIVED IN MARCH.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. R. D. chh. on Washington square, inf. sch. m. box, for Ind. Nestorians, 3,01; for miss. so. in R. D. chh. Kinderhook, for Dr. Van Dyck, Syria, 171,32;)	994 33
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Bridport, Gent. 53,98; la. 39,18; young, gent. and la. 8,35; juv. asso. for Mrs. Wheeler's sch. Lapointe, 3,24; which constitutes PHILIP SEARLE an Hon. Mem.	104 75
Cornwall, Gent. and la. 164,69; mon. con. 20,51; cong. chh. 10,14;	195 34
Middlebury, Gent. 178,39; la. 126,61; Phil. so. of coll. 6;	311 00
New Haven, Gent. 28,12; la. 32; chil. of mater. asso. 1;	61 12
Ripton, Mon. con.	5 79
Vergennes, Coll. 83,97; mon. con. 23,43; which constitutes Mrs. SARAH HUNTINGTON an Hon. Mem.	107 40
Weybridge, Gent. 30,75; la. 27,50;	58 25—843 65
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Truro, Cong. so.	13 87
Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. C. W. Eustis, dec'd, 5; J. Buffum, 3,50;)	2,044 80
<i>Brookfield Asso. Ms. A. Newell, Tr. 100 00</i>	
Charlton, J. Whipple,	1 00—101 00
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Buffalo, Pearl-st. presb. chh.	50 00
\$50 ack. in April fr. Park presb. chh. constitutes Rev. LUTHER H. ANDERSON an Hon. Mem.	
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Danville, Gent. 127,57; la. 75,50; chil. asso. 9,07; which constitutes ASA	

SARGEANT and LEWIS GILSON Hon. Mem.	212 14	Wilson,	90 00
Cheekire co. N. H. Aux. So. S. A. Gerould, Tr.		Youngstown, Presb. chh.	90 00—628 23
Winchester, A lady, 3; av. of beads, 2,67; 5 67		Grafton co. N. H. Aux. So. W. Green, Tr.	9 56
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.		Compton, La.	55 00—64 56
Burlington, Mon. con. 49,86;		Plymouth, Gent.	
Mrs. E. W. Buell, to constitute		Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	9 00
SAMUEL HICKOX an Hon. Mem. 100; indiv. 18,34;	168 90	West Durham, Presb. chh. mon. con.	25 00
Colchester, An indiv.	1 00	Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	
Essex, Chh. and so. 17,50; mon. con. 18;	35 50	Millville, Cong. chh.	
Jerico, 1st chh. and so.	31 63	Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Underhill, N. chh. and so. to constitute Rev. JOHN ADAMS an Hon. Mem.	50 00	Enfield, ELM PARSONS, which constitutes him an Hon. Mem.	100 00
Williston, Gent. 33,62; la. 36,38; which constitutes Rev. SIMON FARMER an Hon. Mem.	70 00—356 33	Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	
Cumberland co. Me. Aux. So. D. Evans, Tr.		Goffstown, Mr. Willey's so.	67 68
Falmouth, 1st cong. chh. 8; 2d do. special effort, 10,66; mon. con. 9; av. of jew. 75c.	98 41	Hollis, Gent. 142,60; la. 87,27; mon. con. 44,76;	274 63
Freeport, La. to constitute Rev. SAMUEL WOLCOTT, Syria, an Hon. Mem.	57 16	Mason, Mary S. Russell, dec'd,	6 00
Hebron, Moses Allen,	2 00	Milford, Cong. so.	56 00
Portland, High-st. chh. mon. con. 47 69		Mont Vernon, Gent. 50; mon. con. 12,50;	62 50
Scarborough, 1st par. mon. con. 60 00—195 96		New Ipswich, Mrs. D. Everett,	10 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.		Temple, Gent. 44,50; la. 22,57; mon. con. 16,03;	83 10—552 91
Georgetown, A lady,	5 00	Lincoln co. Me. Aux. So. Rev. J. C. Goes, Tr.	
Haverhill, Cong. chh. and so. 129,70; mon. con. 77,63; which constitutes SAMUEL CHASE and DAVID MARSH Hon. Mem.	207 33	North Edgecomb, Cong. so. extra effort,	27 00
Ipswich, Linebrook par. gent. 8; la. 4,50;	12 50	Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Newbury, W. par. Mr. Edgell's so. 85 17—310 00		Av. of unc. money,	236 30
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.		Lowell and vic. Ms. Char. So. W. Davidson, Tr.	
Beverly, Dane-st. chh. 85 mon. con. 25; which constitutes Rev. JOSEPH ABBOTT an Hon. Mem.	110 00	Lowell, 1st cong. chh. mon. con. 59,51; Appleton-st. chh. contrib. 86,94; mon. con. 19,52; indiv. 24,75; sab. sch. miss. so. for sup. of Mr. Wheeler, 30;	220 02
Hamilton, Cong. chh. and so. 28 00		Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Manchester, Evan. cong. chh. and so. 100,57; Mrs. A. H. Trask, which constitute Mrs. ABIGAIL SMITH an Hon. Mem. 100;	200 57	Canterbury, Gent. and la.	25 00
Salem, South so. gent. 174; la. 152,66; sab. sch. 29,34; united mon. con. Crombie-st. 11,93; do. Howard-st. chh. 8;	375 93	Concord, 1st cong. so. 107,12; W. par. cong. so. 51,25; S. so. 7; mon. con. 41,81;	207 18
Wenham, Cong. chh. and so. gent. 79,62; la. 65,17; fem. read. and char. so. 39,67; mon. con. 7,63;	192 09—906 59	Dunbarton, Cong. chh. and so. 34; fem. benev. so. 6; mon. con. 5,59;	45 59
Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.		Epsom, Cong. so. mon. con.	30 00
Greenwich, A friend, to constitute MARCUS MEAD an Hon. Mem.	100 00	Littleton, A. Allen,	3 00
Geneva and vic. N. Y. By C. A. Cook, Agent,		Pembroke, Gent. 27,61; la. 28,40;	56 01
Almond, Presb. chh.	22 08	Pittsfield, Mr. Curtis's so. 19,73; av. of ring, 37c.	20 10—386 88
Canaan, Cong. chh. indiv. 49,50; W. Autis, 40;	89 50	Michigan aux. so. E. Bingham, Tr.	
Centerville, Presb. chh.	15 00	Adrian, Chh.	55 00
Essex, Cong. chh.	36 15	Detroit, Mon. con.	6 38—61 38
Hornellville, Presb. chh.	12 00	Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.	
Howard, do.	12 00	Hopkinton, 1st cong. so.	42 36
Jay, Cong. chh.	3 25	Marlboro', Ortho. so.	6 62
Keeseeville, (of which to constitute Rev. BURL W. SMITH an Hon. Mem. 50;)	118 38	Natick, 1st par. sub. 110,10; mon. con. 158,65; sab. sch. char. so. for youth in Ceylon, 20; an indiv. dec'd 5;	293 75—342 73
Le Roy, Presb. chh.	82 53	Middlesex Asso. Ct. H. C. Sanford, Tr.	
Livonia, Cong. chh. which and prev. dona. constitute Rev. LORING BREWSTER an Hon. Mem.	42 00	East Haddam, A. Olmstead,	3 00
Naples, Presb. chh.	16 50	East Hampton, Cong. chh.	15 00
Nunda, do.	68 75	Hadlyme, do.	8 12
Palmyra,	3 75	Lyme, 1st so. mon. con. 7,10; la. 37,63;	44 73
Portageville, 1st cong. chh.	12 19	Pettipaug, Gent.	31 38—102 92
Prattsburgh, Cong. chh. mon. con. 12,06; chil. of mater. asso. 57c. sab. sch. class, 28c.	12 91	Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.	
Rose Valley, Presb. chh.	13 87	Rochester, 1st presb. chh. young la. benev. so. for a child in fem. sem.	20 00
Wadham's Mills,	5 62	Kailuku,	
Walworth, Presb. chh.	16 50	New Haven City, Ct. Aux. So. J. Frisbie, Tr.	
Wheeler, do.	5 25	New Haven, 1st chh. and so. 200; Prof. and students of Yale coll. 316; Prof. Silliman, 60; united so. mon. con. 41,41; Yale coll. do. 17,50; 3d chh. do. 6,50;	641 41
		Westville, Sab. sch. for sch. at Beyroot,	90 00—661 41
		New London and vic. Ct. Aux. So. C. Chew, Tr.	
		Stonington, 1st cong. chh. mon. con.	10 00
		New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	
		(Of which fr. GEORGE CARPENTER, which and prev. dona. constitute him and EDWARD P. CARPENTER Hon. Mem. 100; a mem. of Ascension chh. 25; fr. three friends, for Helen M. White, Cape Palmas, 15; chil. of Mrs. O. Phelps, for Olivia E. Phelps, Ceylon, 12;)	729 99
		Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
		Brookline, A friend, 10; Mrs.	

Murdock, 5;	15 00
Roxbury, Eliot chh. and so. gent. (of which for sup. of Miss Arms, Choc. miss. 50;) 518, la. 260,90; mater. asso. for sup. of a child in Miss Farrar's sch. Bombay, 13,40; mon. con. 9,54;	801 84
West Roxbury, Mrs. Marsh,	6 00—822 84
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, 1st par. sab. sch. so. 12,21; S. par. mon. con. 15;	27 21
Belchertown, Mrs. O. Bridgman,	10 00
Chesterfield, Mrs. G.	50
Granby, Mon. con. 76,89; a farmer, 10;	86 89
Hadley, Gen. benev. so.	300 00
Hatfield, A pensioner,	15 00
Northampton, 1st chh. gen. benev. so. 265,75; mon. con. 97,74; a friend, 200; Edwards chh. benev. so. 94; mon. con. 17,02; L. P. 10;	684 51
Plainfield, Sub.	30 00
South Hadley, Teachers and pupils of Mt. Holyoke fem. sem. which constitutes Miss ABIGAIL MOORE and Miss MARY C. WHITMAN Hon. Mem.	307 00
Westhampton, Gent.	1 00—1,462 11
Orleans co. Vt. Confer. of chhs. T. Jameson, Tr.	1 50
Barton, Mon. con.	10 00—11 50
Derby, do.	
Orange co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	
Fly Creek, A. North, for Albert North sch. Ceylon, 30; indiv. for Tracy sch. 30; mon. con. 28; contrib. 7;	95 00
West Hartwick, To constitute Rev. BENJAMIN G. RILEY an Hon. Mem.	50 50—145 50
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, S. par. gent. 58,19; la. 11,20;	69 39
North Bridgewater, A friend, av. of jew.	3 00
Randolph, E. par. gent. and la.	104 69—177 08
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Brewer, Miss M. Sargent,	10 00
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.	
Kingston, Evan. chh. and so.	5 00
Plymouth, 4th cong. so.	17 50—22 50
Rockingham co. N. H. Confer. of Chhs, J. Boardman, Tr.	
Brentwood, Cong. chh. and so. which constitutes Rev. JAMES BOUTWELL an Hon. Mem.	66 00
New Market, Cong. chh. and so. extra effort,	36 00
South Deerfield, Cong. chh. and so. 39; mon. con. 12; to constitute Rev. E. N. HIDDEN an Hon. Mem.	51 00—153 00
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Hubbardston, Gent. 7,50; la. 22,50; 30 00	
Wallingford, Cong. chh. mon. con. 10; Mrs. Esther Hewlett, 50;	60 00—90 00
St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
4,50; Rev. A. Crane, 12; Canton, 31,52; DeKalb, 2; East Stockholm, 16,65; Gouverneur, 55,60; Lower Norfolk, 9,01; Madrid, 50,81; Massena, 5,87; Parishville, 5; Potsdam, 60; Richville, 17,71; Waddington, 2; ded. paid by aux. so. 5,96;	266 71
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Effingham, Cong. chh. and so.	11 00
Farmington, do.	21 60
Gilmanston, 1st chh. and so.	90 80
Milton, Cong. chh. and so.	23 08—75 88
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Acworth, Cong. chh. and so.	21 00
Cornish, Cong. 27,12; la. 45,28;	72 40
East Lempster,	1 00
Lempster, 1st cong. chh. mon. con. 8,41; Mrs. P. Miner, 15;	23 41—117 81

Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Norton, Teachers and pupils of fem. sem. which constitutes Mrs. MARTHA E. W. VOSE an Hon. Mem.	110 00
West Taunton, Cong. so. which constitutes Rev. ALVAN COBB an Hon. Mem.	63 00—173 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Andover, Gent. 50; la. 55;	105 00
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W. Strafford, Gent. and la. to constitute Rev. ELLIOTT PALMER an Hon. Mem.	50 00
	437 25
Ded. dis.	50—436 75
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	1,023 00
Western Reserve aux. so. By Rev. H. Coe, Agent,	
Ashtabula co. Rome, 16; Wayne, 30; Williamsfield, 50; Cuyahoga co. Brecksville, 5,47; Columbia, Mon. con. 3; Strongsville, 18,95; Erie co. Birmingham. Mon. con. 2; Geauga co. Bainbridge, 2,26; Huntsburg, Miss E. Clapp, 1; Lorain co. Brownhelm, 25,05; Rev. F. H. Brower, 10; C. Peck, 10; E. L. Goodrich, 10; Huntington, 2,67; Mr. and Mrs. Clark, 5; sew. so. 1,12; Sullivan, 50c. Rev. J. Talcott, 8,50; Wellington, 19,06; Medina co. Chatham, 40; fem. benev. so. 1; Hinckley, 6,96; Litchfield. 5,58; Lodi, J. Higby, 10; Medina, 12,70; D. Nettleton, 10; Mr. and Mrs. B. Durham, 30; D. King, 15; mon. con. 20,23; Weymouth, 6,09; Rev. I. Samson, 70c. York, 6; Portage co. Franklin, Mrs. A. Williams, 4; Freedom, 44,28; Summit co. Cuyahoga Falls, 17,13; Hudson, Wes. res. coll. 22,28; Richfield, 4; Tallmadge, Miss. asso. 10,50; two la. 10; Rev. S. W. Magill, 25; Trumbull co. West Farmington, 67; Youngstown, 23,75; mon. con. 24,75; H. Manning, 9; Mr. and Mrs. Montgomery, 10; ded. dis. 2;	654 53
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Grafton, Cong. so. 55; mon. con. 15; J. Barrett, 15;	85 00
Marlboro',	16 72—101 72
Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.	
Ludlow, Cong. chh. 15; Rev. A. Manning, 50;	65 00
Rochester, Mon. con.	28 00
Weathersfield, 1st cong. so. which constitutes Rev. NATHAN BISHOP an Hon. Mem.	52 00—145 00
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Worcester, Sab. sch. of union so. for sup. of youth in Mr. Hamlin's sch. Constantinople,	65 00
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Templeton, A friend,	2 00
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Eliot, Cong. chh. and so.	35 00
Kennebunkport, S. cong. chh. and so. which constitutes Rev. JOHN BAKER an Hon. Mem. 55; 1st cong. chh. 16;	71 00
Kittery Point, Cong. chh. and so.	15 00
Lebanon, To constitute Rev. BENJAMIN G. WILLEY of Milton. N. H. an Hon. Mem.	53 31
Lyman, Cong. chh.	15 00
Saco, 1st par. benev. so.	75 00
Wells, 1st chh. and so.	25 00—289 31

Total from the above sources, \$16,588 61

VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend</i> , 50; do. 10; S. N. K. 25c.	60 25
<i>Abingdon</i> , Ill. Rev. E. G. H.	1 00
<i>Albany</i> , N. Y. 4th presb. chh. mon. con. 75; 3d presb. do. fem. miss. so. 50;	125 00
<i>Baltimore</i> , Md. Rev. J. G. Hamner, 137,50;	279 25
D. W. Hall, 137,50; less dis. 2,75;	50 00
<i>Batavia</i> , N. Y. Presb. chh. and so.	
<i>Belfast</i> , Me. Head of the Tide, mon. con. 5; H. D. 1;	6 00
<i>Bennington</i> , Vt. 1st cong. chh. coll. 90; mon. con. 21; H. Swift, 50; (of which to constitute Rev. ANNETA LOOMIS an Hon. Mem. 50;)	91 00
<i>Brookhaven</i> , N. Y. Miller's Place, 29; less dis. 2,50; fem. sew. cir. 10; cent. so. 10; Rev. E. Platt, 10; Rocky Point, 16,25; Old man's dis. 2,50;	68 25
<i>Bucksport</i> , Me. Mon. con.	30 00
<i>Buenos Ayres</i> , S. A. Three indiv.	50 00
<i>Burlington</i> , N. J. Presb. chh. sab. sch. for William W. Chester and Charles Chaucey, Ceylon,	4 45
<i>Caldwell</i> , N. J. 1st presb. chh. which constitutes Rev. SAMUEL L. TUTTLE an Hon. Mem. 111,79; mon. con. 10,07;	121 86
<i>Carlisle</i> , Ms. Chh. and friends,	16 25
<i>Carlton Place</i> , Can. R. Bell,	10 00
<i>Carlisle</i> , Pa. Presb. chh.	1 00
<i>Cedar Grove</i> , Pa. J. Galt,	10 00
<i>Chelsea</i> , Ms. Winniesimmet cong. chh. mon. con. 12,36; evan. cong. chh. mon. con. 4,60;	16 86
<i>Chemung co.</i> N. Y. Coll.	30 00
<i>Christiana</i> , Del. Presb. chh.	15 37
<i>Deep Water</i> , Mo. Mon. con. 15,50; Rev. A. Jones, 5;	20 50
<i>Dennysville</i> , Me. Sab. sch. for Robert Crockett, Ceylon,	20 00
<i>Dracut</i> , Ms. E. par. mon. con. 17,50; J. B. Varnum, 10;	27 50
<i>East Bloomfield</i> , N. Y. Chh.	170 00
<i>Eaton</i> , L. C. Mon. con.	25 00
<i>Fairfield</i> , N. J. Presb. cong.	20 00
<i>Franklin</i> , Ten. Presb. chh.	16 56
<i>Freehold</i> , N. J. Village chh. mon. con. for miss. at Constantinople,	30 00
<i>Hanover</i> , N. J. 1st presb. cong. 21,25; fem. mite so. for Aaron Condit, Ceylon, 10; mon. con. 10;	51 25
<i>Harrisburgh</i> , Pa. Presb. chh.	7 00
<i>Havana</i> , N. Y. Mon. con.	6 36
<i>Hudson</i> , N. Y. Sab. sch. in presb. chh. for Waterbury sch. Ceylon.	16 00
<i>Jacksonville</i> , Ill. Presb. chh. 48,56; la. 50; chil. of mater. asso. 10;	108 56
<i>Jamaica</i> , N. Y. Presb. chh. mon. con.	12 40
<i>Kingston</i> , R. I. Mon. con. 3,38; juv. sew. so. for Mr. Green, Sandw. Isl. 10; sab. sch. 1,37; Rev. T. Vernon, 10; indiv. 3,25;	28 00
<i>Lansingburgh</i> , N. Y. 1st free chh. av. of ring,	25
<i>Lexington</i> , Ky. I. C. Todd,	5 00
<i>Louisville</i> , Ky. 2d presb. chh. la. sew. so.	50 00
<i>Malden</i> , Ms. Trin. cong. so. for Nestorian miss. 105,15; mon. con. 5,94;	111 09
<i>Manlius</i> , N. Y. Trin. presb. so. mon. con.	6 09
<i>Miford</i> , Mich. Miss. so.	10 00
<i>Newark</i> , N. J. 3d presb. chh. sab. sch. chil.	1 00
<i>Newark</i> , Del. Mon. con.	6 00
<i>Newburn</i> , N. C., C. Slover,	4 00
<i>Newburgh</i> , N. Y., A friend,	10 00
<i>Newville</i> , Pa. Presb. chh.	52 50
<i>Northern Liberties</i> , Pa. 1st presb. chh.	41 16
<i>Pawtucket</i> , Ms. La. asso. which constitutes Mrs. HANNAH M. BLODGETT an Hon. Mem. 113; less dis. 50c.	119 50
<i>Pennsylvania</i> , A lady, av. of ring,	12 00
<i>Philadelphia</i> , Pa. 5th presb. chh. mon. con. 36,76; indiv. 12; 10th presb. chh. sab. sch. for H. A. Boardman, W. Shippen, A. W. Mitchell, W. Sargent, and J. E. Negro, Cape Palmas, 25; fem. so. for. ed. of hea. youth, 61;	134 76

<i>Pittsburgh</i> , Pa. DAVID ALLEN, for Nestorian miss. which constitutes him an Hon. Mem.	100 00
<i>Princeton</i> , N. J. Ceylon ed. so. for George S. Woodhull, Benjamin H. Rice and James W. Alexander, Ceylon,	60 00
<i>Providence</i> , R. I. High-st. fem. miss. so. (of which for Sandw. Isl. miss. 40; for Olive Chapin, Ceylon, 20;) to constitute Mrs. CAROLINE G. PARKER an Hon. Mem. 214,05; gent. 78,31;	292 36
<i>Reading</i> , Ms. S. par. Mr. Pickett's so.	155 00
<i>Savannah</i> , Ga. Mrs. Stiles, for miss. in W. Africa,	50 00
<i>Sherman</i> , N. Y., D. Hart,	50
<i>Smyrna</i> , Asia Minor, THOMAS JACKSON, which constitutes him an Hon. Mem.	480 00
<i>South Greenburg</i> , N. Y. Miss. so.	13 00
<i>South Wales</i> , N. Y. Cong. chh.	5 34
<i>Succasunna Plains</i> , N. J. 20,20; less dis. 1;	19 20
<i>Sweden</i> , Me. Cong. chh.	11 00
<i>Tiverton</i> , R. I. Mon. con. 13; fem. sew. so. 30;	43 00
<i>Trader's Hill</i> , E. B. Babbitt, U. S. A.	10 00
<i>Troy</i> , N. Y. 1st presb. chh. la. sew. so. which constitutes Mrs. EPHRAIM S. MORGAN an Hon. Mem.	150 00
<i>Vermont</i> , A friend,	128 75
<i>Waterford</i> , Me. Juv. miss. so. in sab. sch.	3 00
<i>Wilmington</i> , Del. Hanover-st. chh. a lady, 50; A friend, 20;	70 00
<i>Woolster</i> , O. Mrs. D. Sherwood,	50 00
<i>Unknown</i> , P. H.	5 00
	\$30,329 96

LEGACIES.

<i>Manlius</i> , N. Y. Julia Worden, by A. Smith, Ex'r,	45 00
<i>St. Louis</i> , Mo. John Shackford, by W. M. Shackford, G. R. Shackford and Jane S. Shackford, Trustees, (prev. rec'd, 2,535;)	150 00
<i>Union co.</i> Pa. Andrew McClenahan, by J. F. Linn, (prev. rec'd, 570,91;)	45 33
	\$240 33

Amount of donations and legacies acknowledged in the preceding lists, \$30,570 31. Total from August 1st, to March 31st, \$234,229 93.

DONATIONS IN CLOTHING, &c.

<i>Albany</i> , N. Y., A box, fr. N. Dutch chh. for Mr. Pohlman, Borneo.	
<i>Auburn</i> , N. Y., A box, fr. juv. sew. so.	14 00
<i>Chautauque</i> , N. Y. Flannel, fr. Mr. Look.	
<i>Claremont</i> , N. H., A box, fr. la. benev. asso. for Mr. Armstrong, Sandw. Isl.	30 52
<i>Coventry</i> , Vt. A box,	
<i>Freehold</i> , N. J., A box, for Mr. Gulick, Sandw. Isl.	2 67
<i>Lempton</i> , N. H., E. par. A bundle, fr. 2d chh.	
<i>Philadelphia</i> , Pa. A box, fr. fem. so. for ed. of hea. youth, for Mrs. Graves, Mahratta miss.	110 00
<i>South Amherst</i> , Ms. A box, fr. la. sew. and rea. so.	
<i>Utica</i> , N. Y., A box, fr. fem. acad. for Mr. Keyes, Syria.	
<i>Westfield</i> , N. Y., A barrel, fr. fem. benev. asso. 57,40; clothing, fr. juv. so. 3,80;	61 90

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel, domestic cotton, etc.

MISSIONARY HERALD.

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JUNE, 1842.

No. 6.

American Board of Commissioners for Foreign Missions.

Nestorians.

JOURNAL OF DOCT. GRANT AMONG THE
MOUNTAIN NESTORIANS.

ACCOUNTS of the first two visits of Doct. Grant to the Nestorians of the Koordish Mountains were given at pages 114 and 222 of the last volume; and a letter containing a brief statement relative to his third visit was inserted at page 44, of the number for February. Of this last tour a fuller account is given below. This was subsequent to his late visit to the United States.

Departure from Trebizond—Mohammedan Predictions—Ascent of the Mountains.

The dark blue expanse of the stormy Euxine was spread out before me and claimed a parting gaze, as I surveyed for the last time the almost enchanting scenery of Trebizond, memorable in the classic record of Xenophon's Retreat of the Ten Thousand, and now important as an entrance to an extensive trade with Persia and the eastern provinces of Asiatic Turkey.

Thus far the proud self-moving steamer had borne me on with such rapidity, from one exciting scene to another, that I had little time and less inclination to dwell upon the trial of a second separation from my native land, more painful even than the first, though no less cheerfully endured. But now that I found myself alone with a single rough looking Turk, pursuing a narrow rugged foot-path, which was conducting me hundreds of miles from the last abodes of civilized life, I felt that I had again become a pilgrim in a strange land. Many a tender recollection was revived by the sight of the place where, six years ago, I first

pitched my tent upon the banks of a murmuring stream, and enjoyed the romantic beauty of the wild mountain scenery with one whose earthly remains now repose in the loveliest spot in Persia. A lofty castle of the deribey, or ancient chieftains of the valley, looked down upon the scene from a commanding height; and the surrounding mountains smiled with waving fields and the rich verdure of early summer. The place was formed by nature's God for silent contemplation. I seemed to live over again the scenes of by-gone days, and commune with the absent and departed.

But my thoughts were ere long recalled by the lowering clouds, which had long been hovering upon the mountain tops. Now borne upon the freshening breeze, they burst over my head with the electric flash, the thunder's loud peals, and the drenching shower.

As the shades of evening drew on we found a shelter from the storm in the post-house at Jevislik. A coarse mat was spread for my seat, and the common Turkish cordial, strong coffee, served in cups of the size of a small egg-shell, without sugar or cream, was offered, together with its usual accompaniment, the pipe, with a wooden stem three or four feet long. But these were poor apologies for the want of a dry bed and bedding, which I tried in vain to procure for the night, and I was obliged to content myself with the substitute of my wet cloak and a cotton quilt, which I carried upon my saddle. My supper of sour curdled milk [*yogoort*], fried eggs, and coarse black bread, I shared with two hungry dervishes, pilgrims like myself, and we dipped our hands together into the same dish.

I found my new companions to possess, under a coarse exterior, more than ordi-

nary intelligence, which they had chiefly acquired in their extensive travels as a privileged class of religious vagrants. They were social, and repaid my hospitality by answering my inquiries upon several points of interest regarding the religion of the koran. They complained of the innovations of the sultan, who, they said, had departed from the faith; and that such religious devotees as themselves were no longer treated with the consideration that was formerly paid them. The world, they said, was changing for the worse; the last days were at hand, and the power of Islam was passing away. So *Allah* had decreed and they could only submit to their fate. As they spoke of the expected downfall of their religion with its temporal power, I inquired when this great event, so generally anticipated, would occur. They said they could not tell precisely without recurring to their books, but, according to their reckoning, it would take place within a period of from three to five years. I afterwards met with another Moslem, a fellow-traveller, who told me that the Mohammedan power would be destroyed on the expiration of 1260 years of their era, so that less than four years remained to the time of its overthrow. Whether this opinion is held by other Mohammedans I have yet to learn; but many of their calculations or predictions nearly correspond with this period, and none that I have heard given vary greatly from it. My informant may have derived the idea from the Armenians, as some of them hold this belief, founded on Revelations 13: 5, which they interpret of the Mohammedan power, as I shall have occasion to mention hereafter.

June 9, 1841. My ascent of the mountain was through rain and mud, and, as I had been thoroughly drenched in my previous passage of this lofty height, I was tempted to call it a region of perpetual storms, as it is of perpetual snow, large banks of it remaining throughout the year. There are several small khans, or rude native inns, upon the side and summit of the mountain, at one of which we stopped for refreshments. Honey was offered, but fearing it might prove to be of the poisonous narcotic quality described by Xenophon, as producing such alarming effects upon the retreating Greeks, I declined eating of it, having once made a satisfactory trial of that article. My host then brought a raw onion for me to eat with it, as an antidote to the poison. The same article is used as an antidote to the effects of bad water and the poisonous winds of the desert.

During six months in the year this road is rendered impassable by the snow; and then the post-route is six hours longer. I was told at the post-house that I must pursue the longer route, by which means I was cheated out of eighteen piastres, or about seventy-five cents. At the next post-house I was charged for three horses and received but two, it having been falsely asserted that the third was a short distance on my way. These two cases I suppose I must set down to the boasted honesty of the Turks, which, so far as my observation extends, is generally measured by their sense of personal interest. This sometimes teaches them that "honesty is the best policy" in their commercial intercourse; but is worth little to counteract the supreme selfishness and want of correct principles which every where prevail.

Erzeroom—Famine and Plague.

I reached Erzeroom on the afternoon of the twelfth, somewhat more than four days from Trebizond. Caravans are usually ten days in making the journey through their routes in summer, of which there are two, one shorter than the post-route. On routes where post-horses can be obtained they are both more expeditious and cheaper for a traveller having but little baggage than caravan horses. There are no regular posts at present from Erzeroom to Van, and I remained ten days at the former place waiting for a caravan, and partly by the advice of the pasha, who wished to obtain intelligence of the safety of the route. A new pasha had been appointed who was endeavoring to strike terror into the Koords and other rogues by hanging them up at the gates of the city, where all might see them. As I was on my way to visit the pasha, I was horrified to see one of these ill-fated wretches still upon his gallows, the third day after his execution. Other criminals were brought in while I was at the palace. Examination by torture is still practised, and some of the victims die under the bastinado. The lawless state of the country doubtless calls for severe measures, but the heart bleeds at every day's report of wrong and outrage with which the country is filled.

22. I proceeded on my way to Van in company with about forty natives of Koordish, Turkish, and Armenian origin, a motley group as I ever wish to see, and with no other native attendant than the hardy muleteer who rode upon the horse that carried my effects, consisting chiefly

of medicine and books, so entirely had I dispensed with the conveniences of life.

A severe famine had prevailed in this region for nearly two years past; and, as I could get no bread upon the road, I procured a supply for the whole distance to Van, a part of which I shared with my less provident companions, many of whom were quite destitute long before we reached the end of our journey. Last year I was obliged to take a supply of bread over the same route, and I was told by many of the people that they had not seen bread for two months. They were living chiefly upon vegetables made into a soup with some buttermilk or yogoort, and their aspect was becoming sickly and wan. This year the famine has been much worse, and many thousands, particularly in the districts of Moosh and Bitlis, have perished of hunger. Thousands more have removed to other parts, so that the country has become much depopulated. We met haggard looking parties, who said they were fleeing from the famine. This year the grain promised fine crops, but, for want of seed, less than usual had been sown. With the near prospect of the coming harvest, and a partial supply brought by the pasha from abroad, the severity of the famine was beginning to abate. But the pestilence was treading close upon its heels. That dreadful scourge, the plague, had begun to commit its ravages in some of the villages through which I passed, and it has since been carrying off its victims by thousands in the city of Erzeroom, and through all this region, to the borders of Mesopotamia and Assyria. Wars and commotions have followed still further on my route, and would have arrested my course, had I been a little later. But I was mercifully preserved from the pestilence that walketh in darkness and the destruction that wasteth at noon-day. The vials of God's wrath appear to be fast exhausting themselves upon these Mohammedan countries; the symbolical Euphrates is drying up that the way of God's people may be prepared.

On the third day from Erzeroom we forded the Aras (Araxes) and encamped upon its banks. In the night some of the horses either strayed away, or, as it appeared more probable, were stolen by the Koords. Our company now divided, and one half remained to seek for the lost horses and bring on their loads, while the rest of us proceeded on our way. Our danger from the Koords was increased by the separation; but with most of those who proceeded in advance it was a choice between greater exposure, or starvation

if they remained. The country, though naturally fertile, clothed with rich verdure and ornamented with a profusion of wild flowers, was almost depopulated; and, with a single exception, we slept out under the open canopy of heaven, plague being reported in the few villages on our way. At the only village in which we slept we were driven to take shelter from a violent storm of rain, and learned before I left that a dead body had just been carried out of the house of my host, though from another apartment than the one I occupied. My muleteer, the only attendant I had, was also taken ill on the way with symptoms resembling plague, and when he reached Van he had but a faint prospect of recovery. When distant from any settled habitation we were more exposed to the predatory Koords, men of violence and blood on the one hand, the destroying pestilence on the other.

An Alarm—Supan Mountain—A Party of Koords.

On the twenty-sixth of June, while encamping near some salt-springs, two days from the Aras, I was aroused in the night by a loud scream, and, on rising, I found our whole company huddling together and screaming at the top of their voices. My first thought was that we were attacked by an overwhelming party of Koords. Our company seemed to have given themselves up for lost. They were the most perfect personification of despair. I cast a quick glance around me to ascertain the source of alarm, and what hope, if any, remained for escape. But nothing could be seen, save our horses, which had pricked up their ears at the noise and were looking about them with an inquiring air. What is the matter? why this uproar? I demanded; and one after another repeated the inquiry, but none could answer. Who raised the alarm? was the next inquiry. An Armenian priest of our party answered that it was himself. He was dreaming of robbers, and just then a stray horse brushed past him and he awoke with an outcry which aroused the rest of the party. Such was the cause of alarm!

For the last two days Koords had been seen, or thought to have been discovered, upon the hills around us, who were supposed to be the scouts of marauding parties, and the apprehensions of our company were wrought up to the highest pitch. But now that they found themselves alive after such a fright, they

all repeated *Shuker Allah*, thank God, and begun to draw up their effects into a smaller circle, and to put their weapons in a state for defence. Most of them had been too much alarmed to sleep; and, as I was satisfied that my previous advice, that some one should watch to prevent a sudden surprise, would be followed, I lay down and slept with a sweet composure and a deep sense of gratitude that the Lord was my keeper.

The next night we slept beneath the walls of *Malasgeerd*, a small town, with Roman fortifications, almost depopulated. Thence to *Asnawak* the most of our road was over a desolate waste, covered with igneous rocks, with some lava and pumice-stone from the volcanic mountain of *Supan*, which rises to the height of some ten thousand feet above tide, and makes a very imposing appearance, raising its hoary head in solitary grandeur. There are vague traditions of some terrible eruption having been experienced here at an early age, when, as the natives say, a large city of the fire-worshippers was totally overwhelmed. It is generally believed that the city still exists buried beneath the mountain; and there is a story of some persons having discovered an entrance to one of the arcades or bazaars of this subterranean city, in which they found goods and wares lying upon the shelves, but which crumbled to pieces on being handled. They were soon alarmed by their wonderful discoveries, and retreated with all haste, in the apprehension of a pursuit from the genii of this dark abode, whose tracks they affirmed they discovered of enormous length. Since then no one has dared to enter the place, and I inquired in vain for a guide. That the mountain is volcanic is evinced by the existing remains of scoria and other geological phenomena, together with a distinctly formed crater upon the summit.

June 28. This and the previous day's road was regarded as the most dangerous part of our route; and our apprehensions were increased by the report that a marauding party of about twenty-five well mounted Koords had been committing robberies upon the road we were to travel. For several hours our road led along, or near the shore of the lake of *Van*, and we saw no appearance of danger, till at length we diverged from the lake, and passing over a range of hills, descended to the plain of *Ardish*, when we were suddenly alarmed by the appearance of a party of Koords, eighteen or twenty in number. They were about half a mile distant, between our road and

the lake, where they remained seated upon their horses, while one of their number galloped off towards us to reconnoiter, poising his long spear in true Koordish style. Our party were in great apprehension, some at the presence of this single Koord, others in anticipation from the whole party when their spy should carry back a report of our weakness. In point of numbers our party exceeded theirs, and the desideratum was to keep them in ignorance of our defenceless state. To effect this one of our men levelled his gun to shoot the Koord as soon as he should come within reach of his bullet. I remonstrated, and, at my suggestion, he fired over the head of the Koord, who was thus brought to an instant stand. Our party made what show of defence they could, and menaced our visitor by signs, while I raised my umbrella at the earnest request of some of my companions, who were anxious thus to give an impression of our consequence. Finding that he could not safely approach us, the Koord galloped back to his companions at a rapid pace. With us it was a moment of anxious suspense. His party moved forward to receive his report. Ours were thrown into great consternation, and the cry, "They are coming! They are coming!" uttered in tones of despair, seemed to them as their own death-knell. Each one crowded to get into the middle of the company, that he might not be the first to fall. Some cried one thing and some another. A part were for flight, but this was out of the question, poorly mounted as we were, and some miles from any village. I urged them to keep boldly on their way, as the least appearance of hesitation or flight would only invite pursuit. But an eminence on our left looked too inviting and a part of our number started towards it. The whole party turned out of the road to follow them. I saw they were sadly in want of a commander, and, for the first time, I assumed the tone and air of one. To turn them from their vain retreat, I pointed to another eminence farther on our course, which they could ascend, if pursued. With such a prospect they instantly obeyed the command to follow, and we were the next moment on our way again. The Koords, seeing us marching boldly forward, and perhaps not pleased with the warm reception given their spy, watched our movements, for a few minutes, and then turned off in another direction. Still it was difficult to believe they had gone. We had a small river to ford a mile before us.

Perhaps a retreat of the Koords was only a feint, and they might attack us to better advantage while fording the river, as the water was deep and rapid. We made what haste we could, and, with the aid of a friendly Koord, we succeeded in crossing without accident. In this we were occupied for nearly an hour; when about half of us were over, some horsemen were seen upon an eminence behind us; but they proved to belong to another small caravan from Bitlis, with whom we encamped for the night, and travelled a part of the next day, affording mutual protection to each other. The scene through which I had passed was one of intense excitement, and such as I never wish to witness again. When out of danger our party were as loud in their expression of thanks to God, as they had been in calling upon him for protection; for it is emphatically true of both Mohammedans and nominal Christians, that this people draweth nigh to God with their lips while (as there is the most painful evidence) their heart is far from him. As they have no real confidence in God, they are wanting in the first requisite of real courage, and hence show themselves such cowards in the hour of danger.

Approach to Van—Notices of the City.

30. We were somewhat incommoded by rain in the night, but I spread my umbrella over my head, and with my saddle-bags for my pillow and a good supply of clothing to shelter me, I slept tolerably well till near morning. Before daylight we were up and on our way. We met a small party of armed Koords, but they were not sufficiently strong to venture to molest us, and we passed on in safety, and before night were beyond their reach. Two or three years ago there was a party of seventeen men, chiefly Armenians, returning to Van, who were all killed on this route; and though diligent search was made, they were never heard of again, nor could the least trace be found of them or of their murderers. This gave an additional aspect of terror to every appearance of danger, which was increased this year by the existing famine rendering the people desperate through want.

We encamped at night near the Armenian village of Meirik, where there is an ancient stone church of similar architecture to that of Meh Kellees, on the source of the eastern Euphrates, and it is said to be of about the same age, namely 1,500 years.

July 1. After a ride of nine hours we entered Van at four in the afternoon, and I repaired immediately to the palace of the governor, who gave me a courteous reception and assigned me as a guest with the Armenian bishop, who occupied a pleasant suit of rooms, a sort of monastery, connected with the principal church in the city. The governor is the fourth who has occupied this post within a single year. I remained with the bishop till the morning of the fifth, spending the last day, the Sabbath, at the monastery of the seven churches, four or five miles on my way towards Julamerk. He treated me with much more courtesy than did his predecessor last year, who was a bigotted narrow-minded man, and had the reputation among his own people of caring less for the flock than for their fleece. My host professed a desire for the improvement of his people, and I was happy in the opportunity to press home the obligations that rested upon him in his responsible station. The hum of voices from forty or fifty lads, who were assembled for instruction in another part of our premises, proclaimed that attempts at education were not entirely neglected; but this was the only school for a population of ten thousand Armenians in the city and its gurdens, and forty thousand more in the province of Van; for such is the reported population within the distance of a single day's ride.

In speaking of their prospects, the bishop, of his own accord, repeated a statement that had been made to me by a vartabed and priest, who were fellow-travellers on my way to Van, namely, that they expect the downfall of the Mohammedan power in 1260 of the Hed-girah—a belief that is founded upon the thirteenth chapter of Revelations, which they refer to the description of that persecuting power. I had given to the above mentioned priest and vartabed and two other Armenians some religious tracts, as a parting gift. The mention of our books, which the bishop had seen and pronounced to be good, led to inquiries regarding our missionary brethren who had prepared them. He had been told that the protestants, *prostanta* as he called them, were all infidels; that they had no religion, no prayers, no fasts, no ordinances, but were *fermasons* (free-masons) and did not believe in the Bible! He was surprised at my statements concerning them, and said, if my account was correct, they must certainly be good men. In proof of this I appealed to the contents of their books, and he appeared to be in a measure satisfied. As I spoke

of their distribution of the Holy Scriptures, he said that he once engaged in distributing the New Testament among his people, but he only got a bad name for his trouble and the consciousness of trying to do good. I have been led by this conversation to inquire whether much of the opposition to evangelical labors in these eastern churches is not the fruit of misrepresentation and mistaken prejudice, and whether much may not be done by courteous explanation to remove it.

VAN is an important place for a missionary station. Its Armenian population of fifty thousand, with their comparative independence of character, and their remoteness from the centre of ecclesiastical opposition, together with its relation to other places, renders it highly desirable that it should be occupied without delay.

As a place of residence Van is excelled by few places in the interior. More healthy than Ooroomiah, it combines much of the beauty and fertility so characteristic of that station. Fruitful gardens stretching for miles over the plain, upon the one hand; upon the other, the placid bosom of the lake expanding to the view, and the surrounding mountains, with their snow-capped summits glistening in the summer sun and wafting their refreshing breezes to regale the beholder, combine to form a landscape of much beauty and interest. Provisions are usually cheap and abundant; and, the place being elevated more than five thousand feet above the level of the ocean, it is not subject to the oppressive heat of many other places in the East.

For the Armenians, Van is unquestionably the most important unoccupied station east of Constantinople; and especially when considered in connection with Moosh and Bitlis, and other places upon which it might exert a considerable influence. It would also hold a most important relation to the Nestorians, both as regards those living in this immediate vicinity, and as auxiliary to our labors among the mountain tribes.

There are several small villages of Nestorians among the mountains within three or four hours' ride from Van, comprising a thousand Nestorians, more or less, and forming a little community by themselves. Though they are but few in number, no part of the existing remnant of this ancient church should be neglected. They are greatly in need of religious instruction, and Van is the point from which they must be reached, as they are too remote and difficult of

access to be approached by your missionaries to the independent tribes or from Ooroomiah.

As an out-post to our mission to the Independent Nestorians, Van is especially important. Every facility for the access of the missionary to the field, and for supplying him with the means of support and the prosecution of his work, should be secured. With this view it is desirable that the three chief points of access to the field should be occupied, and that without delay. Van is one of these points.

The lately acknowledged allegiance of the Hakary Koords to the Turkish government, should it prove permanent, will render this a much more eligible route than it has heretofore been; and still more will this be the case should the Independent Nestorians be brought under either an entire or partial allegiance to the Ottoman power.

4. I spent the Sabbath, as already intimated, with the bishop at the monastery of the seven churches, so named from the number of its chapels, one of which was destroyed by an earthquake more than two centuries ago. The building is said to have stood about eight or nine hundred years, and I should judge that it may have risen upon former ruins, from the existence of ancient Babylonian or cuneiform inscriptions, similar to those seen upon the mass of rock which supports the fortress at Van, a city which tradition ascribes to the renowned Semiramis.

A Nestorian Village—Arrival at Julamerk.

5. Having taken leave of the bishop before retiring for the night, we left the monastery before day-light, while the bell was ringing for morning prayers. Passing over a range of hills, we descended to the valley of the Hoshab, pleasant water, where we took some refreshments at a small village, and then followed towards the source of the river, or more properly the creek, which we forded once and then re-crossed it on a bridge at the castle of Mahmudieh, where we stopped for a couple of hours, during a shower of rain, the last which I saw till the thirteenth of October, when we had our first shower at Mosul.

About two hours to the east, as the bishop informed me, stands the church which was built by the apostle Bartholomew, as reported by Amrus, a Syrian writer quoted by Assemani and Calmet. See Robinson's *Calmet*, article Bartholomew.

We continued our course some three hours farther in a southeast direction, and put up at a small village which I was surprised and delighted to find inhabited by Nestorians. I was not aware that there were any of that class living in this vicinity. They were a little off from our road, and we went about a mile out of our way to the Nestorian village I have mentioned, to the no small alarm of the poor tenants, who had so often suffered from Mohammedan depredations, that they had learned by painful experience to regard every approaching stranger with distrust. Their confidence was soon restored on hearing my friendly salutations in their vernacular Syriac, and I was gratified to find, on introducing myself, that I was already known to them by reputation.

The Nestorians reckoned about fifty houses in their village, which they called Seel or Seer, and said they were a remnant of a much more numerous population that had faded away before the followers of the false prophet, by whom they were greatly oppressed. I seized the opportunity to point them to the Friend of the poor and heavy laden, and accompanied some of them to their church, where we offered our prayers that the Lord would speedily appear for this afflicted people. They were without any spiritual guide, and are left as sheep without a shepherd, the prey of devouring wolves. They might be readily brought under the influence of a station at Van, whence they could be reached by a single day's ride.

6. We passed over some deep banks of snow on the summit of the mountain which we reached in little more than an hour's ride from Seer; then descending into a ravine, which we followed for some distance, we diverged from the usual road, and passing over some mountain spurs, made a difficult descent to the undulating plain of Albagh, whence the castle in which I first met the then independent Hakary chief was seen, distant from one to two miles to the north.

We stopped awhile in the narrow vale where Shultz fell an untimely victim to the perfidy of the Koords, and were there met by a party with the young chieftain, a lad of six years, who was brought out to receive his *khalaat*, or dress of honor, from the Turkish authorities at Van.

7. I was a day too late for the weekly caravan to Julamerk, and proceeded on my way with two Koords. I had also the company of Abdullah Bey, an uncle of the Hakary chief, during this day's

ride, and slept under the same tent with him at night.

8. My ride to-day was rendered vexatious by the conduct of my attendants. My muleteer demanded additional pay for his horses under pretext that he agreed to take me only to his own village, though I had paid him in the presence of witnesses to the patriarch's house. The Koord also who was sent as a protector and guide, said he would proceed no further, without a present in advance. This demand they made in the most solitary part of our road, after turning aside considerably out of our way to say their prayers. By using all due firmness, while I avoided provoking a quarrel, which they might make a pretext for robbery or murder, I compromised the matter with them for a few piastres, and was again on my journey. Before night I met with a cordial welcome from old Nestorian friends in the village of Kerme, two of whom accompanied me the next morning to the residence of the patriarch, which we reached about noon, where I was greeted with a kiss by three of his brothers.

Interview with the Patriarch—Summer Residences.

The patriarch was absent when I reached his mansion, but a messenger was immediately sent for him, and the welcome which he gave me, together with his unremitted attentions while I remained with him, were all that I could ask.* He entered cordially into my plans, and immediately made preparations to accompany me in person to the neighboring tribe of Jelu, proposing that his brother, priest Zadok, should accompany me through other parts of his country that did not come under my immediate observation during my former visits. In a word he appeared disposed to give me his entire countenance and co-operation, agreeably to all his former professions, which he seemed disposed to redeem with all fidelity.

10. We proceeded ten or twelve miles up the creek to a summer encampment, where tabernacles of bushes had been prepared as a temporary residence during the hottest of the season. On our way we occasionally dismounted in passing the more difficult defiles, and also

*The patriarch appeared much gratified with the present of a watch, contributed for him in New York, and I have no doubt but such expressions of personal interest may do much by the attachment thus awakened for us, to secure his continued co-operation in our work.

stopped for evening prayers at the church of a small village within a mile of our encampment. The mountains on either side were wild and broken, with here and there an insulated cone or mass of rock, which, in the evening twilight, seemed changed into so many sentinels at their lofty posts. Upon the most inaccessible pinnacle were seen the ruins of an ancient castle; and not far beneath it is a church comprised chiefly in a cavern of the rock, where a solitary hermit is said to feed the unextinguished lamp upon its holy altar.

The mother of Sulleyman Bey, the second chief of the Hakary Koords, was the occupant of the principal tabernacle in our encampment, being intrusted to the care of the patriarch during the absence of her son in Gawar. She showed me the same kind attentions she had so freely bestowed on my visit to Julumerk last year, and made repeated inquiries after my little son, who was her favorite guest during the ten days we spent at the castle. Her feeling inquiry how I could leave him and come alone to this distant land, was enough to open afresh the deep fountains of my heart; but little did she know the depth of that trial, or of the motive that could prompt me to it. I spent a quiet Sabbath, shut out from the rest of the world by lofty precipitous mountains, and invited to contemplation by the ceaseless song of the dashing torrent.

12. After an early breakfast we mounted our mules and began to ascend the steep mountain side, so steep that our hardy beasts were obliged to make many a zigzag turn and many a halt in the course of our long ascent. At length we reached the first summit, upon which we found a large company of Nestorians with their families, dwelling in tabernacles and pasturing their flocks amid the verdure of perpetual spring. The patriarch and his brother seated themselves upon the brink of a pure refreshing stream, which was cooled by the melting snows, while I was busy in prescribing for the relief of a few who were ill, mostly of chronic complaints and diseases of the eye; for acute diseases seldom seek such a healthful abode.

I entered some of the tabernacles, which were made with very low walls of loose stone covered with bushes, so as to afford a shade from the sun, though but slight protection from the mountain storms. The people lived in the most simple manner, and their flocks supplied them with most of the necessaries of life. They appeared overjoyed to see

us, and set before the patriarch and his company a good supply of sour curds and buttermilk, while they brought for me that which was fresh from their sheep or goats, at the same time wondering that I should prefer it to the sour. They lay up a store of sour curd from which the whey has been drained, and of cheese prepared in the same manner without a press, together with scalded butter, for winter. In one of the tabernacles I saw the women churning their sour milk; for, like other orientals, they never separate the cream for butter. Their churn consisted of a goat-skin, suspended by the legs from three poles joined at the top, and it was swung back and forth with a sudden revulsion till the butter collects in a lump.

Crossing a Mountain Range.

After spending a pleasant hour with our new friends, we exchanged a parting blessing and continued our ascent to the regions of perpetual snow. For some miles our path lay upon the surface of the frosty element, which was of great depth and so hard that our mules left but a faint foot-print, except in here and there a place. Near the extreme summit of our mountain pass a small church was seen surrounded by deep snows. This lofty region could accommodate the shepherd not more than one or two months in the year; but perchance it might afford shelter to the benighted or weather-beaten traveller when the shepherds' tents are far removed. The summit seemed to recede as "Alps on Alps arose," but we finally reached the highest point of the pass above which the loftiest pinnacles of rock arose some two or three hundred feet. They are regarded as the loftiest points of this mountain region, and it is said that the plain of Mesopotamia is visible in a clear day from their summits. They were now encircled with a wreath of clouds, and I contented myself with a view from a less elevated point, where I had a large extent of country spread out before me, of wild broken mountains extending as far as the eye could reach.

I have often found the descent of these precipitous mountains more hazardous and difficult than the toil of ascending them; and this was especially true in the present case. All the mules, except the one upon which the patriarch rode, were sent back before we began the descent. I was obliged to exchange my shoes for the hair-sandal of the mountaineer, notwithstanding my reluctance

to the change, arising from the recollection of what I had before suffered in my experience as a mountain pedestrian. I also divested myself of the cloak which I had thrown around to protect me from the cold and vapor. Thus equipped, with staff in hand I began the descent. With much care I secured a foothold in the slight impression made upon the snow by the feet of my guide or of the mule. The guide insisted upon holding my hand over the more difficult places, but I did not like to trust to the chance of his slipping, though I have now no doubt but he would have carried me upon his back in perfect safety. No one thought it practicable to ride upon the mule down the steepest part of the mountain. But I was glad to mount long before the patriarch was willing to ride; and then he insisted upon my retaining the saddle, being himself the more experienced pedestrian, while my limbs were ready to fail through fatigue.

After passing one or two considerable villages at some distance on our right, we arrived an hour before sunset at one of the largest villages in the district. We were conducted immediately to the church, where the patriarch and his brother led the villagers in their evening prayers, while the attendants spread carpets in the outer court, where we spent the night. We ate our supper of millet, boiled in sour buttermilk to the consistence of a hasty-pudding, from an immense wooden bowl with wooden spoons, each helping himself to as large a proportion as he liked of melted butter from a dish in the middle of our bowl. Barley bread was laid round the edge of our table, which was nothing more than the skin of the ibex or mountain goat, as described in my former journals. This was a fair specimen of our food and style of eating during all the while I remained in the mountains, except that rice, wheat, barley, maize, or rye were often substituted for millet, and sometimes made into a soup, or used for bread. Milk is seldom eaten till it is soured, nor is butter till melted.

The snow falls here to a great depth, and the winters are said to be long, but nevertheless the grape abounds, though inferior in quality to those in the lower valleys of Tiary. Apples, pears, and most other northern fruits are less abundant and delicious here than in New England. Wheat is little cultivated by the mountain Nestorians, but it is often procured in exchange for honey and the productions of the flocks, for it is a land flowing with milk and honey.

Ancient Churches in Jelu—Opening for a Missionary.

13. I was seated upon the ground beneath the shade of a plain stone church, which was covered by the dust of many ages. The villagers gathered around, wondering at my writing backwards, as it seemed to them, who write from right to left; and with a quill instead of a reed. It was very strange: and then I wrote so fast. "Are you writing down all Jelu to send to the New World?" inquired the patriarch's brother, as he awoke from his mid-day sleep. Such was the shrewd conjecture, and I afterwards took my brief notes of passing events, hoping for better opportunities at a future time.

The village priest and several bright lads were all animation in the prospect of a school, which I proposed to open and sustain ere long. The patriarch awoke as the sun veered round in his face, and gave his public expression of interest in our labors and plans for the improvement of his people—an approbation which he repeated on other occasions.

As the sun declined towards my native land we mounted some mules and rode over a spur of the mountains to the village and church of mar Ezieh. This is one of the most ancient and venerated of the Nestorian churches. It was built more than fourteen centuries ago, as their records testify, by one Balak, a christian prince of Bagdad, who was accustomed to spend his summers in these mountains. It was the hour of prayer when we obtained the first view of the church, and the patriarch immediately dismounted to say his prayers. Their devotions seem more like saying prayers than like praying. He turned his face towards the church when praying, after the manner of the Hebrews, who offered petitions towards their holy temple. But it was probably a fortunate coincidence that such was his position that he was at the same time nearly facing the east, the point to which all the eastern Christians turn in prayer, in imitation of the more ancient practice of the Persian magi. Was the practice derived from the magi, or adopted from regard to their prejudices?

This is perhaps the largest of the Nestorian churches, but built in the same plain style as the others, with very thick stone walls, and flat roof supported by two gothic arches surmounting the two compartments of the interior. The sanctuary and baptism are partitioned off from one end. A motley collection of

shawls and other fabrics were hung around the walls, in imitation of the curtains of the tabernacle, and a large bell was suspended from a beam on the outside of the eastern end of the church. There was something peculiarly solemn and affecting in "the sound of the church going bell," echoing through these valleys and rocks, inviting to prayer and praise at early dawn.

Jelu has strong claims for a missionary station; and, next after Tiary, it should receive our first attention. There are fifteen considerable villages in this district, and five more in the neighboring tribe of Bass, which could be brought more or less under the influence of a station here. The Nestorians here were particularly desirous that I should return and reside among them, and offered me a place of residence, with a promise of co-operation in our work, of which they had heard the patriarch's repeated expression of approval. The habits of the men in travelling abroad to seek employment during a part of the year brings them into contact with various classes and descriptions of people, whose languages they learn; and with the information acquired by travelling, they are more intelligent than the other mountain tribes. They may also have more of the vices of the surrounding nations. But it is evident that their acquaintance with the character and languages of the surrounding countries helps to qualify them for an important missionary agency, when they shall be enlightened and brought under the saving influence of the gospel. And it should not for a moment be forgotten that our great aim is, the preparation of such an agency for all the surrounding country.

Hence our mission to the Nestorians embraces a field of unlimited extent. And if we ask for men and means to sustain our operations with vigor and to enlarge our sphere of usefulness, we are pleading in behalf of the perishing millions by whom we are surrounded, by whatever name they are called; for the wild Koords of the mountains, and for the reputed worshippers of the devil; for the haughty Turk, the sun-burnt Arab, and the more polished Persian. And who can tell but the Nestorian church may again send forth their missionaries to Tartary and China, and rekindle the light of the gospel over all the central highlands of Asia. This is the field for which we plead when we ask for more laborers to be sent to the Nestorians.

Districts of Bass and Tehoma.

15. I took leave of the patriarch in the hope of seeing him again after a few weeks. During all the time I remained with him he treated me with the kindness of a brother, and when I parted, he gave me his blessing, committed me to the care of his brother, who was to remain with me till I should leave the mountains, or return to himself, which he hoped I would soon do, when we would go to Ooroomiah together and return to spend the winter in Tiary at our proposed station.

A ride of some four hours, down a narrow ravine and over a spur of the mountain, brought us to one of the principal villages of Bass, where we arrived at sunset. The villagers were leaving the church after their evening prayers, and they came out in procession to meet and welcome us, many of them kissing our hands, a salutation with which they greet their principal religious teachers. Two women brought each a crippled child, with the feet tied together, hoping that the patriarch's brother by cutting the strings might restore strength to the feet.

The five villages of Bass are situated in the valley of a creek which unites with another from Jelu, and then winds among the mountains in a southeasterly direction, passes near Ravendoose and unites with the Greater Zab below the southern border of the Nestorian country. This district, like Jelu, is too small and mountainous to support its inhabitants, and a portion of them seek employment in other parts through the winter, returning to their homes in the spring.

16. I had some interesting conversation with the chief men of the place, and endeavored to make my remarks as practical as possible by improving the peculiar circumstances in which they were placed. I also prescribed for their sick, after which seven or eight of the villagers accompanied us on our way towards Tehoma. We made a steep and difficult ascent of the mountain, upon the summit of which we found several Nestorians, chiefly women, tending their flocks. They brought us food, and one of the women caught a sheep, which furnished me a fine bowl of milk, while my companions ate of their sour curd. Cows are not common in the mountains. Their butter is esteemed, while the milk of sheep is preferred. Hence the scriptural expression, "Butter of kine and milk of sheep." Were the people generally edu-

cated, what a fund of interesting matter would they find in the Bible, with all its adaptedness to their oriental and pastoral life, and with their leisure for reading and meditation, while tending their flocks like the sweet Psalmist of Israel and the patriarch of old!

We followed the course of a mountain ravine for about two hours, in a general southwest course, when we reached an encampment of the Tehoma Nestorians tending their flocks. Before sunset we reached a second encampment, where we spent the night in the inclosure of one of their tabernacles, which was so small that priest Zadok and I could hardly find room in it to lie down. The people seem too poor to have tents; or perhaps they are too primitive; and their tabernacles are no more than a slight shelter from the sun, with an inclosure of loose stone.

The people, who had never been beyond their native mountains, were continually asking me whether we had this or that in the New World; and now they inquire if we have such tabernacles, such food, such mountains and rocks, such torrents and bridges, which many of them can scarcely cross.

The next morning, a dozen women were starting for their village, at early dawn, each laden with a goat-skin filled with butter, cheese, or sour curd, and the priest, on seeing them, began to expatiate upon the superior worth of their women, who tend their flocks and provide food and clothing for their households. Their industry is worthy of all the encomium which Solomon bestowed upon that quality in the virtuous woman, but their ignorance and degradation, though partially meliorated by a nominal Christianity, claim our sympathy, prayers, and efforts, that they may be soon raised to the station and privileges assigned them through the gospel. It is due to the men, in this connection to state that, they are usually kind, and in their turn share the labors of the house during the inclemency of winter, often plying the shuttle as well as tending their flocks.

That our ladies should find time to read and write was not so strange to the priest, when he learned that our flocks required no shepherd to watch them; that our clothing was spun and wove by the power of water or steam; and that instead of our ladies climbing mountains with a heavy load upon their shoulders, both they and their burdens were conveyed in the carriage, the car, or the steamer, and often with a velocity which seemed quite incredible.

America is the land of romance, whatever we say of the east, with all its strange customs and scenery. So thought the priest, on hearing of the wonders of the west; and he was ever after pleading that I would take him with me whenever I should return to my native land.

Our road lay along the narrow valley of a creek, which expanded in one or two places so as to admit of a little culture. In one of these open spaces are a few houses of friendly Koords. We found a few of these Koords on the opposite side of the creek near the first of the large villages of Tehoma, which we reached at ten o'clock after a four hours' walk. We were conducted to an upper room annexed to the church, where we remained conversing with the people and prescribing for the sick until near night. We then proceeded in company with the village priest to the venerated church of Rabban Pitter, some way up the mountain side, where we hoped to spend a more quiet Sabbath, and in a better atmosphere, than we could hope for in the valley below. The church is named after a monk of great reputed sanctity, by whom it is said to have been founded. Like two or three churches in Tiary, it has a considerable glebe of valuable land, which pays one third of the produce to the church.

Sabbath Services with the Nestorians— Scaffold Bed.

18. The Sabbath dawned with a benignant smile, and her first opening rays were hailed by the feathered songsters who warbled their early matins among the wide-spread branches over our heads. The lovely valley below was enjoying a quiet Sabbath. With the rising sun many of the people assembled for the worship of God at this consecrated retreat, and it was delightful to think that, in the centre of the empire of Islam, I was in a christian land, where all might offer the incense of prayer and praise with none to molest or make them afraid. Would that there were more evidence that the sacrifice of a humble and contrite heart was offered with the service of the lips. After morning prayers I had opportunities to converse with many who remained and who called during the day. The priests also read several portions of Scripture at my request, giving the translation in the modern tongue. This gave me occasion for practical remarks. Evening prayers were offered at the church, in which a font for baptizing infants was shown me, that was brought, as I was

gravely informed, on the back of Satan from Bagdad. Such was the miraculous power ascribed to the patron saint, and such the blind superstition of the people.

Kasha Gewergis (priest George) spent the Sabbath with us, and he was desirous to devote himself to the instruction of his people under our direction, of which I gave him encouragement whenever I could return to reside among the mountains. He is regarded next to priest Auraham (Abraham) of Asheta, the most learned of the Nestorians.

After breakfast we proceeded about a mile to the large village of Gawa-Tehoma. There the people collected in great numbers to see us and obtain medicine for the sick. At intervals the priest read, at my request, select portions of Scripture in the modern tongue, while I added brief explanatory and practical remarks. This method of imparting religious instruction I made very common while I remained in the mountains. The people were at first prone to indulge in general conversation while we were reading, being unaccustomed to give any fixed attention to their own services in an unknown tongue. But they soon became interested, and some expressed surprise that their priests had never told them these things before.

Tehoma is an important field for a mission station. The population has been estimated at ten thousand, living in six villages, scattered at short intervals along the valley of the creek. The estimate is founded on the number of armed men, which is said to be two thousand; but I should think it would fall short of that number. The district is more pleasant and fertile than any other in the mountains, but the extensive irrigation and culture of rice render it subject to fevers; and it is more exposed to incursions from the Koords than Tiyary or Jelu. But it should not for these reasons be passed over or neglected. With such a population, so ready of access, the field must be cultivated at whatever cost.

Towards evening we proceeded to another village about a mile distant, where we arrived in season to join the people in their devotions at the church. Thence we were invited to the house of the village priest, and partook of a plain supper; after which we were conducted to the bank of the creek, where a small scaffold twelve or fourteen feet high was assigned to priest Zadok and myself to sleep upon. This strange sort of dormitory is made to escape from the mosquitoes, and I believe it is peculiar to these

mountain vales,* where these insects are numerous and annoying. We ascended by a rickety ladder and found our scaffold just large enough for us both to lie upon. It was without railing, and as it was my first trial of these aerial bedsteads, the priest was very anxious lest I should fall off in the night. To have fallen out of bed in such a position upon the smooth stones of the stream, would certainly have been a serious joke. But of this I had no anticipation, and I presently composed myself to sleep. Just as sweet oblivion had stolen over me, I was startled by some rude hand which had seized hold of my feet and was tying a rope around them to lash me to the scaffold so as to prevent me from falling! The idea of dangling from my bed by my feet was so ridiculous, that it was some time ere I could regain my previous composure. At my remonstrance my feet were left at liberty, and my unseasonable visitor descended to his own couch, leaving me to the reflections inspired by my singular situation and the stillness of that late evening hour. I looked around upon the silent villagers, some reposing upon an elevation nearly equal to my own, and others upon the pebbles that lined the stream. I looked up to the almost perpendicular mountains, which seemed to shut me out from the noisy world, and to the starry firmament which invited to communion with nature's God. My thoughts flitted back to the land of my birth, and the companions and scenes of former days came up before me. But a stranger and pilgrim, as I was, wandering upon the mountains of the east, and not knowing the things that should befall me, I felt a delightful assurance that I was not alone, and committing myself again to the guardian care of Him who never slumbers nor sleeps, I was soon lulled to forgetfulness by the loud murmur of the dashing waters.

[To be continued.]

BROOSA.

JOURNAL OF MR. SCHNEIDER.

By the extracts given below from his journal, it will be seen that the Spirit of the Lord is still accompanying the labors of Mr. Schneider and gradually enlightening the minds of some of the benighted population among whom he resides.

* A similar device is resorted to in some of the western portions of the United States.—*Eds.*

A Protestant Wedding—Rejection of incompetent Priests—A Papal School.

August 16th, 1841. On the 12th I solemnized a marriage between two protestants, both hopefully pious. This is the first protestant marriage that has ever taken place in Broosa. As the parties were German, the immediate ceremony of uniting them in this sacred relation was performed in the German language, but for the benefit of the natives who were present, a part of the exercises were in Turkish. I took occasion to explain to them the nature, design, and duties of this relation. As far as I have ascertained, all were gratified with the various exercises of the occasion. The room was full, and among them were a few Mussulmans. These were much struck by what they saw and heard, and at the close of the ceremonies began to compare our manner of solemnizing the institution with their own, speaking greatly in praise of the former and condemning the latter. The occasion brought out also some Christians, who never before attended our service. In this we rejoice, since the more the nature of this service becomes known, the more likely is it to be attended.

26. Last evening I was informed that in Yeni-koy, an Armenian village several hours distance, east of Broosa, the people took a measure in relation to their priests which is worthy of being noted. They have only two priests. These men have, for the past six months, been much at variance with each other; so much so that the matter was taken up by their principal men, and the conclusion was that the priests were no longer worthy of performing the sacred functions of their office. The keys of the church were accordingly taken from them, and they were told that they must no longer consider themselves the priests of that place. For if they could no longer live in peace with each other, they were altogether unsuitable persons to administer unto them the sacrament and other holy ordinances of the church. The effect upon the priests was their entire reconciliation to each other, and on their earnest and importunate entreaty to be re-admitted to the church, the keys were returned to them, and they entered again on the performance of their priestly duties. In Yeni Shehir, a town ten hours to the east of Broosa, containing rather a small Armenian population, a somewhat similar occurrence recently took place. Of their two priests, one has been for a long time addicted to intemperance, and

the other is so ignorant that he cannot even read. The former has been dismissed by the people, with the strong determination that they will not receive him again to their church as priest; and the other has been told that he can no longer serve them. Their principal men have accordingly written a letter to Broosa, stating their wishes and determination in reference to these priests, and requesting in their place competent and suitable men, or rather, instead of two of such a character, one well qualified for his office. These are altogether new movements in this region, and may be regarded as indicative of a feeling springing up among the people, demanding a more enlightened and competent priesthood, which is so much needed. Every indication of this kind is to be hailed as a harbinger of good. It is also made apparent by such movements that the people intend no longer to yield an unreserved submission to the priesthood, but are becoming emboldened to express their own convictions in opposition to them.

28. Two Frenchmen, papists, recently came to Broosa, to establish a school in which languages and the sciences were to be taught. They are not priests, but though they bear not the clerical name, they are supposed to be connected with some papal associations for the dissemination of popery; and, though they appear as private individuals, they are actually popish missionaries. After making efforts for a few days to collect pupils, they abandoned the plan, not finding sufficient encouragement. They obtained the positive promise of only four pupils, and those of Frank papists. They have already taken their departure. There is quite a desire among the youth of this city, and this desire extends even to Mussulman youth to some extent, to learn some of the European languages, particularly French, Italian, and English. We have now eight or ten pupils taking lessons in English from us. And it may further be said, that such a school might be successfully attempted by our station. Its beginning would be small, but it would undoubtedly enlarge, and thus a great number of the youth of this city would be brought under a christian influence. But if we could open such a school tomorrow, with the fairest prospect of success, we are so limited in our expenses that we cannot attempt it. How undesirable these hindrances in our way from the want of necessary funds! How mournful to let such opportunities pass by unimproved, simply because

there are no pecuniary means. And if we are not allowed to seize upon the present favorable opening, the papists may come in after all and occupy it: for the above named Frenchmen intimated at their departure, that though they leave, some other individuals might yet come in their place.

Sept. 8. Sent a considerable number of books to two different villages, one a Greek and the other Armenian, both somewhat distant from Broosa, with the hope that others may be called for from the same places.

20. Had a good and attentive audience yesterday at the Sabbath service. There were several new hearers, most of whom were much interested. One of them, particularly, was impressed to tears, and afterwards remarked to some one, "I never heard such talking. Our priests never talk so to us. I could understand it all."

Books at Balik-kissar Fair—Inquirers and Converts.

25. In the beginning of this month, there is annually held a great fair in Balik-kissar, nearly three days southwest of Broosa. Merchants and tradesmen from all parts of Asia Minor, and other parts of Turkey, including Syria, and formerly from Persia, and even from other places, collect there for purposes of trade. The fair continues about fifteen days. To this place we sent a trustworthy native with two boxes of books for sale, in the Greek and Armenian (ancient and modern) Turkish, Greco-Turkish, and Armeno-Turkish languages. Though he was unable to dispose of all, still he was able to sell a considerable number, and some in all the languages above named. The Greco-Turkish and Armeno-Turkish were most in demand. The Turks of the place also manifested a considerable interest in the pentateuch and psalms. We had only a few copies of this volume in the Turkish language to send. These few were soon sold at a very good price, and a strong desire expressed for more. One Turk purchased a pentateuch in Greco-Turkish, another a copy of the same in Armeno-Turkish, though both of them could read these languages very imperfectly. The whole number sold was as follows, namely 120 portions of the Bible, thirty-five religious and school-books, and eighty-seven tracts, 247 in all. These have been carried into many different families, and will, I trust, pour some light upon a great multitude of benighted minds, and

do much good. We feel abundantly encouraged by the effort and hope to repeat it every year.

27. Had a call for more books from Nooradjeh, an Armenian village. This is the second time our books have gone to that place, and as there are several other Armenian villages in that vicinity, the opening may widen. Persons coming from that place to the market of Broosa with silk, carry home with them these books.

28. Last evening S. informed me of several interviews he had recently had with priest P. It seems more and more evident that he is under the teachings of the Spirit. He appears to have a sincere and growing desire to understand the truths of the gospel. When S. converses with him, he listens with the deepest interest, like one hungering and thirsting for the truth. The New Testament, which he reads much, seems to be a source of great entertainment to him. He has a deep sense of the responsibility of his sacerdotal office, and endeavors, in various ways, to discharge this responsibility. In his intercourse with the people, he hesitates not, according to his ability, to converse with them on spiritual subjects, to urge their importance upon them. This has become so much of a habit with him, that many persons begin to dislike him and to avoid his company. By pursuing this course, he loses particularly the countenance of the wealthy; still, he is determined not to abandon it, but to discharge his duties faithfully, to instruct and to admonish those with whom he has to do. May the Lord enable him to adhere to his resolution and show to this people a bright example of a spiritually-minded priest.

After mentioning the case of an Armenian, a man of talents and respectability, and also that of a Greek female, who were serious inquirers and manifested much tenderness on religious subjects, Mr. Schneider proceeds—

November 27. J., the young Greek, brother of the female above alluded to, left us for Smyrna, to live with Mr. Riggs, to be trained up as a translator or helper to the missionary work in some other way. The evidences of his piety are still satisfactory, and the influence he has exerted on his family has been salutary. Being the eldest son at home, he has had evening prayers regularly every day and read a portion of the Scriptures. This practice he commenced voluntarily, without my suggesting it to him; and it is probably the only instance like regular

family devotions, which has been observed in his nation in B. for centuries, and it is therefore to be regarded with peculiar interest. May this be the harbinger of many a family altar soon to be erected in this city, upon which the morning and evening sacrifice shall be offered.

29. Had two conversations recently with C., a young Greek, on the subject of religion. He made a very frank confession of his feelings, stating that he had been for two years past endeavoring to get his heart warmed, as he expressed it, with the truths of religion, but thus far he had not succeeded. Sometimes his heart seemed to become tender for a short time, he said, but as soon as he began to mingle with the world again, all his impressions were gone. He seemed to manifest an honest desire to become truly interested in religion, saying he did not wish to be a Christian only in name, but one in reality and in truth. He wished to feel the sentiments of religion, and to experience them in his heart. He inquired of me with real apparent sincerity, several times, how he could get his heart interested, etc.; what means he should take to get his mind impressed. I gave him such directions as seemed adapted to his case and presented him also with Baxter's Saints' Rest and Alleine's Alarm. Though I do not think he is deeply anxious about his soul, yet it is gratifying to observe so much apparent desire for salvation. Yesterday, the Sabbath, during a part of the service he seemed quite affected.

A hopeful School—Social Visits and Religious Instruction.

30. One of the young Armenians told me that M., another of the teachers in the school, manifests considerable interest in spiritual things. He reads the Scriptures and other good books with interest. When serious subjects are presented to his mind he listens attentively, and they appear to make an impression on his heart and awaken feeling. I have long supposed he was in an interesting state of mind. This is now the fifth teacher in that school who has become interested in spiritual things. There are in all seven teachers in this school. Of these four have now become hopefully pious, and the fifth is an inquirer, the other two being both opposed. It is a circumstance worthy of special notice and gratitude, that so large a proportion of these teachers of their youth should become imbued with a spirit of piety. Their daily influence among the 500 pupils who compose the school must be

most salutary. Indeed, this influence is already observable. The pupils who have already left the school are much more inclined to serious mindedness than others of their nation generally. And three or four of them are more or less inquiring after the truth. And it is very obvious that the impression in favor of evangelical piety, made by the teachers in this school, is becoming more and more important every year. It is matter both of wonder and gratitude to God, that they are permitted to remain in their station, while they are known to sympathise with us in our religious views and feelings.

December 6. Yesterday the audience was quite attentive to the preaching. The sister of the young Greek, J., seemed to be particularly impressed. As she was leaving the house, while holding the hand of Mrs. S., with a full heart she said to her, "I wish to say something to you—I wish you to pray for me." Mrs. S. then made appropriate remarks to her. After a little conversation she departed, repeating her request, "Do not forget me in your prayers." This request from a Greek female, prompted evidently by her anxiety for her soul, is exceedingly cheering and encouraging. Oh that she may speedily find Him, who came to seek and to save those who feel themselves lost!

10. Made a call on a Greek family, by whom I was very cordially received. We had much religious conversation, and I had the opportunity of presenting many important truths of the Bible, to all of which they paid a very respectful attention.

24. Called on an Armenian family and found the son reading a portion of the Old Testament in Armeno-Turkish to his mother. She cannot read herself, but appeared interested in what she had heard. This circumstance afforded an easy transition to religious conversation, and most of the evening was spent in serious and profitable remarks. I was both struck and interested in the cordial assent the mother gave to the truths presented. It seemed to take strong hold of her. And as she listened to one thought after another, she would, with an animated countenance, express her approbation, and at the same time turn to others with a very expressive look seeming to say, "Do you hear this? Is it not just so? Think of it; and let us not forget what he has said." And all this was a spontaneous expression of her feelings, awakened by the truth, and not something said merely to gratify the speaker.

31. It being now a favorable season of the year for visiting the people, I give particular attention to this branch of duty. During these long winter evenings, they are accustomed to call on each other to pass away a few hours in social intercourse. Most families either make or receive visits almost every evening. Thus it happens that I usually meet others besides the inmates of the house, and there is a good opportunity afforded for a kind of familiar, colloquial preaching. Almost universally there is an opportunity for presenting in a very friendly and familiar manner the great truths of the gospel. They always give respectful attention, and sometimes are peculiarly interested. I am often struck with the apparent force with which the truth seems to commend itself to their consciences. It seems often to go directly to the heart, and to find a ready response in their breasts; and they listen with a mixture of surprise and pleasure, as though they were listening to these truths for the first time. This is especially true of the Armenians. It is truly a privilege to sit down with them, in their own houses, and without any restraint, in the freedom and unceremoniousness of friendly intercourse, to speak to them of the things of the kingdom.

Syria and the Holy Land.

REPORT OF THE MISSION FOR THE YEAR 1841.

Instances of Sickness and Death.

In commencing our report for the year now about to close, there are suggested to our minds an unusual variety of affecting considerations. Probably no year since our mission existed has been so full of painful incident as the past. Some of our number have been brought by sickness to the borders of the grave, who, we are happy to say, are yet spared to us. Others, dear to us all, have gone to their final account. In two instances death has entered our families and taken an only child. We have also been deeply affected by the sudden departure of others, who, though not members of our mission, were nevertheless endeared to us all. The lamented death of Mr. and Mrs. Mitchell will readily occur to you. After spending some weeks in our families, and before entering on their labors, they were cut down, as in a moment, in the wilds of Mesopotamia. Another, the Rev. Mr. Gager, late tutor in Yale col-

lege, after spending several months with us as temporary assistant in one of our schools, was also suddenly arrested by the strong hand of disease, while travelling in Egypt, and consigned to a stranger's grave.

But it is not the loss of children and transient visitors alone that we are called upon to notice. Two beloved members of our own missionary circle have finished their earthly career and gone to their final reward. You have already been informed of the painful circumstances of their departure. But it is due to their memory, as well as to their friends and to the Committee, that we here record our testimonial to their worth.

Mr. Hebard left us for the United States, full of high hopes of usefulness to the important, though languishing seminary, over which for several years he had faithfully presided. We felt, when we gave him the parting hand, that it was almost suicidal to send home so important a member of our little circle. Seeing, however, no alternative, save in the abandonment of our seminary, we commissioned him to go as our representative and the representative of the dear youth under our supervision, to the churches of our native land. He left us with spirits oppressed in view of the stern necessity that rendered the measure indispensable, but he left us confident of success, and rejoicing in the anticipation of a speedy return. God, however, saw fit suddenly to blast our hopes of relief through his agency, by taking him to himself. His remains, as you are aware, lie buried in the island of the shipwrecked apostle, while his unfettered and glorified spirit, we cannot doubt, is re-united with that of his beloved wife, of whose lamented death mention was made in our last report. We are happy to say that our departed brother had the confidence and highest esteem of us all. He was emphatically a faithful, devoted man. His labors in the institution of which he was principal, were highly acceptable and successful. Every pupil, while he revered, most ardently loved him. In fine all who became acquainted with him seemed deeply impressed by the purity of his feelings and the singular disinterestedness of his desires and efforts for their good.

The death of Mrs. Wolcott is more recent, and yet fresh in our minds. Four days before her departure, she was enjoying her usual health. When all hopes of saving her life were abandoned, the overwhelming intensity of her sufferings and the suddenness of her summons

very naturally occasioned, for a few hours, much mental distress. Her sense of guilt and unworthiness seemed to engross all her thoughts, and her prayers for the light of God's countenance were affecting beyond description. Soon, however, she rose above every fear. The light and serenity of heaven suddenly burst upon her, and notwithstanding the racking agonies of her physical frame, she was filled with "peace that passed all understanding." Her prayers for her afflicted husband, for her friends in America, and for the mission of which she was a member; her expressions of resignation to the will of Heaven; her self-renunciation and committal of her soul to God were truly remarkable. Such appropriateness of expression, such earnestness, such melting tenderness, and such perfect absorption of mind in the exercise of prayer, have, we think, seldom been witnessed. The day before she died was one which we cannot soon forget. At her request the members of the station assembled in her room to commemorate the dying love of Christ. It was a parting scene, and one of most touching interest. Our dying sister was the only calm communicant present. We doubt not that it will greatly alleviate the trial of her bereaved friends in the United States, as it does ours, that the sudden and peculiarly distressing death of Mrs. W. was triumphant. Her last intelligible expressions were whispers of peace and joyful anticipation. We believe that by her departure she is an infinite gainer. And though she had but just commenced her missionary career, we trust that the early and remarkable close of it has accomplished no small amount of good by the salutary and affecting lessons it has afforded.

Embarrassment from Political Disturbances—Persecution—Want of Funds.

But the past year has been trying, on other accounts than the sickness and death which have entered our circle.

The unsettled state of the country has been to us a source of much anxiety. The important events of the year 1840, which we fondly hoped would be followed by the happiest results, proved to be only preliminary to a state of things even more embarrassing. Such extreme uncertainty has hung over the prospects of the people, for whose good we were sent to labor, that we have often been exceedingly perplexed in deciding what we ought to attempt. For a considerable

time a civil war has occasioned much alarm around us, and thrown a dark cloud over our brightest prospects. Many thousands of the already wretched people have been plundered of the little they possessed, and driven from their burning villages, homeless, penniless, and friendless wanderers. The work of destruction has been prosecuted within sight of our dwellings and almost at our very doors. It has threatened to involve the whole country in a revolution, if possible, more terrible than any which has ever preceded. At present, we are happy to say, hostilities are suspended. We hope the suspension may continue, though we are not without fears that the work will ere long be resumed and prosecuted with more vigor than ever.

Another cause of anxiety and embarrassment has been a storm of persecution, which, for severity, is without a parallel in the history of our mission. We cannot readily imagine what additional terms of invective and cursing could have been employed against us, or what additional plots could have been devised to break up our operations and drive us from the country. Assailed thus with uncommon bitterness by the papal ecclesiastics of the country, slandered and falsely accused at the Porte, and, in fine, beset on every side with new and extraordinary opposition, it is not, perhaps, strange that we felt for a time embarrassed. But when all earthly dependences failed us, we were led to confide more implicitly in the promises of God, and the nature of our cause. And we have not confided in vain. We desire to record, with unfeigned gratitude, that the timely interference of Heaven saved us from our worst apprehensions, and, at a time when we had most reason for alarm, permitted us, unmolested, to remain at our post.

The last, though not the least painful cause of our anxiety, which we can here mention, is one which, we presume, has been common to all the missions under the direction of the American Board. You can be at no loss to understand to what we refer; and doubtless the sad experience of the Prudential Committee, in connection with the subject, has fully qualified them to extend to us the sympathies of which we feel the need. We were perplexed and crippled in our operations almost to the extreme of endurance, before the facts, communicated by the treasurer of the Board, at their late annual meeting in September last, reached us. Imagine then our feelings

on learning that the debt was little less than \$60,000 and rapidly increasing! However such a state of things may affect other missions, we confess that for ourselves, it seems fraught with unmixed evil. Unless God in his mercy interpose for our help, we see before us nothing but disaster and ruin. We are perplexed, distressed, and almost despairing. We know not what to do, or what to say. The only redeeming feature in the picture is, that the cause is God's. In view of this only, can we maintain composure when we look into the future. And here, blessed be God, we cannot misplace our confidence.

But while there has been much to try us, there has also been much for which we are unfeignedly thankful. The recommencement of the operations of our press, under the directions of Mr. Hurter, the long expected and greatly needed printer, whom you sent to our help early in the year; the safe return of Mr. Smith, at a time when his counsel and assistance were peculiarly needed, and the unusual calls and openings for labor, are regarded by us as signal favors. And we are happy to say, that in our darkest hours, God has not deserted us, nor disappointed the trust we reposed in his promises. Pestilence and persecution and war and death have indeed stalked around us; but He has "delivered us in six troubles," and "in seven" has suffered "no evil to touch us." In respect to our native friends too, while some have deserted us, and many have occasioned us much solicitude, others have been raised up in whom we feel a peculiar interest and from whom we confidently hope much comfort and assistance. In short, while our trials have been many, and some of them unexpected, our cup of blessing has been full. And we desire here to make mention of the loving-kindness and faithfulness of our covenant-keeping God.

Mission Seminary—Common Schools.

After adverting to the interruptions and inconveniences to which the seminary at Beyroot had been subjected by the state of things remarked upon above, the missionaries say—

There are now thirty-one youth connected with the seminary. Seventeen of these are boarders, and fourteen are day-scholars. Eight of the boarders have been received during the year. Nine of the day-scholars are regular members of the seminary, and five are now on trial. None are received as members of the

seminary till their parents or guardians solemnly express their willingness that they remain connected with the institution till they complete the proposed course of study. Such candidates are put upon trial till we become satisfied concerning their character and capacity.

Of the studies pursued by the members of the seminary the missionaries make the following statement. The object in introducing English studies is to teach them that language and thus open to them the treasures, both in respect to science and religion, which the English language contains. The list of studies is given simply as a sample of what is taught in mission seminaries.

The school is divided into four classes, all of which have daily exercises in reading, spelling, and defining in the English language; and the three lower classes translate from English into Arabic. The fourth class, which commenced English the present year, have read the four gospels and the Child's Book on the Son, translating portions of them into Arabic. They have also studied about two thirds of the second part of Emerson's Arithmetic.

The second class have completed the second part of Emerson's Arithmetic; and, besides the studies above named, have attended to geography, English grammar and parsing.

The first class have also studied English grammar; have twice reviewed a small treatise on astronomy; completed the first three books of Playfair's Geometry, and have nearly finished Comstock's Philosophy for Academies, besides frequent written exercises in translating from Arabic into English. They have been deeply interested in the philosophical facts with which they have become acquainted, and highly delighted with the experiments.

There are three classes in Arabic grammar. One young man will soon complete the course, and be able to give instruction in the seminary. He now hears a grammar class of eight boys under the supervision of our Arabic teacher, that he may learn how to teach.

The second class, composed of eight members, have already completed about half the course. The young man who came to us from Ain Warka, (Butrus el Bistany) has exhibited much professional zeal as a teacher, and our expectations concerning him, have been more than realized.

Most of the scholars have made commendable progress in their studies, com-

sidering the interruptions to which they have been liable. The plague raged in Beyroot several weeks in the spring, so that we were under the necessity of keeping quarantine, and all the day scholars were thus excluded from our school till our removal to the mountains, whither most of them were taken at the expense of the mission.

A prominent place has ever been given to religious instruction. Familiar explanatory and practical remarks have been made in connection with the reading of the Scriptures and prayer, at the opening and close of the school. A similar exercise has been attended by the boarders in the evening. The Sabbath school has been sustained throughout the year. In the early part of it instruction was given from an Arabic catechism. Subsequently the time has been devoted to the study of the Scriptures. The two older classes have committed their lessons both in Arabic and English to memory. After recitation they are questioned upon the meaning of the lesson, the doctrines taught, and the duties enjoined. An effort has been constantly made to apply the truth to the conscience and the heart, and we hope with good effects. Probably there is not a school in America, in which so much time is devoted to religious instruction. All the boarders attend the preaching of the gospel on the Sabbath, both in Arabic and English, and also our weekly prayer meetings. In the mountains Messrs. Keyes and Thomson preached alternately every Sabbath, in a familiar style, adapted to the capacity of the scholars, and serious impressions were manifestly made upon some minds. Our prayer is that the seed sown may yet spring up and bear fruit.

After all, it is a painful truth that we do not see those manifestations of spiritual life attending our labors, which we desire. These youth are in a state of moral death. We have not satisfactory evidence that a single one of them is a child of God. Unless the Spirit of divine grace is poured upon them from on high, they must be forever lost. Why, we often inquire, why is no one from this school converted to Christ? May the time soon come when we shall no longer be constrained to make this inquiry.

Concerning their common schools the missionaries remark—

In Beyroot two schools have been in operation during the whole year, and a

third was commenced in October. The number of scholars in the first of these is about forty; in the second thirty-five; and in the third about thirty. In the mountains, one has been in operation during the year, with a suspension of about a month in the summer, which contained about thirty-five scholars, with an average attendance of about twenty-five. In July and August three others were set in operation, the whole number of scholars in which was about ninety-eight, average number about eighty. The school in Tripoli reports about thirty-five scholars in attendance. In December our female school was reopened at Beyroot, which numbers about twenty-five girls. They are taught Arabic reading and writing, three or four study geography and arithmetic, and all are taught sewing, knitting, etc., by the ladies of the mission. Against our schools, especially in the mountains, has been directed a large share of the opposition which we have been obliged to encounter. The Emir Beshir, instigated by the Maronite patriarch, sent an order to the governors of the villages where the schools were established, to have them suppressed. The plan adopted by them to evade this order is characteristic of the country. The Emir's command was published, but the parents were privately directed not to obey it. During the whole of our residence in the mountains there were repeated applications for schools in various places, from Druzes and Greeks, which continued up to the commencement of the war between the Druzes and the Maronites; and which have been resumed, with still greater earnestness, since the cessation of hostilities.

Distribution of Books—Public Preaching—A Pastor installed.

A glance at the list of books distributed will show that a very large proportion has been of the sacred Scriptures. We have thus labored to scatter abroad the unadulterated seed of the word of God; and we cannot doubt but that some of it will fall into good ground and bear precious fruit. Indeed we are not left without evidence that the word of God is quick and powerful. Its influence is so manifest, as to alarm the watchful defenders of superstitious rites and unscriptural observances. Said a bishop of our neighborhood to a member of his church, "It is high time, my dear friend, that we should be alarmed for the integrity of our church and the perpetuity of

our institutions." Why? said his friend. "Because the people have all got the Bible in their houses." Well, but our church does not forbid her children to have the word of God in their possession. "No, but then the people are all reading and studying the Bible; it is not laid by in their trunks or used only as a school-book." Very well, so much the better—the Bible would do them no good, if the people never read it. "Ah! but this is becoming the common topic of conversation: you cannot enter a house, but you find the occupants either reading it, or conversing about its contents. The people are beginning to think for themselves, to form their own notions on the subject of religion, without any respect to our word, or the opinions of the holy fathers. If we allow this audacity, all the people will soon become protestants. We must devise some remedy for this evil."

We fear the jealous apprehension of the good bishop has greatly overrated the danger and exaggerated the dreadful mischief about to result from reading the sacred Scriptures.* We dare not hope that so serious a calamity is so soon to befall these oriental churches. They are strong holds of superstition, and not to be prostrated so easily. Here and there, however, a stone is loosened and falls off, and the whole will undoubtedly come to the ground finally, and the temple of God be erected on the ruins thereof.

Our English service at the American consulate has been more numerous attended, than during any previous year of the mission. Part of the time the presence of many of the British officers and soldiers rendered our place of worship quite crowded, and imparted an unusual interest to our small congregation. The Arabic service has met with various interruptions during the year, partly from the very disturbed state of the country; partly from the long quarantine on account of the plague; and partly from the absence of all the mission during the summer, while prosecuting our labors among the Druzes. We may safely say that the past has been a year of unparalleled distress and distraction of mind, both to the mission and to the poor people of this country. It is a cause of deep lamentation, though not at all surprising, that the public mind has been almost wholly engrossed by political and social calamities. The same causes must produce the same results in all countries; and while we mourn over this sad desolation, we see nothing in it that ought to discourage our hearts. When permitted to continue our public worship

for any length of time, the attendance has been good, and the attention to the preached word very gratifying. We feel constrained, however, to mourn the absence to a great degree, of that influence of the Holy Ghost, which renders the preached gospel a savor of life unto life. Such a result, at the close of a year, demands a strict and solemn review, and a close examination into the cause of the absence of spiritual influences. We ought not and dare not rest satisfied in such a languishing state, and we feel called upon to bring all the tithes into the store-house of the Lord and prove him, if he will not pour out such a blessing that there shall be no room to receive it.

We have recently set apart one of our number to hold the relation of pastor to our small church. It is not intended by this arrangement to relieve the other members of the mission from the ever pressing obligation to preach the gospel in season and out of season; but merely to secure thereby that special pastoral care for our small flock which they greatly need. Our church has suffered much in the general confusion and disorganization of the country. The love of some has waxed cold, and some have been fatally entangled, we fear, in the snares of the devil. Over such we are called to mourn, and for their restoration it is our duty to labor and pray day and night. May we prove good and faithful shepherds, watching for souls as those who must give account; making straight paths for our feet, lest that which is lame be turned out of the way, but rather that it be healed; looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble us, and thereby many be defiled. We would also urge upon all our friends to pray for the literal peace of our Zion. While civil war, with all its train of calamities, rages around us, every good work must languish. It is the hour of darkness and Satan's opportunity to lead unwary souls in the paths of spiritual death. Iniquity comes in like a flood. May the Lord lift up a standard against it.

The Press.

Our printing-office, after having been closed since March 20th, 1839, was opened about the first of July, with two workmen. We have since added two more, and the work is proceeding successfully under the supervision of Mr. Hurter. We have printed a tract, extracted from the 26th, 27th, and 28th chapters of

Matthew, entitled "The Passion of Christ," for which there is a special donation from the Tract Society; an Arabic grammar, and a small English spelling-book, at the expense of the Board; and the Acts of the Apostles, and a part of Proverbs, for the Bible Society, embracing in the aggregate 12,300 copies, and 646,800 pages.

You will perceive that we have printed two small works at the expense of the Board. More than this we have not the means of doing, nor shall we have until the society is in circumstances to enlarge our appropriations. The consequence will be, that, from the absolute want of elementary books, we must continue to take the round about, and consequently expensive course, of teaching all the members of our seminary English, before they can be introduced into any of the sciences; the studies in our common schools must be limited to mere reading and writing; and we can put into circulation no books of that general class, which would be most sought, and consequently excite a taste for reading, and extend the influence of our press, not to mention certain kinds even of religious publications, of great importance, which the Tract Society, from its constitution, cannot assist us in publishing.

Our former edition of the Psalms is nearly exhausted, and we shall probably print another soon. We also propose to print, in the course of the ensuing year, an edition of the New Testament with marginal references, and are now in correspondence with the agent of the Bible Society, on the subject.

The difficulty we have had in former years, for want of translators and correctors, the changed circumstances of the country seem to have removed. In this respect we are now well supplied. Nothing but the want of pecuniary means prevents our going forward on a more extended scale.

Labor among the Druzes in Mount Lebanon.

Last summer we contemplated a distinct system of operations for the Druzes, to consist of a high-school for the sons of their nobility, and common schools for the people. The movement was earnestly urged by the Druzes themselves, and cordially seconded by many of the English officers then here. We considered it a very providential opening; for just at that time the Maronite patriarch had complained against us at Constantinople, and procured a request from the

Porte to our ambassador that we should be removed.

We accordingly entered at once upon the measures proposed, trusting that God intended thus to open the way wider for the advance of his cause. Three common schools were commenced under Mr. W. M. Thomson's direction in the neighborhood of Ain Anub; and Messrs. Wolcott, Van Dyck, and Smith established themselves at the capital, Deir el Kamar, with a view of opening the high-school. It was soon commenced under Mr. Wolcott's particular care, and ten or a dozen young sheikhs were enrolled as scholars. They made good progress in their studies, and prayers were offered twice a day, and religious instruction given, with the apparent approbation of the parents. The number would have been greater, but for the circumstances soon to be related, which made the continuance of the school through the winter uncertain. As it was, two or three new scholars, and they the most promising we had, were offered but a day before the school closed.

The Druzes fulfilled in every respect, the expectations they had awakened in us, and we were more and more satisfied that the desire for us to establish schools among them was widely extended; and that, to say the least, the religious instruction we gave in them formed no objection. Our proceedings among them attracted much attention. On the part of political men, as Syria, and especially Mount Lebanon, is now an object of unusual interest to the cabinets of Europe, we have no doubt suspicions were excited that our movements were connected with political designs. In fact we felt that we were in imminent danger of being drawn, even without our will, into the very vortex of diplomatic intrigues. Against this we kept most carefully on our guard, as an evil by all means to be avoided; for should ours become a political mission, we should have little reason to hope for God's further blessing upon our labors.

On the part of the Druzes the existence of our school became known throughout the sect, and the conviction of the sincerity of our design to do them good was confirmed; while the fact that it was countenanced by the highest sheikhs secured their confidence. This is a point of vital importance, upon which turns the whole success of our operations among them. For probably, even in the palmy days of chivalry, the feudal principle was never stronger in any people than it is at this moment among the

Druzes. Their complete deference to their sheikhs is wonderful; and we are more and more convinced, that, without the friendship of their nobility, we should have little influence among them. This, our school showed that we had gained, and we received every where nothing but the kindest treatment. Wherever we went, we were hailed as friends already known. Even their highest *akils* [those initiated into their sacred rites and mysteries] received us into their *khuluwehs* almost as brethren. Our houses were frequented every day, and our books were sought with avidity. From Anti-Lebanon, and even from the mountain of the Houran, Druzes visited us to make our acquaintance, see our schools, and obtain our books. More was probably accomplished in two months toward extending our acquaintance among them, than in the whole time of our residence in the country before.

But the patriarch of the Maronites, of course, could not look with indifference upon this movement. Circumstances, which we cannot here detail, had given him paramount authority throughout the mountain. This was felt the more in Deir el Kamar, because not far from four fifths of its inhabitants were Maronites. He ordered them to abstain from all intercourse with us, upon pain of excommunication; and wrote also to the sheikhs of the place, and to the prince of the mountain, to induce them to expel us, arguing from the course things had taken at Constantinople, that our own government had withdrawn from us its protection.* Yet, though in the midst of perhaps the most fanatical part of the Maronite people, the school was continued, under the countenance of the sheikhs, into September. We then became convinced that it could not be kept up through the winter, without our being the occasion of bringing the sheikhs into immediate and hostile collision with their christian subjects. Upon that, circumstances of a domestic nature decided us to return to Beyroot at once.

Our common schools among the Druzes were also attacked, and in one or two cases, orders were given by the Emir for their suppression; but in no case did the Druze nobles allow them to be suspended; and they were continued until the recent war broke out. Of the circumstances of that war you have al-

ready had an account. We can only say here, that on the part of the Druzes it was a war of desperation, and on that of the Maronites it was intended to be one of extermination. Outrages were committed on both sides; but in most, if not all cases, the Maronites were the aggressors, and where they had the opportunity, conducted themselves worse than the Druzes. The result was entirely in favor of the Druzes. They were left in undisputed possession of their part of the mountains. The patriarch's power was completely humbled, while all parties loaded him with the blame of having caused the whole revolution. Since then we have heard nothing from him; and in the mean time the measures in train against us at Constantinople appear to have been quashed.

Since the cessation of hostilities the Druzes have renewed their acquaintance with us, with more friendly appearances even than before. All the schools that were in operation previous to the war, in number four, have been resumed, and we have petitions on hand for four or five more. We expect that such applications will be multiplied. For whatever political regulations are made for the mountains, there is no prospect that the patriarch's power will be revived at present. The seraskier pasha from Constantinople is now here on this business, and the nobles of the mountain are assembled at Beyroot in council. The Druzes are apparently in favor; and while we fear the measures in contemplation will be far from giving permanent peace to the mountains, we have no apprehension that the Maronite patriarch or princes will very soon acquire again sufficient power to interfere with our schools among the Druzes.

Concluding Remarks.

In review of the whole, we cannot but feel that God has wonderfully delivered us from the machinations of our enemies, and palsied the arm that had arrested the progress of the truth. Never was our mission threatened with so formidable an opposition as at the beginning of the year. Its very existence was endangered. And as the year advanced, one door of hope after another was closed, until it seemed as if all advance, if not escape, was impossible. All hope, but in God, was cut off. We cried to him, and he heard us. The year now leaves us with a wider door than was ever before opened to us. Never were our enemies so completely silenced: never were our ac-

* It should be stated that the Executive of the United States, when the circumstances of the case were made known, promptly adopted decisive measures to secure to the missionaries in the Turkish empire the protection desired.

quaintances so widely extended. Indeed, were we to characterize the year by any one distinctive feature, it would be the extension of personal acquaintance. We are in correspondence with nearly all the leading Druze sheikhs, and have abundant evidence that they put confidence in us. Schools they seem determined to have, and they evidently look to us to establish them. Their right to them they have now won by their swords. Beyond the Druze region to the south, a new field seems opening before us among the Metawileh, a sect with which we have hitherto had nothing to do. One of their leading sheikhs, who has sought our acquaintance, and put himself in correspondence with us, is earnestly soliciting schools.

But our principal labors may, after all, be expended neither upon Druzes, nor upon Metawileh. Among these two sects are large bodies of Christians. Many of them, we have no doubt, have long felt the yoke of their spiritual superiors to be a galling one. From this they can now, with little danger, free themselves. And it would not at all surprise us, if our most urgent call for proper missionary labor, should come from them. Already a delegation has been sent from one of the largest Maronite villages, with a most urgent request for a school, saying they had no further fears of the patriarch, and a school they were determined to have. But another obstacle intervened, and their request was not granted. It was the want of means on our part. And shall we say it, that the deadly opposition of the patriarch is sooner removed, as an obstacle to the spread of the gospel, than the indifference of Christians at home. Yet here stands the fact. A persecuting power long stood up to oppose us, a power which seemed as firm as the mountain upon which it rested, and so violent as to burn the word of God, and persecute the saints unto death. This power God's providence has broken down; and now, when we would go forward, we are arrested by a power still more insurmountable—it is the spirit of slumber that rests upon the churches. Oh, how long will Christians take upon themselves the fearful responsibility of thus standing in the way of those who would enter into the kingdom of heaven!

Confused State of Political Affairs.

Letters of a later date, down to the 6th of February last, show that affairs in Syria are by

no means in a settled and quiet condition. To account for recent movements, and the aspect of things at the latest dates, it will be necessary to look back eighteen months to the time when the allied powers were making Syria the seat of war. By the negotiations that were then carried forward the Druzes were led to expect full protection from the British government. After the termination of that war the door was opened wide for the establishment of schools and the residence of missionaries in their villages. A number of schools were commenced, and the missionaries of the Board were gaining an acquaintance and an influence among them, which awakened the deadly hostility of the Maronite patriarch. He commanded the Druze sheikhs to drive the missionaries away and suppress the schools. To this the Druzes were disinclined, and inquired of the British authorities whether they should be protected in disregarding the command of the patriarch, supported, as it seemed likely to be, by the Turkish government. The British authorities, whose friendly relations with the Druzes had been somewhat disturbed by some unfavorable circumstances, answered in the negative. The sheikhs then concluded that they had little to expect from that quarter, and determined to defend themselves as well as they could against the Maronites, which led soon after to the open war which raged between them in Lebanon last autumn, and resulted in the complete overthrow of the Maronite power in those parts. After this was over, and the Turkish government came to look into the causes of the war, the Druzes, fearing that some penalty would be inflicted on them, again applied for British protection; and on finding that none would be afforded, felt constrained to throw themselves into the hands of the Turks, who received them kindly and agreed to favor them, if they would consent to become Moslems, receive Moslem teachers, etc. To these conditions the Druzes, in the dilemma in which they were, felt constrained to submit, and a Moslem mission was begun among them. One emir, known before to be a Moslem at heart, closed two of the mission schools established in his district. The sheikhs in the adjoining district, kept up the mission schools, and paid little regard to the emir. There was no evidence of hostility to the missionaries or the schools; but the whole was believed to be a political arrangement to secure the favor of the sultan in this emergency—and an arrangement which no one supposed could be of long continuance. What the next movement would be none could foretell. Another fierce civil war was greatly to be feared.

In the mean time the Druzes, that they may avoid the suspicion of dishonesty in their arrangement with the Turks, are rather standing aloof from the missionaries; but there is no evidence that they are hostile to them or that missionary labors among them are to be seriously impeded.

Of these agitations and changes Mr. Smith writes from Beyroot under date of January 7th. Though not a part of the report of the mission, his remarks are interesting as showing the present state of things, and the trials to which the mission is subjected.

My mind is never free from anxiety respecting the prospects of our mission. Since I was here last, an entirely new aspect has come over this part of the world. Formerly, we were noticed only by the people here, and our friends at home, and labored on in quietness, the country itself being hardly thought of by the politicians of Europe. Now, in connection with the revolution brought about in my absence, Syria has become a theatre of political intrigue, and diplomatists have fixed their eyes upon our missionary operations. Importance, far more indeed than we deserve, is thus attached to the position we occupy. When any one of the different sects whom we are endeavoring to benefit happened for a time to be gained over by the political party that is supposed to be favorable to us, it crowds upon us, willing to receive schools and books, and attend our preaching; and for the moment a wide field seems opened before us. Perhaps to-morrow it may come under the influence of another political party, and then the door is again shut. I have no doubt that continual advance is made in influence over the people, by these different changes. For at every opening, new acquaintances are made, some personal friends are gained, and the truths of the gospel are made known to many who never heard them before. When our way is again hedged up, nothing of all this may appear for a time; for the feudal principle is so strong, that the common people dare not walk in any other than the path marked out by their nobles. Yet, though they dare not express their private opinions, they still have them; and when a favorable juncture occurs, our friends appear again, and we perhaps find the seed we had sown has sprung up and attained to a considerable growth. Moreover, the sects are so numerous, that some are always more or less open to us, and we have always enough to do; and we labor on, doing

what good we can to individuals, and gaining, so far as we are able, personal friends, knowing that these changes are changes in the leaders, for their own personal ends, while the opinions of the people remain at heart but little altered. Yet there is an evil, a great evil, in being thus beaten about by these political surges, and we try to avoid them all in our power, and seek the stillest water we can find. Yet our minds are never free from anxiety, looking out for what may come next. And besides this, we are excessively troubled to give our friends at home proper and correct accounts of our labors and prospects. One of the brethren, in giving reasons for not writing home more full accounts characteristically remarked, that he could not get the world here to stand still long enough to describe it. So it is—we write home now an account of our labors and prospects, with propositions for funds and men to do this or that; and before our letter reaches the United States, some revolution has taken place, which materially alters our plans and prospects, and we want to do something very different from the thing proposed. Six months ago the Maronites, ever the most inaccessible of all christian sects, were entirely beyond our reach, and their patriarch had almost succeeded in a plan to procure our banishment from the country, having actually obtained a demand from the sultan to our ambassador for our removal, while the Druzes were all open to us, and our acquaintance and schools were sought by nobles and common people. Now, the patriarch's power is so completely annihilated, that he lately fled into one of his retired mountain fastnesses, to avoid being himself taken out of the country, and the Maronite nobles and common people openly resort to us; while things seem for the moment, to be taking an unfavorable turn among the Druzes; and we apprehend the prevalence of a party for a time, that is unfavorable to our labors.

Our course in the midst of these changes in the general view, is plain—to hold our ground as well as we can; do good by piece-meal, as opportunities offer; and if God spares us long enough, we shall in the end have free scope for labor. Then will the natives now educated, the converts now made, the books now printed, and the influence now gained, have a wide field before them, and it will appear that great advance has been made by these preparatory labors.

LETTER FROM MR. BEADLE AT ALEPPO.

SOME statements respecting Aleppo were inserted at page 239 of the last volume. Mr. Beadle, after a residence of more than a year in the city, gives the following account.

Surrounding Country—River—Walls—Castle.

Aleppo is distant from the coast at Alexandretta, the principal seaport, about seventy miles, and nearly ninety from Laddakia. The town is situated in a small valley, surrounded on every side by low hills. As you approach it, you can scarcely be persuaded that you are advancing towards a large city, so barren and desolate is the country through which you pass. On every side, as far as the eye can reach, nothing is seen but low hills destitute of verdure. No busy towns, no streams of water, no flocks and herds, nothing that relieves the eye for a single moment from the barren waste on which it dwells. You seem to be passing through a land which has rested for ages beneath the curse of God, and where the foot of man has never trod. Nor does the appearance improve much upon a nearer approach. You rise hill after hill, thinking that each succeeding one will be the last, until at length you discover a few scattered trees, which mark the suburbs of the town. A few moments more, and the city lies below you. Beyond the little space of verdure which borders the town, you see a continuance of the same barren hills which you have been passing; and aside from the spot before you, there is nothing that gives evidence of the existence of life in any form. Descending to the city, you pass through extensive burial places, with here and there a solitary individual sitting beside some newly made grave, and one might easily imagine that some mighty pestilence had just swept over the place, sparing only a few individuals, who were now wandering among the tombs of their departed friends. No where do you see the signs of industry, or meet with the evidences of a busy and thriving people. Beyond the gates a solitary donkey, a woman bearing water, or a train of a few camels, are all that you see moving. No smoke ascends, no noise of the hammer is heard, no hurrying multitudes jostle you as you pass. Silently you enter the massy gate-way guarded by a single soldier, and you are in an eastern city.

The river Kowik, if an insignificant stream thirty feet wide may be called

a river, flows through the valley on the west side of the city, and adds much to the beauty of the place and comfort of its inhabitants. It rises at the foot of Mount Taurus, near the city of Aulat, and falls into a marsh about eighteen miles south of Aleppo.

The walls of the town have been greatly injured by earthquakes, and in some places entirely prostrated. By inscriptions over the gates it appears that the walls were re-built from ruins in seven hundred and seven of the Hegira. It is a curious feature in the construction of the walls, that the stones used in building were originally chiseled in the same manner as the large stones now found at Jerusalem, but the projecting part has been hewn off in some later day, showing a strange contrast between the smooth cutting of the first and rough pecking of the second workmen.

The castle, situated upon an artificial hill near the centre of the town, is an immense building, now in ruins. It is surrounded by a deep fosse, and has but a single entrance, which presents a beautiful specimen of the Saracenic architecture.

The tastes of men differ very much, if we may judge by the various opinions which have been given concerning the quality of the water of Aleppo. It is certainly not very pure, it being brought for some miles in a large aqueduct which is open most of the way, and so situated as to receive much of the filth which is constantly accumulating near it. Nor is its purity greatly increased by the custom which the boys of the town have of performing their ablutions in it. The springs from which the water is taken rise near the river, about five miles from the city, and are said by those who have particularly examined them, to be impregnated with lead. If this be true, the water certainly cannot be good, though it may be cold and palatable. When the water reaches the town, it is at all seasons of the year very muddy and in the rainy season of a pale red color. Attached to most of the houses are deep wells, into which the water is carried from the aqueduct where it remains to settle until fit for use.

Earthquakes—Population and Trade.

Aleppo is subject to frequent earthquakes, scarcely a year passing without a greater or less number of shocks being felt. In 1841 there were five between the first of May and close of December.

"The great earthquake," as it is still called by the people, which occurred in 1822, destroyed a great part of the town and buried multitudes beneath the ruins. Feeling desirous to be informed of the particulars of that earthquake from a person who was on the ground, I made inquiries of an intelligent native, and received from him the substance of the following statement. Eight days before the great shock, that is on the fifth of August, a slight shock was felt; but, being like many others which had been experienced, it gave no alarm to the inhabitants. On the eleventh and twelfth the wind blew strong and was insupportably hot and oppressive. The frequent remarks of the people during these two days were, that "the wind came from an oven; that it was like fire," etc. It seemed to strike the face upon exposure, as if it had been the blast of a furnace. On the evening of the thirteenth a slight shock was felt about eight o'clock, which, however, gave no alarm. Soon after the people discovered that the water in their wells was so hot that it could not be drunk.

About ten o'clock the earth began suddenly to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds, but produced no very serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment is beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking for their lost children, mingled with prayers and groans in many languages, presented a scene of suffering and woe from which the mind turns instinctively away.

The first impulse of the surviving inhabitants seemed to be to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls, were compelled to pass over mangled and dead bodies and fly amid

—"ten thousand deaths on every side."

Shocks continued more or less severe for more than thirty days. The inhabitants erected temporary habitations in the gardens, where many of them remain-

ed during the whole of the succeeding year.

On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing red as blood. This greatly alarmed the inhabitants, who were continually crying out, "Now we shall hear the trumpet sound, and the dead will rise!"—"the last day has come!"—"the day of judgment has arrived!"

The house which I now occupy was slightly injured, a single room only falling, but a few rods to the east of us, every wall was prostrated to the ground.

I have felt several shocks of an earthquake since I have been in this country. The feelings experienced at such a time are wholly indescribable, and must be felt to be known. The shock is instantaneous. In a moment every thing is in motion. The bowels of the earth seem to be filled with pent up thunders, and you know not where they will burst. I have been in many trying situations, but I have never found a place or circumstances that made me feel so utterly helpless, and so wholly dependent upon the mercy of God, as in the moment of an earthquake. The stable earth upon which you have walked without fear, is stable no more. Your habitation, in which you have rested securely, becomes your place of greatest danger, and you flee from it as if it harbored the pestilence. You turn to your friends, and they are helpless as yourself. You flee from the city to escape its falling walls, and the gaping earth threatens you on every side. Driven from every refuge, you turn to God and calmly wait his will. The hope of the gospel, at such a moment, is a treasure, compared to which the gold of the universe is as the dust of the balance. To feel, in that moment of terror, that He who made the worlds and hung them upon nothing still holds them up in the hollow of his hand, and that he is your friend watching over you with paternal care, is a consolation unparalleled in the world. It is in such moments that the worth of religion is seen and felt; and it is in such moments that the man who fears not God cannot secure it.

Aleppo owed its importance, if not its existence, to the India trade. After the destruction of Palmyra, the trade which had drawn so many adventurers to that city turned to Aleppo, which gradually increased its wealth and importance, until it vied in its pretensions with the first cities of the empire. A new road being opened to the Indies, Aleppo lost its

trade, and has since been gradually dwindling in its population and resources. When the productions of India reached Europe by way of the Persian Gulf, there were seventy English trading-houses in Aleppo. There are now three. The population has rapidly decreased in the last century, there being now but about one fourth the number of inhabitants there were in 1753. The following statement and census will show the decline. In 1670 the population numbered 258,000; in 1753 it was 235,000; in 1800 it was but 180,000; and in 1842 it amounted to only 64,000; making a decrease of nearly two-thirds in the last forty years.

The papal population amounts to 12,776, embracing 2,507 of the Armenian, 6,017 of the Greek, 2,000 of the Syrian, 1,565 of the Maronite, and 687 of the Chaldean and Latin sects. The remnants of the ancient churches still adhering to their former faith are 708 Armenians, 461 Greeks, and 15 Syrians; in all 1,184. The Moslem population amounts to 45,000; and there are 5,000 Jews, and 152 Europeans.

It is impossible to obtain from the returns of the custom-house a correct account of the goods which pass annually through Aleppo. I can only therefore state some general particulars, which will give you an approximation to the truth. There arrived at Alexandretta in 1841 twenty-two English vessels. About an equal number of French and nearly as many Italian visit the port during the year, but do not usually come laden heavily. They bring mostly small French goods, stationary, cloth, etc.

Exports of Aleppo consist principally of galls and wool. The galls are from Mardin, Diarbekir, and Mosul mostly, though good galls are produced not far from Aleppo. The Bagdad trade is principally in *timtuk*, a kind of wild tobacco much smoked by the natives. Pearls, indigo, hides, and cashmere shawls are brought in small quantities.

Climate—Diseases—Importance as a Missionary Station.

The climate is much more severe at Aleppo than Beyroot. Its height from the sea (supposed to be about two thousand feet) renders it cold in winter, while its proximity to the great desert makes it liable in summer to the hot winds which blow from the east. A wise Providence has so ordered it, however, that for the most part, during the summer, the wind blows from the west. It

commences usually in the afternoon and continues blowing fresh until nearly midnight. Were it not for this cooling breeze, Aleppo would be scarcely inhabitable.

The variations of the seasons follow, in their general features, those which prevail in all parts of Syria. March is a windy month and characterized by occasional severe thunder storms and heavy showers. April is a month of alternate showers and sunshine, the thermometer ranging from sixty to sixty-six. June, July, and August are the hot months. Scarcely a cloud appears, and rain rarely falls. In September the early rains fall. October and November are for the most part pleasant. Storms occasionally occur. December, January, and February are the rainy months. Rains are not constant, however, but the weather is alternately pleasant and stormy. Frost commences about the twenty-fifth of December, and ice is frequently formed during the winter, but rarely continues beyond a day or two.

Doct. Russell, who was physician to the Levant Company in Aleppo for thirteen years, says, "that such persons as have any tendency to a *phthisis, pulmonalis*, should avoid the air of Aleppo, for it is seldom that any afflicted with that disease outlive a few months if they do not leave the place." The air is very trying to the lungs, and so far as my experience goes, it accords with the above statement, which was made nearly a hundred years ago.

Various kinds of fevers are found at Aleppo, but the most prevalent is the intermittent. The occasion of this is doubtless the custom the people have of sleeping much in the open air in the gardens near the river. Small-pox is not uncommon, but as vaccination has been introduced to some extent, its ravages are not severe.

Plague has frequently visited the city, and sometimes severely. It has been exempt, however, for the last fifteen years. But the most singular disease found at Aleppo is a cutaneous eruption, commonly called the "Aleppo button." The natives call it the pill or life of a year, from the fact that it usually occupies a year in coming on and going off. This singular disease affects all classes. The natives have it when quite young, and always in the face. Europeans take it lightly, and usually upon some other part of the body. Few escape who have resided for any length of time in Aleppo, though some Europeans have lived here many years before taking it, and others

have had it long after their removal from the place. It is supposed to be caused by the water, as it does not exist in the towns around Aleppo which are not situated upon the river. A similar disease is found at some of the large towns situated upon the Tigris and Euphrates. At Mosul and Bagdad it is said to be worse even than here. There are two kinds of this button. The one is confined to a single spot about the size of a quarter of a dollar, and if allowed to form and go off in its own way, leaves but a small scar. The female button is not confined to any spot, but often appears at the same time in different parts of the body. It is rarely painful unless irritated by rubbing or applications. This kind of button leaves a very deep and bad looking scar, which continues through life. In some cases it destroys a part of the nose, and I have seen one of the lips entirely removed by it. Various expedients have been resorted to for the purpose of effecting a cure, but it is thought to be the best way to allow it to run its own course.

Efforts have been made to introduce the matter in various parts of the body by vaccination, but have proved unsuccessful, the disease appearing as soon in the face or some other part, as the place where the matter was introduced.

After stating that only a small portion of the population of Aleppo can be readily approached by a missionary, being papists and Mohammedans, Mr. Beadle remarks that the principal means of disseminating christian knowledge there are the distribution of books and schools, a few of which might probably be conducted without opposition.

By glancing your eye upon any good map of northern Syria you will see that Aleppo stands upon the edge of the great desert, and to the east presents nothing but a vast uncultivated country, peopled by wandering tribes of Arabs. To the south the first towns of importance are Hamath and Homs, the first three days and the latter four from Aleppo. In both of these towns there are some thousands of Greek Christians, more or less accessible, but the distance is so great and the state of the country constantly so unsettled, that communication is uncertain, and direct missionary influence impossible. To the west Antioch and Swadia are the only important towns. Of these you are already informed. Antioch is two and a half days and Swadia three from Aleppo. To the northwest,

north, and northeast, we have Adana ten days, Aulat eight days, Marath seven days, Orfah six days, Diarbekir and Mardin twelve days. These are all important places, but their distances forbids the hope that much can be done for them, except by sending them books, or perhaps once in a year or two visiting them on preaching tours. In the more immediate vicinity of Aleppo, there are several small villages and towns, mostly Moslem. A few hundred Christians may be found among them.

Aleppo, if considered as a "stepping-stone" to Mosul and the Nestorian mission, will not be found of so much importance, I think, as has been attached to it. Two caravans go and return in the year. In extraordinary seasons, that is when the country is uncommonly quiet and commercial transactions increased, three caravans make the journey. They perform it in from forty-five to sixty days. Mr. and Mrs. Hinsdale made it in forty-two days, including detentions. Opportunities occur occasionally by which goods and letters may be sent. The only thing therefore in which a station at Aleppo can be useful to the Nestorian mission, will be the creating of an agency through which can be transmitted goods and letters destined for that place. The business required in this matter must be done by the English merchants of Aleppo, whether there be missionaries there or not. The object secured by the presence of a missionary will only be to see that the business is done well.

The language most commonly used is the Arabic. Turkish is now used in all communications with the government and much among the people. Italian is the business and French the visiting language of Aleppo. Armenian is spoken principally by the Armenians who visit the city for trade or labor. The most of them understand the Arabic also. A missionary should have a good knowledge of the Arabic, and to some extent be acquainted with the Turkish.

Maharattas.

EXTRACTS FROM THE JOURNAL OF MR. FRENCH.

ON the short tour made by Mr. French among the villages around Seroor, the station at which he resides, he was accompanied by Mr. Burgess and Dajeeba, from Ahmednuggur, the latter an intelligent native convert employed by the mission as a catechist and teacher.

Readiness to listen to Instruction and receive Books.

September 28th, 1841. Having sent forward our tent and baggage yesterday, we took an early start this morning, making our first encampment at Nighooj, ten miles north of Seroor. After breakfast went into town and soon found ourselves in the midst of a congregation of about seventy persons, to whom we made known the true God and the path of life. Our auditors gave respectful attention and made no attempt to gainsay or resist the truth. On returning to our tent quite a number of the people followed us, to whom we further unfolded the great truths of revelation. About noon another assembly collected under a tree in front of our tent, with whom we spent an hour. Just at dusk we were visited by fifteen or twenty mhrs, who showed themselves quite as ready as any whom we have met to listen to the gospel which is able to raise even those who are regarded as the refuse of society to the dignity of "kings and priests unto God." How sad to contemplate the degradation in which they are held. Though they are by common consent put at the bottom of the scale of human existence, yet there are among them men of mind and energy, not inferior to that of their self-styled superiors. We found two or three who could read, and who gladly received our books. After talking with these people an hour or more we had our evening devotions, at which they and several others remained. We have given a comparatively large amount of christian instruction to-day, and it has been received in an encouraging manner. Though the village contains two or three thousand inhabitants, according to common estimation, we found only fifteen readers. They have no school, but are desirous that we should establish one, which will probably be done soon. Where there is not more than one in a hundred who can read, a school is certainly needed. During the day I visited several temples in and around town, all of which were in a state of decay, and some seemed almost entirely neglected. Whether this neglect proceeds from a deficiency of public patronage, or from a want of private interest in idolatrous rites, it is an encouraging sight. They confessed that their religion had not only declined, but that it had come to naught. Yes, said I, this is very evident, and we have come to bring you a new religion, a religion suited to the wants of all people and destined to fill the whole world. I then

told them that from this time they should cast away all their false gods and vain superstitions—turn to the true God and seek salvation through the merits of Jesus Christ. They replied that this was good instruction, and, so far as their language was concerned, showed themselves ready to receive the gospel. What would be the result, if the truth were proclaimed to them from day to day, is uncertain, though I should hope for good.

29. Leaving Nighooj at an early hour, we arrived at Davee Bohera, four miles distant, a little after sunrise. Here is a population of three or four hundred, of whom one brahmin and two or three boys could read. As our baggage was not with us, we gave them no books. We had an interesting time in talking to the people, of whom nearly a hundred assembled. Our instructions seemed to be new to them, and were received with apparent confidence. Several, whose curiosity exceeded their courage, did not venture near us, but stood at the corners of the streets, and in the doors of their houses to gaze at the strangers. Remaining here an hour we proceeded two miles to Wudjera. Before we could pitch our tent a large congregation had assembled to see the padres and hear what they had to say. While waiting for breakfast we spent an hour with them in proclaiming the knowledge of the true God and the way of salvation by Jesus Christ. During the day we had two or three other assemblies at the tent and one in town, varying from forty to eighty, who in every instance listened to the precious truths of the gospel with encouraging attention.

On all these occasions Dajeeba did most of the preaching, and rendered himself very useful. During the intervals he spent most of his time in talking to the people in greater or smaller collections. He not only talked much, but he talked to the purpose. I am highly pleased with his mode of presenting divine truth. His numerous illustrations are appropriate and forcible. I understand now better than ever before the reason why the Savior used so many parables. It is the oriental mode of communicating instruction, and best adapted to interest and impress the minds of a people like this.

In the afternoon we went into town for the purpose of ascertaining the circumstances of the people and the state of the temples. To the latter we had free access, a circumstance indicating the decline of idolatry. To those who

accompanied us I spoke of the folly and sin of worshipping idols, and urged them to forsake their lying vanities. They acknowledged that their course was foolish and wrong, "but," said they, "what can we do? Our fathers built these temples and worshipped these idols: as our fathers did so do we." But if your fathers erred, I replied, and walked in a false way, you should forsake that and seek the true way. "True," said they, "but we know not what the true way is, and how can we walk in it?" Upon this I took occasion to speak of them as wandering in the paths of darkness and sin, with no one to guide their feet into the way of life. Knowing these your circumstances, said I, we have come to declare unto you the path of peace and salvation. We have come to make known to you the true God and the only way in which sin can be forgiven and eternal life obtained. These instructions they seemed to regard as worthy of their consideration, though there is great reason to believe that the truth often becomes as the seed sown in stony places.

A Village of Brahmins—Native and Mission Schools.

30. With the dawn of day we started for Parnair, seven miles distant. Parnair, which lies fourteen miles northeast of Seroor, is a chief village of this region, and has a population of four thousand, of whom a large proportion are brahmins. We found of course a greater number of readers here than elsewhere, and had an opportunity to distribute nearly one hundred books, which were sought with much eagerness. Human depravity is strikingly exhibited among this people in their exceeding proneness to deception and falsehood. The want of veracity is an almost universal characteristic of this people, so far as I have come into contact with them. In the course of our conversation we had occasion to speak of the object for which we left our native land and came to this distant country, by whom we were sent, and how we were supported and enabled to make books and sustain schools. I know of nothing better suited to impress the people with the truth and benevolence of our religion, than a simple account of what Christians are doing for the spread of the gospel and the salvation of the world. This practical exhibition of Christianity is what they can understand and appreciate. How important that all Christians abound in those

works by which their faith and the character of the religion they profess are made known in the ends of the world. Like Athens of old, this is a city given to idolatry. Besides five musjids, there are twenty-seven temples dedicated to the worship of eleven different divinities. Some of them are in a good state of repair and are much frequented, but most are in a state of more or less decay.

In the town were three schools supported by the people themselves, though but little esteemed, even by them, compared with schools supported by the mission, principally on account of the elementary books and better system of instruction used in the latter. Alluding to the necessity of employing teachers who are themselves idolaters, Mr. French remarks—

To support schools under such teachers, whose example, at least, goes to the support of idolatry, may seem to some to be a waste of funds. But what can we do? You have given us the press, that powerful engine in promoting the knowledge of God. But how can its power be brought to bear on a people of whom but a very small portion can read? This people must be taught to read, and for this purpose schools must be established. But who will teach them? Such teachers as can be found we must employ, until it shall please the Head of the Church to give us others. So far as human science is concerned, we can train up teachers, as we are laboring to do; but a higher agency is necessary to give them the chief qualification for their work. We feel the need of this agency to give efficiency to all our efforts for the good of this people, and especially to enlighten and sanctify that class of our fellow-laborers whose position gives them a commanding influence over the rising generation.

October 1. Leaving Parnair this morning, we proceeded by way of Chinchoolu to Ganjee Bohera, on our homeward route. At the former place is a native school containing ten or twelve boys, of whom about one half are able to read. Besides reading and writing, the teacher understands the simple rules of arithmetic and nothing more. The tuition is from two to four anas (six to twelve cents) per month for each boy, making the teacher's monthly pay about two rupees or one dollar. For such a compensation as this it cannot be expected that a teacher will render himself very useful in his calling. We distributed books to the boys of the school and to other peo-

ple assembled who could read, of whom we found fifteen in all, while we proclaimed the gospel of salvation to a congregation of forty or fifty.

Ceylon.

JOINT LETTER FROM DOCT. WARD AND MR. COPE, BATTICOTTA.

THE letter below from the two missionary brethren having the immediate charge of the seminary, bears the date of 13th December, 1841.

Report of the Mission Seminary.

During the two terms which have passed since our last report, several students have been dismissed for various causes. Three of them, however, have been restored, as well as one who was previously dismissed. Two of the select class, S. Goodell and S. Miller, of whom we had hoped better things, have lately married heathen wives. There is something unpleasant and disheartening in the disavowing of members from the seminary, and in the defection of church members, especially of those who had given promise that they would be teachers of others. These things, however, do not shake our faith or discourage our efforts. Much that is hopeful remains, and we still look for better things.

At the close of the term in June there was a public examination in Tamul. The attendance was pretty good, and the exercises satisfactory and useful. Interesting addresses were made, principally by members of the select class.

There was also an examination at the close of the last term, attended by most of the missionary brethren. It was continued three days. There was evidence of pleasing progress in the various studies pursued. This is the more gratifying as it is a part of a general progress of improvement that is going on in the land. The people of the province, though far from what we desire to see them, are by no means what they were in character when our missionary labors were commenced twenty-five years ago. The facts of the Bible are extensively known, and the doctrines of the gospel are in a measure understood, and there is, moreover, to a great extent, a conviction that its morality is not inferior to that of their own system. Many admit its superiority. At the same time there is a woful blindness and hardness of heart in regard to the great and essential points insisted on

in the gospel, as repentance and faith and pardon and justification through faith in Jesus Christ.

At the opening of the present term a class of thirty-four lads was admitted to the seminary, principally from the English day-schools at the different stations. At a meeting of the mission a short time before a resolution was passed, after considerable deliberation, requiring every lad hereafter entering the seminary to pay for his board, or to give satisfactory security for the payment of it at some future time. The measure was well received by the community, and the new class was admitted on this plan. A bond is taken intended to secure the payment for board after the youth shall have completed his course of study.

A resolution was also adopted to the effect that hereafter all members of the seminary shall furnish their own clothing. This measure was also well received. The seminarists were told that these steps were taken, not because the benevolence of the churches had ceased to place funds at our disposal to provide for them, but from a belief that the time had come when they ought to begin to help themselves; that the people were able to pay for their education, and that we were consulting their own interest in requiring them to begin; and that it was our wish and for their good that the institution be placed on such a footing, that, if foreign aid were cut off, they might still enjoy the benefits of a christian seminary. We are mistaken if this change is not to prove advantageous to the best and dearest interests of the institution and mission. No immediate emolument can arise from the bonds, their value is chiefly the light of evidence that the people are willing to pay at least in part for education in christian institutions.

As to the state of religion in the seminary during the period that comes under review, a few words will suffice. There was an apparent declension in religious feeling and some were speculating, if not doubting, in regard to the great doctrines of the cross. Some were openly going astray, and many were neglecting duty. In this state of things there were a few of the students who continued to meet and pray, we trust, for the peace of Jerusalem. Arrangements were made to hold a protracted meeting early in the present term. The brethren Poor, Spaulding, and Hutchings were with us much of the time. There was preaching three or four times a day, at first, and afterwards morning and evening. The services

were continued about ten days. As the results the wavering appear to be confirmed in the faith, there seems to be a clearer apprehension of the doctrines of the gospel, and there is a greatly increased interest in religious exercises. The Sabbath is better observed than usual, and the prayer-rooms are visited in an unwonted manner. The interest still continues. Whether any have been converted we pretend not to judge. We wait to see the fruit in this respect. There are from fifty to seventy-five who wish to be regarded as candidates for church membership. We hope some of them will prove themselves worthy.

Sandwich Islands.

BIOGRAPHICAL AND OBITUARY NOTICES.

Mrs. Angeline L. Castle.

Mrs. Castle was the wife of Mr. S. N. Castle, an assistant missionary at Honolulu, on the island of Oahu, and daughter of Levi Tenney, Esq. of Plainfield, Otsego county, N. Y. She embarked at Boston for the Sandwich Islands to enter on her missionary work in the autumn of 1836. She died at the age of thirty years.

The statements and remarks which follow are from a narrative drawn up by Mr. Armstrong, the acting pastor of the church at Honolulu, of which Mrs. Castle was a member.

Upon her arrival at the islands, she entered with alacrity upon the duties of her station, which consisted chiefly at first in attending to household affairs, and acquiring a knowledge of the native language. After having made some progress in the language, she commenced a school of native girls, and continued it as long as her health and strength would permit. Being providentially thrown into circumstances where her labors were very arduous for a season, and not being well acclimated, her health was soon affected, and she was obliged to relinquish the employment of teaching; which she did with great reluctance, as she felt a deep interest in the welfare of the children. Her health continued gradually to decline for about a year, until about the last of June, 1839, she began to have a slight cough with pain in her chest. Shortly after this, occurred the memorable excitement produced by the French frigate *l'Artemise*, which had a very injurious effect upon her feeble frame.

On the 7th of August, 1839, she bled from the lungs, an event quite unexpected either by her physician or her friends.

Great prostration succeeded, and within the five succeeding months she experienced several attacks of acute inflammation, which brought her, as was supposed, to the verge of the grave. Little or no hope of her recovery now remained. She herself regarded her departure as at hand; but she enjoyed great peace of mind; her conceptions of divine things were clear, and her pious emotions lively and strong. Christ and him crucified was her constant and favorite theme, from day to day. While conversing about her Redeemer, on some occasions, her love to him would enkindle, swell, and glow to such a degree as to remind one of that rich promise, "He that believeth on me, out of his belly shall flow rivers of living water." About this time she committed her companion and little daughter, one and a half years old, to the care of her covenant God, and prepared to leave the world.

But her time was not yet come. The action of her disease (consumption of the lungs) was partially arrested, and for about a year made slow progress. During this period she was made to feel that the depravity of her heart was by no means subdued, nor her conflicts with sin at an end. Those vivid and strong conceptions of divine things, which had lifted her so high and afforded her so much delight during the early stages of her illness, gave place in a measure to dullness, or mental inertness, in relation to spiritual concerns, which at times occasioned her much grief; of this she often spoke to the writer with an expression of concern upon her countenance, as much as to say, "Oh wretched man that I am, who shall deliver me?" and yet it was evident that her heart was all the while firmly attached to the Savior; for no topic of conversation was so interesting to her as the great salvation, no name so dear as that of her Lord and Redeemer. No better evidence of this is needed than her mourning that she loved him so little, and saw so little of his glory.

During the last half of January, of the current year, her symptoms became more and more aggravated, and it was evident to all around that her departure was at hand; of this she was perfectly sensible herself. Indeed she expressed surprise that her frail tabernacle held out so long.

She said to her husband one day, "I can hold out but a little longer; tell my parents, I die young and in an unexpected manner, but I do not regret having devoted myself to the missionary work."

Tell my brothers and sisters and friends to give themselves to the Savior. A sick bed is no place for repentance; in sickness we need the consolations of religion."

On the evening of February 27th, thinking she might not survive through the night, she wished her little daughter brought, that she might give her a parting blessing. After a few words and looks of the tenderest love, she stretched out her feeble hand, placed it on the child's head, and prayed, "Oh my covenant God, bless this dear child and make her thine; give her a new heart, keep her from the evil that is in the world, and prepare her for thy kingdom, for Christ's sake, amen." She expressed great satisfaction in the reflection that God would provide for her child, and having this confidence she felt easy.

At times after this she appeared very happy, would often speak or look on those about her bed with a serene and significant smile on her countenance. To a sister who stood near she pleasantly remarked, a few hours before her death, "I am anticipating a delightful change in being transported from earth to heaven, from the society of friends to that of angels." She would often express her gratitude to those who stood around her bed to drop a word of sympathy, or administer to her comfort. Pious conversation, the singing of appropriate hymns, and reading certain passages of Scripture were a source of great refreshment to her from day to day.

But though generally borne along through the gloomy vale, on the "arms of faith and wings of hope," at times her peace flowing like a river, there were other seasons when she suffered severe mental conflict, doubtless from no other source than the foul suggestions of the adversary. On the Sabbath before her death she said, "I see I am not fit for heaven yet: pray for me that I may not be devoured by the adversary, for I am distressed with temptations." Her conscience seemed to be exceedingly sensitive, and even the suggestion of moral evil in her mind, now so near the temple of heaven, the centre of its attraction, gave her pain. But during the last day or two we heard nothing from her lips but expressions of tranquillity and triumph. On the morning of March 4th, after a tolerably comfortable night, she awoke and complained of distress in her left side, which increased rapidly in intensity until it amounted to agony; no change of position, or medical applica-

tion afforded any relief, and all present supposed the last struggle had come, but though gasping for breath, she whispered, "If heaven be thus glorious, Lord," etc. sing." The hymn, "Jerusalem my happy home," etc. was sung, and also, "When languor and disease invade," etc. When asked if she could adopt the language, "Sweet to lie passive in his hands, and know no will but his?" she replied in the affirmative. When asked if Jesus was precious, she made the same reply. Her little daughter was brought, and she gave and received a parting kiss. Several hymns were sung and prayer offered while she lay quietly suffering. During that day and the succeeding night she lay in a state of extreme exhaustion, though in perfect possession of all her mental faculties, until a little before six o'clock next morning (March 5th) her spirit left its clay and ascended to its God.

Within five minutes of her last breath she once or twice distinctly articulated, "Precious," and in reply to her husband who said, "Having loved his own, he loved them unto the end," she replied, "No doubt of that." With this she ceased to speak and ceased to breathe, and as we doubt not entered into that rest that remaineth for the people of God.

Mrs. Louisa C. Munn.

Mrs. Munn was the wife of Mr. Bethuel Munn, teacher on the island of Molokai. Her native place was Skeneateles, in the state of New York, being the daughter of deacon Eli Clark. She was a member of the missionary company with Mrs. Castle, and sailed for her field of labor with her on the 13th of December, 1836; and was removed by death on the 25th of August, 1841, less than six months after her, at the age of thirty-two years.

Of her labors during her missionary life her bereaved husband remarks—

She was much devoted to teaching her scholars the word of God; and hardly all of her first class had committed the New Testament to memory as far as the first epistle of Peter. A rising family, while it increased her cares, did not divert her from the great work of laboring for the heathen, nor materially diminish its amount. In fact her direct missionary work was never more abundant, than at the time she was taken ill. To this doubtless, in a great measure, is to be traced her early death. In a tropical climate, like the Sandwich Islands,

European and American females can sustain constant care and hard labor only at the expense of health. Daily through the year, after attending to her domestic cares, she entered on the still more fatiguing duties of the school-room. Nor could she content herself with one school; she had also for two or three days in the week a school for adult females who could not read, and she had the pleasure of hearing them read the word of God. Her husband frequently expostulated with her on her thus multiplying her cares, to which her only reply was, "I must work while it is day, the night cometh when no man can work."

Owing to the protracted illness of the older missionary sister at the station the responsibility of conducting the meetings for females devolved chiefly on her during the last year of her life, and she had determined to enlarge her adult school. This she had not time to carry into execution before disease, hitherto latent, developed itself and compelled her to abandon these cherished designs of doing good. She had indulged the fond hope, that her time of missionary service was to be long, and it was not until the last stages of her disease, that she relinquished it. But almost from the first her friends regarded her work as done. During the progress of her disease she was a great sufferer. But the strength of christian principle has been no more beautifully exemplified in active devotion to her Savior, than it was in her suffering cheerfully and without a murmur the pains she endured. At one time only was she heard to express any thing like impatience, and then she immediately said, "Forgive me;" and lifting her eyes to heaven, prayed for patience to endure all that God should see fit. "The cup that my Father hath given me shall I not drink it?" could scarcely be better illustrated than it was on her dying bed. As death approached, the undisturbed manner in which she descended into the dark valley was a convincing proof that her desire of life, and the tenacity with which she clung to the hope of recovery were not chiefly owing to fear of death, but to an unconquerable desire to labor for the good of souls. When informed that the hour of her departure had probably come, her surprise was only for a moment, and then with perfect composure, without the expression of a fear, she took leave of her husband, her two children, and friends, and without a sigh or a groan fell sweetly asleep in

Of her religious character Mr. Munn writes—

The christian graces were harmoniously blended in her character, and yet some shone with an unusual lustre. Of these, humility was the brightest. This grace was of immense advantage to her in her missionary work: as, notwithstanding the ignorance, superstition, idleness, filth, deceitfulness, and moral pollution of every kind, with which she was in contact from the degraded people around her, it enabled her to treat them with patience and kindness, and to bear with them in something of the spirit with which she felt God had borne with her. This no missionary will ever do as he ought without a more than ordinary measure of humility. By the exercise of this precious grace, Mrs. Munn succeeded effectually in securing the affections of the natives, and in convincing them that pure benevolence was the only motive by which she was influenced in all the instructions she gave them.

Tenderness of conscience was another prominent trait in her character. This was manifested in her carefulness to avoid not only open sin, but whatever in thought, word, or deed, God could not approve.

Redeeming love was her delightful theme, and Christ her sole hope. Desire of more evidence of an interest in him, arising from greater faithfulness in his service and stricter conformity to his image were ever uppermost in her heart. And while others were glorifying God for the power of the gospel as evinced in her life, she was mourning that it was so small. But her warfare is accomplished: she has kept the faith: she has finished her course.

But though dead, her deep humility, her fear of sin, her trust in Christ, her love to mankind, her quiet, noiseless, yet self-denying and laborious life, still speak. Happy will it be, if in listening to her voice, her relatives, companions in labor, and the poor people for whom she prayed, labored, and died, are induced to imitate her piety and follow her example.

LETTER FROM MR. LYONS, WAIMEA, HAWAII.

GIVING a report of his labors, and the state of affairs in the field under his immediate charge, Mr. Lyons writes on the 13th of September, 1841—

Schools—Number embraced in them—Obstacles.

When I last reported, common schools or schools taught by natives, were in a declining state. Teachers were poorly supported, and children but little inclined to attend their instructions. The chiefs of the Islands, at their annual meeting in April and May, feeling that something must be done, or the darkness of former ages would again envelope the land, enacted certain laws for the benefit of schools. Provision was made for supporting teachers, and for securing the attendance of children at school. These laws, when they took effect, put new life into schools. Trustees were elected in every district where there was a sufficient number of children for a school; school-houses were erected where they were needed; teachers were appointed, and schools soon went into successful operation. In July and August there was a general examination of all the schools in my district, and the following results were obtained:

The whole number of children in school was 1,029; readers 409; writers 246; in mental arithmetic 390; and in geography 49.

These schools have reference to children only. Of adult schools taught by natives there are none, except those taught on the Sabbath, of which there are in the whole field some fifteen, embracing some hundreds of pupils. Their principal study is the daily food, that is the seven verses for the week. There is also a religious exercise on Wednesday, of something of the nature of a school. The children belonging to the day-schools are collected together on the Sabbath into something like a school for the purpose of receiving such religious instruction as the teachers are able to give.

The remark that schools have gone into successful operation should be understood with proper limitations. Should a stranger enter them and cast his eye around upon pupils and accommodations, his conclusion might be that schools could not be very successfully taught there. The pupils, for the most part, wear nothing but a kapa, which perhaps does not cover more than half of their bodies. The school-house is a grass building, rude, and uninviting, having, as a general thing, no floor but that of dry grass, no seats, no tables, no school apparatus. The scholars sit in wild disorder, one is talking, another laughing, another reading with a loud voice, some

are running and climbing about the house, and others crying, while the teacher's authority is but little regarded. He uses the rod, occasionally, but with so much indiscretion as to drive the scholars from the school, and excite commotion among parents. Let it not be understood that all the schools and school-houses are of this description. In some there is a difference. The scholars are better clothed, the house is furnished with a seat or two, a rough table, a map of the world, a few slates, a black-board, a few printed cards, a calabash, in which to deposit books; the floor also is covered with mats, and there is considerable order among the pupils. It will be perceived that still something is learned. When, however, it is reported that there are so many writers, let it be understood that the writing is performed principally on slates. For the schools are not furnished with paper, or ink, or quills, nor the teacher with a pen-knife. Indeed most of the present teachers would not know how to use a knife, if they had one. These articles cannot be procured in this region. They could be obtained at Honolulu. But then the people have nothing with which to purchase them. What articles they have of this description are principally obtained from the missionary. He would gladly give them more, were it in his power.

Popery is doing much injury to our common schools. Two schools in my field are altogether broken up through the influence of the papists. The children have been drawn into their net, and they were at work in several other school districts, striving to produce the same havoc.

My school for adults at the station I have been obliged to suspend, not because I could not find time to teach it, but because the adults, as a general thing, could not find time to attend it. One of them must needs be at his farm, and another at his merchandise.

The children's school at the station, taught by Mrs. Lyons, has been continued. In this, from January to the first of May, I spent three hours per day, five days in the week. It then passed into the hands of a native teacher, while the mission family was absent to attend the general meeting. On our return, the school was resumed by Mrs. Lyons and is taught twice a day.

I have lately established a school for qualifying individuals to be teachers. This embraces about twenty-five pupils, gathered from all parts of the field. They bring their provisions with them.

When these are expended, they return for a new supply. The good people of the place furnish them with house-room. Some of the pupils are already teachers. School hours are from five to six and from nine to twelve in the morning, and from two to four in the afternoon. I spend about four hours in the school. An assistant teacher is present in my absence. The school promises well.

We have had two singing-schools a week, composed mostly of children. Some of them make commendable progress.

Our Sabbath-schools remain about the same as when I last wrote—one for adults and three for children. They are pretty well attended. The adult school is one of the most interesting and profitable exercises I have. Here the adults grow in the knowledge of Jesus, if not in grace.

Tours among the People—Pastoral Visits—The Sick.

I have made three tours through Hakakua, and the same number through Puako and Kowaihaa. In these tours I was occupied about forty days, and travelled not far from 400 miles. I had several objects in view. 1. To preach the gospel to old and young, rich and poor, saint and sinner: 2. To ascertain the state of the several churches, to reprove, suspend, excommunicate, reclaim, restore, converse personally with church-members, exhort, console, encourage, hold meetings with the elders, give them instruction, examine candidates, administer baptism and the Lord's supper: 3. To aid in electing school-trustees, appointing teachers, putting schools into operation, and when in operation to examine them, stimulate teachers, pupils, and parents, etc.: 4. To ascertain the number of deaths, births, removals, etc. and take a census of the people: 5. To ascertain the contributions of the churches, and lay out work, etc., for the future. My time during these tours has been wholly occupied. I have sometimes hardly been allowed leisure enough for taking my meals.

Pastoral visitation has been continued as formerly. The sick particularly I have endeavored to visit. I often hear that an individual is sick and travel to his house; but on inquiry, the sick man is not there. He is either well and at his usual employment, or has gone with all his sickness cleaving to him, nobody knows where. More frequently, however, he has gone in search of food for his

children, and this may be a mile or two distant. The sick receive but little attention from friends and relatives. They are placed perhaps in the most unpleasant part of the house, and on the poorest mat. Their bed and pillow are perhaps no softer than a board. They have no fond mother or affectionate sister or sympathising friend to sit by them to administer to their comfort. Of articles of food suitable for the sick they are entirely destitute. If they can obtain a piece of water-melon at such times, they regard it as a great luxury, as well as a good medicine. They are often left alone for hours, yea for a whole day, when their case is such as to require constant attention. When in the very agonies of death, no one perhaps is present to listen to the last dying groan, or perhaps offer a prayer for the departing soul. I often weep over the poor miserable natives, when I go out among them and behold their miserable dwelling-places, destitute of all articles of comfort, filled with filth and smoke, forbidding an entrance and even an approach. I have sometimes found a sick and apparently dying person in such a wretched hovel that I could not enter it. Hence I would be obliged to stay without and talk and pray there. Smoke and heat and filth and contractedness would not allow me to enter. It is a wonder the sick ever recover, or the well keep well so long. Let it not be understood that all houses are alike. In some there is a difference; yet all are sickening enough. I have also endeavored to heal the sick by administering medicine, and have sometimes tried to do something for their comfort in the article of food. But it is very difficult to do any thing of this kind. Whatever is done must be done at our house. We must provide the dish, the spoon, the water, the rice, the flour, the milk, the sugar, prepare the article and send it. Then it is not certain it will be given to the sick. Others, who may have more of something else than love, may devour it. Such is heathenism.

The Church—Benevolent Contributions—Popery.

After remarking on the painful defection which had occurred in the church at Waimea, Mr. Lyons proceeds—

The Lord has not forsaken this church. The boar of the field have wasted and devoured a portion of it, but not all. It is a vine which the right hand of the Lord

has planted. He will not leave it to be utterly destroyed. Of former backsliders, some 250 have professed repentance, and been restored to the privileges of the church. The church has also been increased by an accession of some thirty or forty from the former unconverted remnant. Upwards of one hundred have gone from the church below, to join, it is hoped, the church above. Of present church-members in regular standing there are about 2,000. I should have mentioned that some twenty or thirty have gone to other churches. How many of this great church will eventually reach heaven it is not for me to determine. I have a great many fears and sorrows, yet I have at times much joy. My constant and fervent prayer is that they all may be saved. This also is the great object for which I live and labor.

The church have not been altogether inactive. Something has been done on the score of benevolence. Two or three meeting-houses have been completed and dedicated to the worship of the living God; kapas, mats, salt, fish, etc., have been contributed; the poor, the widow, the fatherless, and the stranger, have been aided; about one hundred dollars have been subscribed towards our meeting-house frame; a native house for the missionary has been commenced; four benevolent societies have been formed for missions, tracts, Bibles, and education. Of these I will tell you more hereafter. The subject of benevolence occasions me much perplexity. The church is very poor. Money they have none, cloth they have none, (that is) none to give. They can just make out with all their gettings to clothe themselves a little decently. A great many cannot do even this. They have no land to give, no flocks or herds, no extensive market to which to go to avail themselves of its privileges.

About a year since a papal priest found his way to this region, and established himself about a mile from the mission premises. Not long after he was joined by another priest. They are prosecuting their plans with the zeal and cunning peculiar to that sect. They have established schools in Waimea and Hamakua, as intimated above. Their teachers are selected from among their converts. Some few adults and children have gone after them, mostly apostates and their children. One of the leaders I know to be a very vile man. They create much disturbance and commotion by refusing to obey some of the laws of the land. They seem determined to act

as they please. If they cannot carry their point, they threaten to apply to the king of France to send a man-of-war. I do not know of any church-members in Waimea who have been converted to their faith. In Hamakua some few have gone after them. How many will eventually go the Lord only knows. The only reason why any have as yet joined the new religion, is that they find a broader road to heaven and obtain a little more of the wealth of this world on the way. They use their wives, throw open their yards and their doors, spread their tables with good things, and invite the children to eat with them, and then ask them if I ever treated them in this way. And when they are riding on horse-back, and chance to behold a group of children by the way, they will dismount and take up some of the smaller ones and put them on their horse, and give them the privilege and pleasure of riding a short distance, and then ask them if I ever showed them such kindness. They tell the people that I and all the missionaries are deceivers, are leading the people to hell, etc. I should have observed that in their schools they have no books of their own, except a small catechism. Hence they are obliged to use protestant books. Their schools also are got up contrary to the regulations of the government. Their teachers have no certificates from the proper authorities.

LETTERS FROM MR. EMERSON, WAIALUA,
OAHU.

*Admissions to the Church and Defections
—Efforts of the Papists.*

UNDER date of June 15th, 1841, Mr. Emerson writes—

We have had only four admitted to the church the past year. Forty are propounded and soon to be received. But of cases of discipline we have had many, many remain now under censure, and some are cut off.

Almost immediately after the death of Kinau a number of the chiefs, and some of them high in rank, commenced a course of open iniquity, which soon became known in all parts of the island, and seemed to be to all who were so minded, a watch-word for throwing off restraint. License had just been gained for the papists at the mouth of the cannon; intoxicating drinks were its attendants; prostration of hopes, if not a reckless despair, might be expected to

follow from such an accumulation of evils among such a people as this. Several of the people soon commenced fermenting articles of intoxication, such as apples, melons, potatoes, sugar-cane, ti-root, and awa; from all which they intoxicated themselves, till not less than two thirds of the entire population of the two districts in this station had been repeatedly inebriated. This I gather in part from the testimony of the natives themselves, and in part from my own observation. A few scenes have passed under my own observation sufficiently loathsome and disgusting to show what men will sometimes do when the fear of God and other restraints are withdrawn. In this whirlpool about forty of our church-members were for a time apparently engulfed, most of whom have since come back, and we hope their fall will not be their ruin, but make them more watchful in future.

Concerning the influence of the popish priests in the district where he labors, Mr. Emerson remarks—

Four of our church have gone to the papists, while in regular standing with us. Excepting one, they were sick and had the promise of restoration to health, if they would have faith in the popish priest. Two of the three died; but not until one of them had seen the folly of her course, repented, and confessed her mistake in trusting to a man. A few persons under discipline, and some excommunicated ones have gone over to the papists; some of whom, however, have since returned to us with confessions of their sin and folly. Very few, if any, have gone to the papists, who, on the whole, gave any evidence of being true worshippers of Him who can be worshipped acceptably only in spirit and in truth.

Quite a number out of the church have joined the papists from the districts of Waiialua, Waianae, and Koolau—perhaps one fifth of the whole population. Some go to get into a church, as they could not be admitted to ours, not being regarded converted persons. Very many went over in consequence of a law of the king requiring all the people to work three days extra each year as part pay to the school-teachers. The papal priests found a way to evade the law, and so promised French protection to all who wished to come under their wing. By this and other artful manoeuvres, such as no pretender to Christianity, except a Romanist, would undertake to justify, a

large number are drawn away. In some instances presents are made to induce people to become papists. Children are often presented publicly with a garment by the priest on the day of their baptism.

A little time since a great feast was made on the Sabbath throughout the island of Oahu, and multitudes were induced to go to the various places of feasting to see papal worship and eat baked pigs and poi, etc. etc. The stratagem was successful to lure away some unstable souls.

Some have been induced to be baptized by a promise, on the part of the priest, to heal their diseases as a consequence. But when the sick do not chance to recover, the fault is always attributed to something else than to the inability of the priest to effect a cure. The patient had not faith; or he had some secret sin; or his friends were heretics and must be first converted; or something else of like kind. I will mention one case that occurred near us. A poor man named Moo, was sick a long time. The papal priest promised a cure in case he would become a convert. He was baptized, but did not convalesce. His wife was then the obstacle, and she must be baptized. That was done, but the patient was no better. The children then were named as the obstacle, and they were baptized. Then the parents of the patient; and last of all some dependents of the family must be baptized to secure the health of the patient. It was all done to the satisfaction of the priest or teacher, and then what became of the poor sick man? He died and left them all to see the folly of such pretensions to miraculous power. The faith of that family in the papal religion was shaken off with about the same readiness that it was adopted.

But with the large mass of those who join the papists there is little other reason for it than the following—their religion imposes comparatively few restraints, allows of almost every thing that their carnal minds would crave, and makes promises of eternal life, in terms positive and sure, to characters too vicious and profligate to be associated with Christians on any terms of fellowship. Rum and awa drinking are said by them to be no fault. Adultery becomes a fault only when detected. The Sabbath day is not specially sacred, not more so than some other festivals. Gambling, card-playing, horse-riding, etc. etc. are not criminal on the Sabbath. These last have been done by the priests them-

selves in order to show that they are not sins. But enough. By these you will see that the mother of harlots has some of her legitimate sons among us.

State of Education—Need of more Laborers.

As to schools, ours have been more flourishing since January than before. The new laws have increased the number of the scholars, and also the energies of the teachers, whose support is in future to be somewhat in proportion to the size of their schools. The care of the schools has for a few years past mainly devolved on Mr. Locke. He will in future confine himself entirely to his boarding-school, and leave the common schools for me to look after.

The school-law, as it has existed the past few months, has influenced some to go over to the papists; yet as it is about being altered and amended, I hope that it will induce some to come back again.

The papists have already obtained great influence among the children. Their shows are attractive, and their attempts to teach a prayer in Latin is regarded a great matter, and multitudes run after them expecting to get some great thing they know not what. May the Lord be merciful to this people and to those who would lead them blindfolded to ruin.

Within the limits of this station there are now five or six papal places of worship, and there are two priests who spend much of their time among the people; and I, the only protestant missionary, am an invalid, with a parish fifty miles long. One would think that, instead of one lame man, there should be at least three healthy and warm-hearted men among the 5,000 or 6,000 people at this station, to keep them out of the mouths of wolves and tigers. Formerly, when there were no errorists, and all seemed much of one mind, one minister could, if devoted to his work, do much for 10,000 or even 15,000 souls, but now errorists and indifference come in together, as light increases, and five or even ten men are requisite to accomplish much for the same people. As the supply of one want always, in the progress of civilization, makes way for another; so it is with us. The field that could be laid open by a few at first, and cultivated to some extent, cannot now be saved from being over-run with weeds unless we have an increase in the number of our working men.

Within an hour's ride each way from the station are two or three thousand souls, and three places of papal worship; one French papal teacher, and two papal native teachers. Could I speak to my christian brethren at home, I would entreat them, with all the earnestness in my power, to have compassion on this poor people, who are many of them well nigh ready to leap into an awful pit—a pit from which few are extricated, when once they have plunged into it. It is the pit of licentiousness, infidelity, and idolatry. A pit equally deep and dreadful is popery, with that from which they have been partially extricated; but it is more attractive. Just as the unsuspecting bird is charmed by the hissing of the serpent and lured into his fangs, so are unconscious souls drawn into the fatal embrace of popery by her attractive display. Much to be pitied are those who have never heard of the way of life; but more dreadful is the condition of those who, just waking up to a sense of the truth of God's holy word, are lured unsuspectingly away into the belief of another gospel, which is not another gospel, but a word of subtility like that which Satan poured into the ear of Eve to delude and destroy.

Will not our brethren look upon this people with an enlarged benevolence? They seem to have been almost raised up to a state of much hope and promise, but they have not yet attained it; and a blight now threatens to come over our fond hopes. A little extra exertion for a few years may keep this people from plunging into a deep gulf from which it will cost more to extricate them, than the cost already incurred in their behalf. Will not our brethren furnish us with more men and more pecuniary means to carry on our work, until this people generally shall have had a fair opportunity to accept or reject the gospel of Christ, well understanding its import. I want much a missionary for this part of the island, and hope that its importance, being on Oahu, will not be overlooked.

Further Statements relative to the Church and Schools.

Writing 20th of September, three months later than the foregoing, Mr. Emerson says—

My health is now quite good, and I am able to labor daily with comfort and some encouragement, and things, which were rather dark when I wrote in June, wear a more favorable aspect. At our

communion in July forty-one were received to the church by profession. Twenty-two persons that had been under censure were restored, on confession of their faults and profession of penitence; and seventy-five have since been propounded for admission to church fellowship. These propounded profess to have been converted, most of them two, three, or four years since, but were put off at that time—some because they could not read, and others for the want of correct, and as we thought adequate views of the plan of salvation, to warrant their reception to the church. But while others have fallen they have generally stood well; so we now propound them for the church, yet not without anxiety lest we use many materials in the building, which Christ will at the last reject.

Our congregation is now rather looking up, and is at least one third larger than it was six months since. A few of those who formerly went to the papists, have returned back to us confessing their mistake.

The law which was imposed on the schools last January, has been modified, and quite to its improvement, if it is carried into effect. In consequence of this modification, our schools are rather improved and a few are coming back from the papists, both children and parents.

I am now doing the best I can to get a competent supply of teachers, who will come up in their qualifications, at least to the letter of the law. For quite a number of our teachers were below the standard and could not get a certificate, and consequently could not draw pay from the king's treasury as teachers. Of the deficient ones all have lately received their credentials, and several new teachers are now in the process of training, and will soon answer the demands of the law, embracing reading, writing, mental and written arithmetic, and topical geography. Where we can introduce a teacher under the patronage of the government, the papists cannot do it, unless the number of children is sufficient to employ two teachers.

LETTER FROM MR. BISHOP, EWA, OAHU.

Notices of the Mission of the Papists.

UNDER date of November 29th, 1841, Mr. Bishop writes—

But although our labors have not been remitted, and though prayers daily ascend for the renewed out-pouring of the Spirit upon ourselves and the people,

still I am unable to report any new conversions to the Lord for months past. It is a time of spiritual coldness and declension with many of God's people; his Spirit has been grieved by our ingratitude, and he hides his face from us. At such a juncture we are able only to feel how weak and futile is the strength and wisdom of man in the conversion of souls. When the most solemn truths and warnings fall unheeded upon the ear and heart, and when it is difficult to gain even a hearing, we are constrained to exclaim, "Oh that it were with us as in months past," when every ear was open and every heart prepared to catch the joyful sound of the word. Still I feel that much good seed is sowing, and that it will in due time spring up and bear fruit. The field of labor is still as open as ever to our operations, and there is no visible opposition, except what we experience from the inroads of the Romanists. Our schools too are flourishing better than in former years, and the Bible is being distributed far and near. The revising and printing of a new octavo edition of the Scriptures, (the former of which in Mr. Bingham's absence devolves upon me,) is in progress. My attention is at present directed to the translating of the Pilgrim's Progress for the American Tract Society, the publication of which is contemplated during the ensuing winter. If I do not much miscalculate, it will prove one of the most popular works in the Hawaiian language, as it is already in almost every other, where it has been translated.

My principal object, however, in writing at this time is to inform you something about the progress of Romanism amongst us at Oahu, where they have met with their principal success. I have been an attentive observer of the doings of the priests, so far as these have come under my eye, and am filled with admiration at their untiring zeal in their work. They penetrate every part of the island, to seek out and proselyte the poor and forgotten portions of the community, who have hitherto lived in heathenism; and if any are sick, to read prayers over them and baptize them into the papal church. The old story of miraculous cures is still kept up by them, though the imposition has been often and thoroughly exposed. Their confident boldness in citing numerous instances of cure still induce many to join them merely for this purpose, though the many more that die are made nothing of as a drawback. We too can cite multitudes of sick who have been cured by our medicine, but not by mira-

cle; and I am confident that many who join the Romanists and die, might have been living at this day, had they used our medicines. Their stations already outnumber the protestant chapels in the island. They have three within the bounds of my district, two at Ewa and one at Waianae. Their chapels are small, but well filled, as I am told. The one at this place, within a hundred rods from my door, I can witness, is not only crowded, but overflowing on the Sabbath. It is just finished and dedicated, and hung with splendid pictures of the virgin and saints, and attracts many from my congregation to see them. But such is the bait to catch souls; and perhaps some of these who now go to witness the novelty of pictures and splendid dresses, and hear the sound of Latin prayers, will ere long be pleased to join them. Such is the fickleness of the human mind. The priests still cry persecution, because we persist in telling our people, what we verily and conscientiously believe that the bowing down to images is idolatry. We use no bitterness towards the Romanists, and always treat them with decorum, when we meet; but such a cry serves a purpose, of which they fully avail themselves, to endeavor to make it appear that we are persecutors. In their breviary of the decalogue they have omitted the second command, and taken the second clause of the tenth for the ninth, which is I believe the same in all their breviaries. But in another larger book of theirs they have the whole decalogue, differently arranged from ours, by uniting the first and second into one and dividing the tenth. By a false translation of the clause, "Thou shalt not bow down to them nor serve them," they have it, "thou shalt not bow down to pray to them;" and in the exposition following it is shown that praying to an image is idolatry, though images are proper as helps to worship. Still in their worship they continually kneel before the images, and direct their eyes towards them in their prayers. How the obtuse mind of a Hawaiian, but recently from his idols of wood and stone, can distinguish in such a nice case of casuistry I know not. One thing is certain, that those who have left them and returned to us declare that they do actually pray to the image, to the truth of which the eyes of the worshipper but too plainly testify.

I solemnly feel that a great contest with papal idolatry is yet to be fought here. Their emissaries are already beginning to swarm like locusts. They

are coming in by every arrival from Valparaiso; and they may be expected to leave no means untried, which money or intrigue can employ, to ruin the cause of protestantism in the Sandwich Islands. They acquire the language with facility, and are awake to their work, with the most buoyant hope in a rising cause. A crisis appears to be preparing, perhaps it is distant, perhaps near at hand. On the issue depends the future destiny of Hawaii.

LETTER FROM MR. SMITH AT HONOLULU, OAHU.

WRITING 24th November, 1841, Mr. Smith gives the following account of the

Enlargement of the Church—Improvement and Promise of the Schools.

I trust that not only the morning star, but the morning sun of righteousness has arisen upon this poor and benighted people. I do not mean by this that all wicked and gainsaying men have bowed to the sceptre of Christ. Far from it. But what I mean is, that, although much of the religious excitement of 1838-39 has passed away, and a number of the professed friends of Christ have returned again to folly; yet the good and beneficial effects of that great revival season are very obvious among us. The protracted meetings held in this village the year past have done good, and some hundreds have professed repentance and expressed a hope in the Savior. The temptations, however, before this people to return again to a life of sin and dissipation, and become seven times more vile and polluted than they were before the light of the gospel reached these shores, are numerous and powerful.

You will observe from the minutes of our last general meeting that the whole number of church members, at that time in regular standing in the church of which I am pastor, was 1,094; 187 persons then standing propounded, all of whom, except three, have since been admitted to the fellowship of the church; making the number 1,272. This number has since been somewhat diminished. Thirteen have been removed by death; several have been dismissed to join other churches; and intemperance has ensnared others, who are now suspended; so that to speak in round numbers, we have twelve hundred in regular standing.

Perhaps some of the patrons and friends of missions may be surprised to

learn that in some of the Hawaiian churches a large number are under church discipline. This, however, is no more than we had reason to apprehend at the time of the great ingathering, though we found it impossible, at that time, to draw a line between the sheep and the goats.

For a year or two previous to the outrageous proceedings of captain Laplace, in July, 1839, the streets of Honolulu were very quiet, and seldom was a native seen intoxicated. But when he came and prepared the way for the adherents of the pope, he must needs prepare the way too for intemperance. This inebriating demon, who creates divisions and contentions among mankind, disorganizes society, tramples upon good and wholesome laws, deprives men of their reason, and converts them into worse than wild beasts; this famous coadjutor of all that is evil, was a fellow-passenger with the first company of Romish priests, who came to these islands after the revolution effected by captain Laplace. And now for two years intemperance has made sad work in this village, and its baneful influence has been felt more or less in the churches.

I would remark, however, that very few, if any, church members who have been disciplined for intoxication, or for any other crime, appear inclined to go and do penance, and then proceed to purgatory to purify themselves for heaven. They seem to have common sense and intelligence enough to know, that if they forsake the Lord, and commit sins which close the doors of heaven against themselves, there is no possible use in bowing to Peter or Mary. They know that if they are not willing to renounce their sins and obey the commands of Christ, there remaineth for them nothing but a fearful looking for of judgment and fiery indignation from the Almighty. The character of the Romish religion is pretty well established in the minds of the more enlightened, both chiefs and people, and they will long remember the manner in which it finally gained a footing on these shores. There is no subject, perhaps, which so much irritates the Romish priests and their friends at this place, as the rehearsal of the history of their doings here in 1839. It is indeed to be lamented that any religious sect, but especially one which boasts of infallibility, should conduct so shamefully as to wish that the history of their pious deeds should be buried in oblivion. But no, let their history be recorded and safely deposited in the archives of the Sand-

wich Islands government; and in the libraries of all the public schools; and in the journals of every enlightened individual; and let them be engraven also upon the minds of all, both young and old. And let them be a perpetual memento of the belligerent manner in which the popish religion was finally established at these islands.

A considerable number on this island, who went after them through the mistaken notion that there is little or no difference between their sentiments and practices and those of the protestant missionaries, have discovered their error and come back again. They say that they regard it perfect nonsense to go and bow before wax candles and the images of saints. Another thing which has deeply affected the minds of some of the youth is that their substitute for the protestant schools is so poor an equivalent that they have returned to their former teachers and class-mates, perfectly disgusted with popery.

We have put forth more than usual effort the year past to aid and instruct the children and youth. And I am happy to inform you that our schools have never been so promising as at the present time. About the middle of October we devoted three days to the examination of five district schools in this parish, embracing about five hundred children. The brethren in the first parish examined their schools at the same time. Encouragement having previously been given to the children and their parents, that at the close of the examination they should be indulged in a social feast; and provision having been made to this effect, the schools in both parishes, embracing about fourteen hundred children, and each school with its standard, marched four abreast, two of the first parish, and two of the second. The king and chiefs, followed by a band of music, led the procession. They marched about one mile and a quarter up into the valley of Parroa, and there they seated themselves in little companies upon the ground and partook of the bounties of a kind Providence. The governor had prepared a table in European style, in the school-house for the king and chiefs and foreign residents and strangers, who might be present on the occasion. After dinner the king and Kekauluohi addressed the children and youth, and expressed much joy that they were permitted to meet them under such interesting circumstances. And they exhorted them to persevere and obtain a good education in the morning of life. John II, the gen-

eral superintendent of the schools on Oahu, followed with a few pertinent and eloquent remarks, after which they all returned quietly to their several homes.

We feel quite encouraged in reference to the rising generation. And here I wish to allude to your circular in reference to training up a native ministry. The object is a noble one, and calls for the prayers and co-operation of all who love the souls of the heathen. Nothing is more obvious to us, than that laborers must be raised up here on the ground, if we would perpetuate the institutions of the gospel among this people. Our overflowing schools will soon be ready to send young men in large numbers to the mission seminary, and also to a theological institution, if we had one. I will remark, by the way, that this same subject was discussed at our last general meeting, and we resolved to employ a small number of natives this current year as exhorters and assistants in some of the back places. Two native school-teachers and one exhorter are doing much good at Waianae on this island. It has been one of the most dark and ignorant corners on the Sandwich Islands, and a place too where many have been led astray during the last two years by the followers of the pope. But since these native helpers commenced their labors, a goodly number have returned from popery and now attend our schools and meetings.

New-York Indians.

JOINT LETTER FROM THE MISSIONARIES, 4TH FEB., 1842.

Churches.—The annual meeting of the missionaries and churches among the New-York Indians, was held on the first of February last. From the reports then furnished from the several stations it appears that the whole number of members in the four mission churches is 182; of whom forty-two are at Tuscarora, twenty-eight at the station near Buffalo, fifty are at Cattaraugus, and sixty at Allegany. Twelve of these had been admitted during the year. The missionaries proceed to say—

Religion at Tuscarora has been at a low ebb until within a few weeks. A new impulse has been given by visiting from house to house and holding personal conversation, as far as practicable, with every member. Also by a series of evening meetings, which have resulted in calling many away from folly and dis-

sipation to the house of God, and it is hoped to Christ the Savior of the lost. There is at the present time a wakeful attention to the means of grace, and numbers are believed to be in a state of mind to inquire what they must do to be saved. How many have really embraced the only plan of salvation, cannot now be known; but it is hoped that a goodly number of youth have done so, and that others will speedily follow their example.

At Buffalo and Cattaraugus there is no cheering intelligence at present. Meetings are thinly attended, although the number of worshippers on the Sabbath has probably increased one third at Buffalo during the past year. The discipline of the church has also been taken up and prosecuted with some degree of christian zeal and faithfulness.

At Allegany the presence of the Holy Spirit is manifest, and his power is witnessed by a solemn stillness and deep solemnity in the place of worship, by a large increase of the number of those who flock to places of worship, prayer, and inquiry, and by the confessions of several backsliders.

Above thirty have given their names to Mr. Hall as desirous to find the way of life, and resolved to be Christians. Among these are a number who have been slaves to their cups, and three who have, till very recently, adhered to their pagan superstitions. There is an open door of access to nearly all at present, and an urgent request from some remote districts to hear the gospel in its purity. Even the old pagan chiefs, have given their full consent to have the minister use his influence among the people to reform their vices. If the means of grace can be rightly used now, and sufficient labor bestowed, there is good reason to look for a great and glorious reformation.

Temperance.—Intemperance has appeared to be on the increase at Tuscarora for two or three years past, in consequence of a grog-shop, placed at the junction of the rail-road on the very borders of the reservation, the object of which seems to be principally to intoxicate and rob the Indians. The chiefs, however, having become alarmed at the dreadful havoc among the people, took decisive measures to stay the tide of iniquity. For this purpose they commissioned one of their number to act in the capacity of a sheriff, and seize every bottle of liquor found on the reservation and dash it to pieces. Several young men were efficient helpers in carrying

these purposes into effect. Some very amusing anecdotes were related of the apprehension, trial, condemnation, and execution of king alcohol.

These efforts have been attended with very salutary effects upon the minds of many young men. At Buffalo the efforts are said to have been more than doubled the year past. In the temperance cause the heathen party heartily co-operate. They have nearly 200 who are pledged to total abstinence from all that can intoxicate.

At Cattaraugus several meetings have been held to discuss the temperance subject, and obtain signatures to the pledge. These meetings have been held at the council-house, rather than at the house of God, for the purpose of securing the presence of the heathen portion of the people. The officers and committees have been appointed from all parties, so as to enlist as many as possible. About 140 have put down their names and pledged abstinence from all intoxicating liquors.

At Allegany the construction of the New-York and Erie rail-road is now in progress, and a great number of tippling-houses erected to furnish spirit for the laborers. These polluted and polluting slaughter-houses were beginning to exert their deadly influence on the young men, when the note of alarm was sounded, and produced a benign and timely effect.

Schools.—At Tuscarora there was one school with about thirty pupils; at the Buffalo station three schools and 122 pupils, with an average of sixty or eighty; at Cattaraugus three schools with sixty-seven pupils, averaging fifty daily; and an evening school for adults with twenty-three pupils; at Allegany three schools with sixty pupils; making the whole number of pupils 272. Eight Sabbath-schools were taught under the care of the mission, embracing together 155 pupils in all, though the average attendance was considerably less. Respecting the interest taken in the schools, the missionaries remark—

It is very cheering to be able to say that the opposition to schools on the part of the heathen party has almost entirely ceased. There is a desire on the part of nearly all the Indians at the present time for day schools in their own neighborhoods. Wherever such schools exist the majority of scholars in the neighborhood attend. Four or five other schools might be established in connection with this mission, if we had teachers and funds.

Additional Facts and Observations.—

The great line of demarcation between heathens and Christians is fast disappearing. In the temperance cause, the two parties work harmoniously together. The strongest heathens seem to apprehend that the time is near when their old superstitions must be abandoned, and Christianity must become their national religion. The missionaries seem to have the confidence of all parties, except a few of the most abandoned of the emigration party, who are much more bitter in their feelings than the most hostile of the heathens. We are not without hope that we are near the dawn of a great reformation of morals and religion, if, indeed, the light has not begun to break in upon our past darkness.

There have been several miserable deaths by intemperance. Two women were chopped and pounded to death by their drunken husbands. Two or three have perished by cold and frost. Some others by disease induced by hard drinking. Others are on the verge of the grave, who must reform or perish.

In reference to the disposition of the heathen party to hear the gospel, we would not wish to convey the idea that they manifest a real love for the truth on its own account, but they are beginning to consider that it may be expedient, as a political measure. On this account the question has been agitated to some extent in their public councils, whether they shall not abandon their superstitious ceremonies. The pagans find it for their wisdom to concede much to Christianity, in order to secure friends. It may be owing to this that they have adopted the practice of calling on Christians to pray in their councils, on some reservations, as a general custom. Still we rejoice that God is opening their ears to hear instruction, and thereby we hope that good may be done to precious souls.

Letters of a later date mention that fourteen persons were added to the mission-church under the care of Mr. Hall, on the Allegany reservation, on the third Sabbath in March, and others were candidates for admission.

At Tuscarora ten persons had been examined and were candidates for church-fellowship, as Mr. Rockwood writes on the 31st of March, of whom one was a chief of some influence, and two others were colored people residing on the reservation. Others were giving more or less evidence of having been recently born again.

RECENT INTELLIGENCE.

CONSTANTINOPLE.—March 5th Mr. Dwight makes the following remarks respecting the state of the mission at that time.

Every thing is as usual in this mission. The signs of the times in this city are no less encouraging than they have been. The vicar of the patriarch (lately put in that office) is an old friend of your missionaries. He was formerly at Trebizond, and was well acquainted with Mr. Johnston, and indeed, at the time of the last persecution, he was banished for his protestantism. He was at my house only a short time before he was advanced to his present high post, and before he had any expectation of such a thing. He is a thoroughly evangelical man, and his appointment to the office he holds gave general satisfaction to our friends.

Our last news from Ada Bazaar was highly encouraging. The varjabed there had given formal permission to the evangelical Armenians to meet every Sunday in a private house for prayer and reading the Scriptures, and the number that meet varies from twenty to forty or fifty. This is indeed the Lord's work, and it is marvellous in our eyes!

INDEPENDENT NESTORIANS.—Letters from Doct. Grant and Mr. Hinsdale, with dates as late as January 8th have been received from Mosul. Between November 19th and December 4th, they made a tour among the Yezidees and the Nestorian villages nearest Mosul, and were received with the same kindness as heretofore. The report that the combined armies of the Turks and Koords had been in the mountains was confirmed, though the work of subjugation was but partial. Another invasion was threatened in the spring.—The missionaries think it of great importance that Mosul should be retained as a station; and call earnestly for additional missionaries. A letter had just been received from the patriarch in which he says, "Behold we wait anxiously for your coming. We desire you to write us a letter telling us of your affairs and what we may expect from you, because we are in great trouble, and oppression and distress from our hostile enemies, who are surrounding us to destroy us. We have no place of refuge to recline our head upon, from the bitter persecution which has befallen us from our enemies who are plotting our destruction."

CHINA.—Mr. Williams writes 13th October that there seemed to be little prospect that the war with the English would be brought to a speedy termination. Robberies and piracies were fearfully increasing. Opium was going every where, and contraband trade, violence, and disorder, were prevailing on every hand.

SANDWICH ISLANDS.—Rev. George B. Rowell and Doct. James W. Smith and their wives embarked at Boston, May 2d, on board the brig Sarah Abigail, captain Doane, bound for Honolulu.

On the 20th of April the Rev. Isaac Bliss and wife and one child, Mr. Bethuel Munn and two children, and Mr. Samuel N. Castle and one child, arrived at Boston, in the ship William Gray, captain Stickney, having embarked at Honolulu 2d of December.

Mission Seminary.—The number of pupils was 106. A class of thirty left the institution in April, 1841, after spending four years there, and are most of them now employed as teachers in the schools.

CHEROKEES.—Mr. Butrick writes that at his station, called Mount Zion, one Cherokee man was admitted to the church in September last and another in January.

Donations,

RECEIVED IN APRIL.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	947 10
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
New Haven, W. Barton,	10 00
Shoreham, Gent. and la. 84, 62;	
Mrs. LUCRETIA HUNT, which	
and prev. dona. constitute her	
an Hon. Mem. 20; a friend,	
av. of beads, 6;	109 62—119 62
<i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i>	
Camillus, Presb. chh.	20 00
Castile, La.	16 75
Danby, Chh. 4, 61; la. cent. so.	
15, 39;	20 00
Genoa, 1st presb. chh. mon. con.	17 59
Groton, do.	72 38
Lansing, L. Todd,	3 00
Lysander, Mrs. M. Townsend,	15 00
Marcellus, 1st presb. chh. 10;	
la. for Levi Parsons, Ceylon,	
26, 25; 2d presb. chh. 20;	56 25
Otisco, Young la. sew. so.	12 74—226 71
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Brewster,	9 25
Falmouth, Mr. Hooker's so.	309 00
North Falmouth, Gent. and la.	33 00
South Dennis, do.	64 00
West Barnstable, Mon. con.	16 75
Yarmouth,	30 00—453 00
<i>Berkshire co. Ms. Aux. So.</i>	
West Stockbridge, Miss Lydia	
French, dec'd, 6; A. A. F. I;	7 00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Mass. miss. so. as income	
of Mrs. Osborn's legacy, to pro. the	
gospel among the Ind. of N. America,	
73, 20; Mrs. Israel Thorndike, 50; S.	
Coverly, 5;)	1,095 70
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Alden, 1st presb. chh.	8 53
Buffalo, 1st presb. chh. mon. con.	
70; Park presb. chh. 16;	86 00
Fredonia, 1st presb. chh.	58 00—152 53
<i>Caladonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Barnet,	8 50
Peacham,	15 00
St. Johnsbury, 2d chh. 62, 53;	
Passumpsic, 4;	66 53
Waterford,	38 56—198 59

<i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>	
Ellington, Cong. chh.	6 50
Jamestown, Presb. chh. mon. con.	11 50
6.79; coll. 4.71;	2 00
Pine Grove, Pa. R. Chapin,	31 00—51 00
Westfield, Presb. chh.	
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Keene, Gent. 11.73; mon. con.	40 00
28.27;	
New Alstead, Gent. 30; la. 30;	60 00
mon. con. 10;	5 88
Troy, Mon. con.	42 00
Walpole, Mr. Jackson's so. 40;	6 00
a lady, 2;	
Westmoreland, J. Sawyer,	

153 88

Ded. expenses of aux. so.	3 38—150 50
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Charlotte, Chh. and so. 40; la. 34.50;	
chhl. of mater. asso. 5.50;	80 00
Jericho, 1st chh. fem. cent. so.	20 00—100 00

<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Brunswick, Mon. con. and	
indiv. 85; D. Dunlap, 25;	110 00
Lewiston Falls, Cong. chh. mon.	
con. for N. W. Little, Ceylon,	12 00
North Bridgton, Cong. chh.	10 00
North Yarmouth, W. B. Porter,	
dec'd,	50 00
Otisfield, Miss. so. 23.64; la. 8.71;	32 35
Portland, 2d chh. mon. con.	
106.30; High-st. mater. asso.	
for John and Frances Chickering, Ceylon, 40;	146 30

Westbrook, Gent. 25.22; la. 15.58; 40 80—401 45	
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Georgetown, Cong. so.	27 80
Newbury, Mr. Withington's so.	82 68
West Bradford, Gent. 103.14;	
la. 120; mon. con. 44; which	
constitutes WILLIAM DAY and	
DAVID C. KIMBALL Hon. Mem.	
Mrs. R. Emerson, to constitute	
Rev. LUTHER EMERSON an	
Hon. Mem. 50;	317 14—427 62

<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Beverly, Washington-st. chh.	
mon. con. 44.54; la. 54; coll.	
6.84; Dane-st. chh. 8; A. Le-	
savour, Jr. 50;	163 38
Danvers North, La. for ed. of	
hea. chil.	90 50
Lynn, Mr. Cooke's so.	23 00
Lynnfield, Cong. so.	20 00

Salem, Tab. chh. gent. 188.70;	
la. 211.30; sab. sch. 3.50;	
united mon. con. 11.78; How-	
ard-st. chh. gent. 65; la.	
30.35; mon. con. 12;	622 63
Topsfield, Gent. and la. which	
constitutes Rev. Anson Mc	
Loud an Hon. Mem.	94 45—1,013 96

<i>Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.</i>	
Ridgefield, Elisha Hawley,	50 00
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Bakersfield, Cong. chh. and so.	26 00
<i>Franklin co. Ms. Aux. So. L. Stone, Tr.</i>	
Sunderland, Cash,	5 00

<i>Genoa and vic. N. Y. By C. A. Cook, Agent,</i>	
Batavia, J. Clark,	25 00
Benton, Coll.	9 77
Geneva, Presb. chh.	64 25
Junius, Presb. chh. 26; Rev. J.	
Merrill, 15;	41 00
Le Roy, A. bal.	2 00

Oswego, 2d presb. chh. and	
cong. 29.49; 1st do. coll. 50;	
mon. con. 62.34; sab. sch. for	
John B. Park and Delia S.	
Wright, Ceylon, 40; D. Lake,	
for Daniel B. Lake, do. 20;	
Miss L. Park, for Louisa Park,	
do. 20; juv. sew. so. for R. W.	
Condit, do. 20; Mrs. Condit,	
for Elisha Whittelsey, do. 20;	
Sophia's m. box, 3.25;	265 08

Rose Valley, Mon. con.	1 50
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Rouse's Point, N. Webb,	10 00
Penn Yan, Presb. chh. 39.40;	
sab. sch. for Ira Gould and	
Margaret Locke, Ceylon, 17.98;	57 38—475 98
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Hanover, Chh. and so. Dart-	
mouth coll. to constitute Rev.	
ROSWELL SHURTLEFF, D. D.	
an Hon. Mem.	100 00

Haverhill, 1st cong. chh. and	
so. sab. sch. for Joseph Gibbs	
and Abel K. Merrill, Ceylon,	28 55
Lebanon, Mon. con.	50 00—178 55

<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
East Granville, Coll.	32 44
Feeding Hills, Chh. and so.	6 61
Long Meadow, Young men's	
West. miss. so. 19.83; la. sew.	
so. 70;	89 83

Monson, Chh. and so. for sup.	
of Mr. Merrick, Persia, 75;	
Rev. Dr. Ely, 10;	85 00
Springfield, 1st par. coll. and	
mon. con. 77.82; 7th so. mon.	
con. 6.18, F. M. H. 10; Mrs.	
S. Pynchon, 5;	99 00

Westfield, Extra effort, 102;	
mon. con. 30;	139 00
West Springfield, Mon. con.	70 00

514 88

Ded. paid by aux. so. for print-	
ing ann. rep. 12.43; worthless	
note, 2;	14 43—500 45
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Bloomfield, Coll.	52 24
East Windsor, N. so. coll.	74 56
Granby, Salmon Brook, Gent.	29 04
Terryville, Coll. 119.52; mon.	
con. 42.16;	161 68

317 52

Ded. counterf. and unc. money,	5 00—312 52
<i>Kennebec, Me. Confer. of chhs. B. Nason, Tr.</i>	
Hallowell, Rec'd in part of notes	
(see Herald for Jan.)	50 00
Winthrop,	2 00—52 00

<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
Bath, Miss. asso. (of which fr.	
Rev. J. W. Ellingwood, for J.	
W. Hyde, Ceylon, which and	
prev. dona. constitute Mrs.	
NANCY ELLINGWOOD an Hon.	
Mem. 70; GEORGE F. PATTEN,	
which and prev. dona. consti-	
tutes him an Hon. Mem. 75;	
THOMAS HARWARD, which and	
prev. dona. constitute him an	
Hon. Mem. 50; Mrs. ELEANOR	
TALLMAN, which constitutes	
her an Hon. Mem. 100;	460 18

Warren, 2d cong. chh. and so.	
55; mon. con. 13;	68 00—528 18
<i>Litchfield co. Ct. Aux. So. C. L.</i>	
Webb, Tr.	55 75
Kent,	52 00
New Hartford South,	11 00

Norfolk, Coll. 20; Asabel Case,	
dec'd, 111.25;	131 25—250 00
<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Henniker, Cong. chh. to constitute Rev.	
E. B. FOSTER an Hon. Mem. 50; I. B.	
Holt, to constitute Rev. J. W. FRA-	
XINS of Warner, an Hon. Mem. 50;	100 00

<i>Michigan aux. so. E. Bingham, Tr.</i>	
Rec'd by Rev. E. N. Nichols, ack. in	
March, 1,220.26; ded. loss on rem. 240;	
By E. P. Hastings, Beaver Creek, Chh.	
5; Detroit, Mrs. R. Brooks, 2; Frank-	
lin, Mon. con. 1.30; sub. 5.70; Flint,	
1st cong. chh. 10; Jonesville, Mon.	
con. 15; Kalamazoo, 27.19; mon. con.	
18.88; Napoleon, T. Carlin, 3; St.	
Clair, Chh. 3.25; Wayne co. Rev. Mr.	
Armstrong, 10; Rev. E. B. Emerson,	
20; Ded. \$33 ack. in June, 1838 as pr.	
L. W. Hart, and again Jan. 1839; also	
\$40.44, ack. Nov. 1838 as fr. Lodi, and	
again in May 1839;	980 26

Middlesex South, Ms. Conf. of Chhs.	
O. Hoyt, Tr.	96 47
Unionville, Miss. asso. to constitute Mrs. MARY HAVEN an Hon. Mem.	100 00—196 47
Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.	
East Avon, Presb. chh.	9 75
Medina, do.	55 00
North Bergen, do.	14 19
Penfield, do.	42 88
Rochester, 1st presb. chh. 223,92;	
Brick, do. 60; la. sew. so. of Washington-st. chh. for Sarah Boardman, Ceylon, 20; Mrs. E. A. Crafts, 10; fem. miss. so. mon. con. 2,80;	316 72
Sweden, Presb. chh.	7 96
Victor, Cong. chh.	20 00—466 50
New Haven City, Ct. Aux. So. J. Frisbie, Agent,	
New Haven, Prof. and students of Yale coll. 41,37; mon. con. in do. 12,81; do. in 3d chh. 7,37; do. united so. 26,20;	87 75
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Branford, Mon. con.	22 00
Clinton, Cong. chh. mon. con.	30 25—52 25
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	
(Of which fr. juv. miss. so. sab. sch. Houston-st. chh. for Mr. Olmstead, Choc. misa. 47,42; JAMES GELSTON, which constitutes him an Hon. Mem. 100; Allen-st. presb. chh. to constitute Rev. SAMUEL R. BROWN Macos, and Rev. ALFRED KETCHUM Babylon. Hon. Mem. 147,25; fr. grand chil. of D. L. Dodge, for David L. Dodge, Ceylon, 20;)	1,062 95
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Brookline, A friend,	2 00
Milton, Mr. Cozzen's so. gent. and la. 125; mon. con. 26; an indiv. 5;	156 00
Roxbury, Elliot chh. and so. mon. con. 55,47; gent. 57; la. 10;	122 47—280 47
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, Officers and students of Amherst coll. 31,66; mon. con. 12,50;	44 16
Plainfield, R. Beals,	10 00—54 16
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Rochester Centre, So. 53,55; mon. con. 11,64; N. so. 15; Mattapoisett, extra effort, 47,75; mon. con. 30,35; la. 17;	175 29
Onondaga co. N. Y. Aux. So. A. Thomas, Tr.	
Cassville, Cong. chh.	3 00
Clinton, Cong. chh. 50; special effort. (of which to constitute ORIN GRIDLEY an Hon. Mem. 100;)	450 00
Lenox, Mrs. Sayles,	1 25
Madison, Cong. chh.	39 83
New Hartford, Mon. con. 31; coll. 16,75;	47 75
Paris, Chh. 9,88; union so. J. H. 1; Mrs. H. 1;	11 88
Redfield, A. Johnson, a pen.	15 00
Richland, Mon. con. 24,56; Rev. R. Robinson, 5;	29 56
Trenton,	13 00
Utica, 1st presb. chh.	233 97—845 24
Orange co. Vt. Aux. So. H. Hale, Tr.	
Williamstown, Cong. chh. and so. extra effort, 30,37; mon. con. 9;	39 37
Orleans co. Vt. Aux. So. T. Jameson, Tr.	
Iraaburgh, Cong. chh. and so. 28,29; mon. con. 16,34;	44 63
Morgan, Cong. chh. and so. 16,05; Mr. H. 2,75; L. P. 2;	90 80—65 43
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Cherry Valley, J. O. Morse, dec'd. 50 00	
Westford,	34 00—84 00
Palestine Miss. So. Ms. E. Alden, Tr.	
Braintree, 1st par. mon. con. 60; gent. and la. 55;	115 00
Braintree and Weymouth, La. evan. so.	38 26
East and West Bridgewater, Union chh. and so.	84 96

Norfolk co. A friend,	50 00
South Weymouth, Mr. Lewis's chh. and so.	58 53—346 69
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. chh. mon. con. 54,60; sab. sch. for Loomis Pomroy and Daniel Pike, Ceylon, 15; Hammond-st. cong. chh. 78,25;	147 85
Dedham, Mon. con.	7 50—155 35
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.	
Plymouth, 2d chh.	11 00
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Chester, Cong. so. to constitute Thomas J. MELVIN an Hon. Mem.	100 00
Stratham, Cong. chh. and so. 36,69; mon. con. 19,23; la. 32,58;	88 43
West Chester, La.	9 00—197 43
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Barrington, Cong. chh. and so.	36 20
Gilmanton, Iron Works, Cong. chh. mon. con.	23 00
Meredith Bridge, Cong. chh. and so.	86 00
Meredith Village, B. and N. 11; indiv. 12,50; mon. con. 7,26; la. 13,35;	44 11
Ossipee, Cong. chh. and so.	35 25
Wolfborough, Cong. chh. and so. 20,75; mon. con. 17,14; av. of ring, 1,09; N. so. coll. and mon. con. 10,67;	49 65—274 21
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Meriden, Mon. con. chh. and K. U. acad. 49,90; gent. 38,75; la. 26,62; sew. cir. 3,09;	118 36
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Berkley, Cong. so. gent. 29,53; la. 26;	55 53
Union Confer. of Chhs. Me. S. Andrews, Tr.	
Centre Bridgton, La.	6 50
Harrison, H. and F. Blake,	3 00—9 50
Watertown and vic. N. Y. By A. Ely, Agent,	
Watertown, 1st chh. 116,69; mon. con. 90; sab. sch. for George Boardman, Ceylon, 20; B. R. L. and R. Ins. 20,12;	246 81
North Adams, Chh.	24 00
Sacket's Harbor, Chh. 46; fem. miss. so. 30,10;	76 10
	346 91
Ded. dis.	3 46—343 45
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Putney, Mr. Foster's so.	11 00
Westminster West, So. of morals and miss. 56; fem. char. so. 25;	81 00
Wilmington, Mr. Butterfield's so. 10 38—102 38	
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Hampton, Gent.	14 00
Windsor co. Vt. Aux. So. E. C. Tracy and J. Francis, Trs.	
Hartford, N. par. cong. chh. and so. 19; juv. miss. so. 5;	24 00
Norwich, Mon. con. 22,13; N. chh. and so. gent. and la. 73;	95 13
Royalton, Miss M. Parker,	14 00
Woodstock, Mon. con.	18 29—151 42
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Worcester co. A friend,	100 00
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
York, 1st par. cong. chh. which constitutes Rev. JOHN L. ASHBY an Hon. Mem.	80 75

Total from the above sources, \$14,151 48

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh.	75 00
Andover, Ms. Chapel cong. 223; a friend, 2;	225 00
Anglica, N. Y. Fem. miss. so.	14 00
Athens, Pa. Presb. chh. mon. con.	24 00
Augusta, Ga. Young la. for sup. of Arm. mag. 50; loss dis. 3;	47 00

Baltimore, Md. Rev. J. G. Hamner,	175 00	Sevensack, Ga. J. Stoddard, 500; less dis.	
Belleport, N. Y. Cong. so. mon. con.	8 43	4,95;	495 05
Berkshire, N. Y. Cong. so.	22 60	Scholarie, N. Y. BENJAMIN POWD, which	
Bridgetown, N. Y. Pupils of select sch.	3 00	constitutes him an Hon. Mem.	100 00
Caldwell, N. Y. Rev. D. Crane,	5 00	Shelburne, N. H. Cong. chh.	3 04
Canandaigua, N. Y. 1st cong. chh. boys'		Sherburne, N. Y. Cong. chh. extra effort,	45 00
sab. sch. for Walter Hubbell, Ceylon, 20;		Smithtown, N. Y., W. P. Buffitt,	20 00
girls' sab. sch. so. for Eliza M. Hubbell,		Snowhill, Md. Presb. chh.	30 00
Ceylon, 20;	40 00	Stewartville, N. J., J. L. Labar,	5 00
Canaan Centre, N. Y. 1st presb. chh. 18;		Stillwater, N. Y. Presb. chh. mon. con.	30 00
mon. con. 12;	30 00	Stockbridge, W. T. An indiv. for for. tracts,	
Castleton, Vt. A friend,	7 00	1; mon. con. 50c.	1 50
Ceylon, Rev. G. H. Aphoroy, for Harriet Ab-		Unadilla, Mich. Rev. D. R. Dixon,	1 00
bott, Sarah Wisner, Hannah Paul, Mary		Wading River, N. Y. Cong. chh. mon. con.	6 00
H. Green, Ann Rice, Jane Wilson, Char-		Wallons, N. Y., D. White,	5 00
lotte C. Armstrong, Ceylon,	100 00	Washington City, D. C. 4th presb. chh. for	
Chelsoe, Ma. Winnissimmet chh. and so.		Mason Noble, Ceylon, 22; junior tract	
coll. 47.38; mon. con. 13.52;	60 90	so. 41;	63 00
Cleveland, O. La. miss. so. for fem. sch. in		West Chester, Pa. Presb. chh. mon. con.	7 00
Jaffna, Ceylon, and for two fem. chil.		Westfield, N. J. Presb. chh. 59.75; mon.	
Bombay,	100 00	con. 35.25;	95 00
Darlington, S. C. James fam. for James		Westville, N. Y., A lady,	1 00
and Wilson sch. Cape Palmas, 30; less		Wilmington, Ms. La. sew. cir.	10 78
dis. 1.50;	28 50	Winchester, Va. S. Rhea,	1 00
Delaware Presbytery, N. Y.	6 70	Unknown, By Rev. W. Clark,	2 00
Dorset, Vt. Cong. chh. and so. gent. 24.29;	46 29		
la. 17; Rev. W. Jackson, 5;	18 00	Ded. am't ack. in May fr. Burlington,	17,761 09
East Whitehall, N. Y. Cong. chh.		N. J., paid to the Board by mistake,	4 45
Eaton, L. C. Juv. sew. so. for Abenaquis	11 40		\$17,756 64
miss.	8 00		
Elk Grove, Ill. By Rev. D. Rockwell,			
Franklin, N. Y., D. Dewey, 4; Rev. J. R.	9 00		
Keep, 5;	9 00		
Fresh Pond, N. Y. 1st presb. chh. mon. con.	30 36		
Genesee, Ill. Cong. chh. mon. con. 11; la.			
20; less dis. 64c.	62 50		
Gilbertsville, N. Y. Cong. chh. 40.50; Mrs.	25 00		
Heslep, for Sandw. Isl. miss. 12; J. T.	5 00		
Gilbert, 10;	16 66		
Greensburg, Ia. Rev. J. G. Monfort, a	11 25		
thank off'g. for Syrian miss.	10 00		
Gustavus, O., G. Hixley, 10; less unsale-	225 44		
able note, 5;	119 50		
Hadley, Ill. Presb. chh. 24; less 7.34;	9 84		
Honesdale, Pa. Fem. benev. so.	2 50		
Itasca, N. Y. Rev. S. Parker, for Oregon	5 00		
miss.	17 00		
Kingsboro', N. Y. Dr. Yale's chh. and so.	2 50		
Kinsman, O. 1st presb. and cong. so. 120;			
less dis. 7.50;	6 00		
Lexington, N. Y. Mrs. M. Dickerman, 5;	52 50		
Mrs. S. Miles, 4.84;	6 00		
Lexington Heights, N. Y., R. Distin,	10 00		
Lexington, Mo. Mrs. S. Carter,	9 10		
Livingstonville, N. Y. Rev. E. G. Johnson,	10 00		
Locke, O. Rev. J. N. Whipple,	5 00		
Macias, Me. Sab. sch. con. for dis. of for.	8 00		
tracts,	15 00		
Madison, N. J. Presb. chh.	20 00		
Malden, Ms. Evan. so. mon. con.			
Marcy, N. Y. La. sew. so.			
Michigan City, Ia. Cong. so.			
Milford, Mich. Miss. so.			
Mill Hall, Pa. S. McCormick,			
Moreau, N. Y. Cong. chh.			
Morristown, N. J. 2d presb. chh.			
Naperville, Ill. Mon. con. 11; less dis. 3.66;			
Newark, N. J., D. Church, Jr.			
Newburgh, Ill. Cong. chh.			
Newville, Pa. Miss K. Irvine, 10; S. Irvine, 5;			
Norfolk, Va. C. K. Stribling,			
Northern Liberties, Pa. Central presb. chh.			
B. D. Stewart, 25; W. T. Donaldston,			
25; C. B. Dungan, 15, indiv. 127.31;			
Northville, N. Y. Cong. so.			
Philadelphia, Pa. 11th presb. chh. mon.			
con. 100; youth's miss. so. of do. for sup.			
of Rev. S. Foreman, 100; 5th presb. chh.			
miss. so. of male sab. sch. for Joseph			
Montgomery, Ceylon, 20; fem. so. for ed.			
of hea. youth, 200; 1st presb. chh. juv.			
miss. so. for ed. of Samuel Wilson and			
Mary Miller, Cape Palmas, 40; a friend,			
3.50;	463 50		
Plumb Grove, Ill. Miss. so.	75		
Poundridge, N. Y. Presb. chh. mon. con.	30 25		
Prainville, W. T. Chil. of mater. asso. for	2 00		
Bible in Siam,			

LEGACIES.

Andover, Ms. Rev. Ebenezer Porter, D. D.,	
by S. Farrar, Ex'r,	1,100 00
Clarkson, N. Y. Levi Crocker, by Moses	
Chapin, (prev. rec'd, 500.)	240 00
Leicester Falls, Me. Rev. Weston B. Adams,	
(of which fr. Mrs. Harriet W. Adams,	
142;) by Edward Y. Little, Ex'r,	419 00
Philadelphia, Pa. Elsie Wells, by S.	
Woodward and Franklin S. Wells,	
Ex'rs,	100 00
Pittsburg, Pa. Robert B. Curling, by W.	
and A. B. Curling, Ex'rs, 582.60; less	
dis. 43.60;	545 00
	\$2,404 00

Amount of donations and legacies acknowledged in the preceding lists, \$20,160 64. Total from August 1st, to April 30th, \$254,390 57.

GENERAL PERMANENT FUND.

Cornish, N. H. Daniel Chase, by Benjamin	
K. Chase, Ex'r,	1,000 00

DONATIONS IN CLOTHING, &c.

Dover, N. J. A box, fr. J. W. Williams,	
for E. O. Hall, Sandw. Isl.	
Framingham, Ms. A box, fr. benev. re.	
and sew. cir. for Mrs. Schneider, Broosa.	
Grafton, Ms. A box, fr. la. sew. cir. for	
miss. to Syria.	
Kinderhook, N. Y., A box, fr. miss. so. for	
Dr. Van Dyck, Syria.	
Newton Falls, O. A box, fr. E. and J. E.	
Lyman, for D. B. Lyman, Sandw. Isl.	
Pera, Pa. Two boxes slates fr. Slate co.	
Sheridan, N. Y. Shoes, 8 pr. fr. N. Gray,	
pr. letter of J. Crocker.	
Strafrod, Ct. A box, fr. a friend, for	
Sandw. Isl. miss.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

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No. 7.

American Board of Commissioners for Foreign Missions.

Nestorians.

**JOURNAL OF DOCT. GRANT AMONG THE
MOUNTAIN NESTORIANS.**

[Continued from p. 220.]

*Villages of Tiary—Idolatrous Relic—
Use of Wine.*

July 20th, 1841. We continued our course on foot along the steep mountain sides, which, leaving the fertile vale of Tehoma, came quite down into the creek. After a walk of three or four hours, course southwest and west, we reached the nearest of the villages of Tiary, in the narrow but fruitful valley of Salli Berku, where we were hospitably entertained at the house of the malek or head-man of the district, named Berku.

My route led me near the borders of the Koordish territory, and I was afterwards told (I know not whether true or not) that a party of eight or ten Koords, on hearing of my approach, came down to intercept me; but finding I had passed, they all turned back, except one, who followed me to the village to obtain medical aid. I gave him such medicines as his case seemed to demand, and he left me with many thanks to carry back a report which may produce a friendly disposition in his tribe towards me in future.

An aged priest shewed me a piece of an earthen vessel which had been dug out of the side of the mountain near the house of the malek. He said there were others of the same description, and that they contained a mass of substance which he shewed me, having the appearance of cinerous bones. A more interesting discovery was, however, made by one of the villagers near this place while I was

prosecuting my unsatisfactory inquiries. It was an image of copper, representing the head and breast of a female with a wreath around her brow. The features were of fine proportions and well executed. It was protected from the weather in the cleft of a rock, but was nevertheless thickly oxydized, giving it the appearance of antiquity. The Nestorians at once pronounced it an idol, and each one sought the privilege of stamping it under foot. Through the negotiation of priest Zadok I saved it from destruction, by giving a cotton handkerchief in exchange for it, the priest having assured the people that I wanted it only as a curiosity and not as an object of worship. To many of the Nestorians it was as much an object of curiosity as to myself. As I remarked to their priests that I should send it to the new world as a specimen of the gods which their forefathers worshipped, they repelled the idea by the uniform reply, "We are the sons of Israel, consequently our ancestors were not idolaters." This gave me an occasion to explain to them the history of the idolatry and consequent captivity of the Ten Tribes, and to make very practical remarks upon their own past history, present condition, and future prospects, with the necessity of repentance and turning to the Lord.

The aged priest mentioned above said he was the only one in the district who could read intelligibly in their ancient books; and yet this is a christian church, and attached to the Bible.

In the afternoon we continued our way down the deep narrow valley of the creek, through an almost continuous village, environed in fertile gardens. The fruitful vine often hung over the wall or grew upon it; and the fig-tree and pomegranate invited attention. But "the

time of figs was not yet," and a few plums and white mulberries were the only ripe fruit I saw, except here and there a few blackberries, which revived the memory of my school-boy days. Apples were given us, but they were not yet ripe, though said to be very good in their season. I may, however, remark that I have seen no apples in the east to compare with our American fruit, owing to the want of culture, and perhaps to the climate.

A path upon our right led to several villages in the higher parts of the mountains, which are difficult of access. Upon our left a steep mountain ridge separated us from the Koords, and formed the southern boundary of the Nestorian country. A ruined castle was seen upon an eminence near our path, which now became more rugged and difficult. The patriarch's brother had less of novelty than myself to interest him, and before we reached our intended lodging, he became so excessively fatigued, that he often sat down by the way-side, and at length declared that he could proceed no further. The sun had set and we stopped upon the bank of the creek near a small cluster of houses. My companion said he was sick, while others whispered that he was ill from wine, of which he had taken freely at the house of the malek. This was the first wine I had seen since entering the mountains; but it did not prove the last. I was afterwards pained to see that while this beverage is not in so common use as on the plain of Ooroomiah, the clergy were disposed at times to make too free a use of it. And when I kindly expostulated with them in the language of Scripture, they pretended to justify their practice on the ground that they never did any injury, but were only the more pleasant under its influence.

The people were very attentive and kind, and one of the women supplied me with a bowl of milk from her flock, to eat with my millet and barley bread. They had no scaffolds to sleep on, but in their stead flat wicker boards or mats were laid upon the smooth stones of the stream, with a piece of felt laid on them for a bed, and the best of these they relinquished to us. Our sleep was sweetened by the fatigue of the day, and we rose with the sun to enter upon a more painful walk, by which I was quite exhausted before night. We spent two or three hours at a small mountain hamlet, where we were treated with great hospitality. On perceiving that I was much fatigued by climbing over the rocks and

mountains on foot, the kind hearted priest, at whose house we stopped, sat down to rub my limbs, at the same time remarking that I was "not learned in this business." The patriarch's brother complained bitterly of the heat and fatigue, which he said nothing would have led him to encounter but regard to me and the cause in which I was engaged. It was the cause of Christ, and I felt humbled by a sense of my unworthiness to suffer for his sake.

Valley of the Zab—Minianish and Asheta.

We arrived before night at the village of Lezan on the Zab, the first town I entered on my arrival in the country nearly two years ago. I had been gratified to meet with now and then a cordial greeting from some I had met on my former visits. I was now once more among old acquaintances; but the substitution of my European costume for the wide oriental robes which I wore on my former visit, so altered my appearance that I was scarcely recognized at first, and my identity might have been still more doubtful but that my beard was in the latest Paris cut (not having been trimmed since I left that city) and imparted something of my former Eastern aspect.

22. It was a late hour in the morning before the sun looked over the mountain summit upon our night's encampment on the banks of the Zab. We then set out on our way up the creek which forms a junction with the river at this place, hoping soon to enjoy at Asheta (Asheta,) on its source, a cooler and more wholesome atmosphere than was found in the lower valleys, where the sun's rays were concentrated with greater power. But so importunate were the natives that it was some time after noon before we finally left the village. The chief man of the village, with the nominal title of malek, at whose house I staid on my first visit, was then absent; but he now came out and insisted upon my stopping a while under his roof, where the villagers assembled in large numbers to see us and obtain medical aid. Some who had experienced relief from former prescriptions wanted a supply of the same medicine for themselves and their friends to use at discretion! and tartar emetic (medicine for bile,) was in special demand. A priest who slept by my side during the night was desirous of employment as teacher of a school; and the malek made me an offer of a house to live in.

In the afternoon we continued our way through an almost continuous village and gardens to Miniyanish, where we spent the night upon one of the scaffolds already described. This is the residence of the young man whose sight I restored, and who consequently gave me such a favorable introduction on my first visit to this country. He seemed much gratified to see me, and brought another present of honey as a further token of gratitude. Such cases help to sustain the missionary amid toils and privations; and though he be called in a thousand nameless forms to "endure hardness as a good soldier of Jesus Christ," to welcome a soldier's fare and a soldier's perils, he does it with a cheerful heart, as for the Lord. But it is no place here for me to speak of trials while an open door is given me to speak to the people with all fidelity.

23. We arrived at Asheta about noon, where we were welcomed to the house of priest Auraham, whom we found at his usual employment of copying books for the use of his people. Here we remained for nearly a month, spending our days in an upper room with the priest and our numerous visitors, and our nights upon the roof of the house, where we also dined and had our evening meetings. On the Sabbath the villagers assembled in our room to the number of forty or fifty at a time and listened to portions of Scripture—often several chapters—in their vernacular tongue, together with such brief explanatory and practical remarks as seemed adapted to their case. With the prevailing ignorance of the Bible this course seemed best adapted to the wants of the people, and it was the only plan of instruction for which I felt qualified. Never was I more impressed with the wants and perishing condition of this people, than during my present tour and sojourn among them. With few exceptions, even the clergy are exceedingly ignorant; and, as might be expected under such circumstances, they manifest little disposition to enlighten their people. In fact they themselves have need that one teach them again the first principles of the oracles of God." But while there is much, very much to mourn over, it is highly encouraging to witness such docility as was manifested alike by the people and their spiritual leaders. Many of the latter, in fact, frankly called themselves "blind leaders of the blind!" But deep as is the general ignorance, I was encouraged to find a response in a comparatively enlightened conscience, when their sins and their

duty were placed fairly before them. This was specially manifest when I urged home upon them their departure from God as the occasion of trials which they had begun to experience from their Mohammedan enemies, and which they were anticipating as near at hand. I reviewed God's past dealings with them as a church and people, and noticed how he had, with the other eastern churches, seen fit, as a father, to chastise them, and for that purpose he had sent their enemies with a rod of correction. Thus far they had been in a measure spared from the severer strokes that had fallen upon those around them; but I feared they might be chastened yet more severely in the loss of their independence and consequent oppression and suffering, unless they would speedily repent and return to the Lord. They said it was even so; it was because of their sins that they were afflicted. Already had the people of this village in particular begun to suffer severely. Eighteen or twenty men had been killed by the Koords, with whom others were in captivity; more than seven thousand of their sheep had been driven away while pasturing upon the mountains; and now the grasshopper had come up in swarms to ravage their fields and snatch their bread from their mouths.

Value of Medical Practice—A War Party.

Having mentioned that for various causes some of the Nestorians suspected he was visiting their country with some sinister design, Doct. Grant adds—

But as the sick, halt and blind gathered around and experienced relief at my hands, confidence was restored. Their returning health and restored limbs testified to the benevolence of my mission, and the report was wafted by the mountain breeze. Most of the blind I assembled at once, and in a single day I removed cataracts from the eyes of no less than seven men and women, most of whom experienced an entire or partial restoration of their sight. Some of them were from distant places, for the people came from every direction as the report spread abroad, and I was thus furnished with an opportunity to point them to the Great Physician. Among my patients were two young men very dangerously wounded, one by falling down a mountain, and the other by the rolling of a large stone which was started by the

sheep that he was pasturing upon the mountain-side. They were brought in much bruised and quite senseless, but both recovered, to the surprise and joy of their friends.

Asheta is regarded as one of the most healthful of the mountain villages, as it is also the largest. On these accounts it is favorable for a mission station. But it is not central, and the winters are very severe, with a scarcity of fuel at a convenient distance. The summer here is cool and delightful. The snow remains through the year within half an hour's walk. The gardens and poplars give a pleasing aspect to the valleys; the grape is cultivated, but very few fruits come to perfection. Insects are not so numerous and annoying. The people are hale and sprightly, but more rude in their manners than in many other places. There appeared, however, a general desire for my return. The patriarch's brother became ill and required my professional services. He ascribed his illness to fatigue and exposure to the heat on our journey, and repeatedly said that nothing but the love of Christ and regard to me, his ambassador, would have ever induced him to expose himself to such hardships. But if I could leave home and country and children, to come a distance of more than two thousand *hours* for the good of his people, he ought cheerfully to submit to the hardships of a much shorter journey among his own people. I observed, however, with pain, that in speaking to his people of the benefits they might hope from our labors, those of a temporal nature were usually made prominent, if not exclusive: so little do they know the worth of the pearl of great price. He was not over scrupulous in the observance of their numerous prescribed fasts, often eating butter or other animalized food on Wednesdays and Fridays; and I observed a similar disregard of their rules among others. The more important fasts the priest and the people observed with greater strictness, unless when travelling. My own not observing their fasts, the patriarch's brother defended on the ground that I was not bound by the councils, which imposed this burden upon them.

On the last Sabbath that I spent in Asheta, the villagers assembled in large numbers to consult upon a proposed assault, or an invasion of the Koords of Berwer, on the Mosul frontier, from whom they had recently experienced new molestations in the murder of two Nesto-

rians on the border of their country. Some of the elders advised forbearance. Priest Auraham and the patriarch's brother urged the people to arms at once, and the latter added that if they submitted to such treatment from the Koords, they were no longer men, and they ought to dress in woman's attire. The former turned to me and said he would then rise and lead his people to battle. What, on the Sabbath? I replied. "We shall fight in the night, when the Sabbath is past; but we must set out now, for if we wait till morning the people will disperse to their several employments." They hoped by a night attack to take the Koords by surprise. I told them I could not interfere or give advice upon the question of war or peace with their enemies; but as they relied upon the blessing of God, I would inquire whether they could hope to secure that by a desecration of this day of sacred rest; and whether it was not better that they should spend it in prayer for God's blessing and guidance. They separated after a spirited discussion, in which I took no further part, and the proposed invasion was postponed. I have since learned that the Nestorians of several of their villages united, and by a general attack upon the Koords some weeks after I left the mountains, drove away some thousands of their sheep, in return for the loss they had themselves sustained.

August 18. A special festival occasion, more sacred than the Sabbath, said one of the priests! I attended their services and the administration of the sacrament at their church, where the services, as usual, were mostly in an unknown tongue; for such is the ancient Syriac to the mass of the people. The rest of the day I spent in making arrangements for my departure, giving parting counsel to the people and prescribing for the sick, who were brought in great numbers. In the mean time a message arrived from the patriarch, calling upon his people to arise in self-defence against the combined force of the Turks and Koords, who were approaching on the north, and the cry, *To arms! to arms!* was echoed through the mountains. The patriarch's brother was anxious that I should remain, that I might aid them by my counsels and professional services. But I resolved to shun every appearance of being a partisan in the approaching strife, and was the more determined to leave the mountains at once and proceed to Mosul.

Journey through Amadiéh and the Yezidee Villages to Mosul.

Having heard of the decease of Mr. and Mrs. Mitchell and the sickness of Mr. and Mrs. Hinsdale at Mosul, Doct. Grant felt constrained to make his way immediately to that place, though it must be secretly through bands of hostile Koords, who were assembled on that portion of the Nestorian frontier. With guides he started at nightfall.

19. The sun was sinking beyond the western mountains as I gave and received the last farewell. Silent and pensive I pursued my way till aroused by my companions, who called my attention to the wild mountain scenery we were leaving behind, with the inquiry, "Is it not beautiful?" It had begun to partake of the sombre hues of approaching twilight, and with all its air of romance, was in such harmony with my feelings that I could scarce refrain from tears. My thoughts were full of the past, present, and future of this people, for whose sake I had placed myself in circumstances so peculiar, so perilous. The most profound silence was observed on entering the Koordish territory, and we proceeded in single file, occasionally halting to reconnoitre to see that no Koords were lurking in our way. The camps of their shepherds were observable by the fires they had kindled, and we heard the distant barking of their dogs. Two of their villages lay in our way, and great caution was requisite in passing them. We took a circuit around the first, and passed it in safety without hearing the least sound. The next was guarded by a castle, which overlooked the road, and the loud voice of the watchmen sounded in our ears long before we reached it. To escape their observation, without intruding upon the shepherds, whose fires were seen on either side appeared scarcely possible. But our guides knew every pass, and with breathless silence they led us through a narrow ravine, from which we heard the watchers beyond an intervening hill on our right, and soon after nearly behind us. My anxious suspense was now relieved, and our prospects brightened, but great circumspection was still to be observed. To cross the creek by the bridge was not deemed prudent, and with some difficulty we forded it some distance below. On emerging from the thickets that had lined the creek, we found that several of our party were missing. We waited in anxious suspense, not daring to call lest we should arouse an enemy; nor to separate

in search of them, lest the difficulty should be increased. In a few moments they made their appearance, and we were again proceeding slowly and cautiously on our way. We often felt the want of a moon to enlighten our path, but congratulated ourselves that there was none; for in darkness and silence was our safety. I felt the hands of my watch; it was an hour past midnight. "We have time enough, but none to spare," whispered our guides. For a while we wandered among rocks and brambles. At length we re-entered the path, took a hasty repast of dry bread, quenched our thirst at the mountain rill, and hastened on our way.

20. The rising sun found us upon a mountain summit, whence we had a view of Amadiéh, some two or three miles distant. My Nestorian attendants said they must now return, lest they should be discovered by the Koords. They intended to remain in some secluded glen during the day, and re-pass the Koords in the night as before; which I have since learned they did in safety. I took a morsel of bread and cheese from the scrip of my companions, gave them the proffered present, and commended them to God. They all kissed my hand on parting, and begged me to send them an account of my safe arrival at the fortress of Amadiéh, which they might transmit to the patriarch; at the same time proposing to remain till I got out of sight and suffer no Koords to approach from that quarter. We hastened on as fast as the steep rugged descent would admit; and after resting a while near a small village at the foot of the mountain, we passed a narrow intervening valley, verdant with fertile gardens, and ascended to the fortress, whose gates I entered with a grateful heart for all the mercies I had experienced. The governor remembered my former visit, and made me his guest. I called upon the Nestorian priest, who was very desirous that we should form a station here, to secure his people in this region from the wiles of the papists, who were making ceaseless efforts to draw them into the embrace of the Roman see. It is to be regretted that the Nestorians upon this side of the independent tribes are at present obliged to regard the papal (Chaldean) bishop at Elkosh as their civil representative or head, in their relation to the Turkish government, since their danger from papal influence and corruption is thus greatly increased. It is highly important to bring them under an enlightening influence, which we shall hope to do ere

tion, who would gladly follow their Great Captain, who has condescended and suffered far more for them? To such we would gladly stretch out our arms and welcome them to our hearts, bidding them "God speed."

JOURNAL OF MR. STOCKING AT OOROOMIAH.

Visit to Schools in Tirgerwer—Villages of Karajalee, Yengejah, and Eupergan.

March 22d, 1841. Accompanied by Mar Yoosuph, I started for Tirgerwer, a mountainous district adjoining Koordistan, and about twenty-five miles west of Ooroomiah. The mission for a considerable time have sustained three schools there; but hitherto no one of our number had ventured into that district, on account of the number of predatory Koords inhabiting it. An attempt was made in one instance, but the depth of snow on the mountains rendered it impracticable. The present time was deemed favorable, as the Koords, while in their villages, are restrained from violence by the fear of the Persian government.

Hakkai, the first village at which we stopped, and where we have a school, is situated on the declivity of a lofty ridge of mountains, constituting the boundary line between this part of Persia and Independent Koordistan. On entering it we met numbers of Koords, who, in common with the Nestorians, reside in the village. We also observed Koordish women laboring on the open ground, weaving cloth of goat's hair. We were informed that the school was in the church of St. Mary, which, like the other buildings, was made of mud and stone, half buried in the ground. Here we found eighteen scholars sitting on the ground-floor, covered with a little coarse bay, without any fire. They appeared to be cheerfully engaged in reading the psalms and other school-cards furnished them by the mission. They all evinced far more improvement than I was prepared to expect, nearly all of them reading their lessons with ease and propriety. The teachers, both of whom were priests, were very glad to see us, and expressed the hope that as we had learned the way, we should come and see them again.

From this place we proceeded near the foot of the mountain to Ballulan, a village of several hundred Nestorians. The school here is taught by the priest Yengejah, and contains twelve scholars, of whom had made good profi-

ciency. The household with which we spent the night consisted of forty-two persons, only five of whom were not connected with the family. In the evening two Nestorians from Merbashee, a district further west, and in Independent Koordistan, came in to see us.

From Ballulan we passed to Umbie, a village a few miles distant, and near the foot of the mountain. Our road was very difficult, having to walk ourselves and our horses sinking into the snow at every few steps. At this village we found fifteen scholars reading, in a house occupied in common by a family and cattle. They had made considerable progress in their studies, and with the other schools, appeared worthy of the limited support which they receive, situated as they are at such a distance from the centre of our operations. In Tirgerwer are eight Nestorian villages, containing perhaps ten or twelve hundred inhabitants.

27. Attended by Mar Yoosuph, I went to the villages of Karajalee, Yengejah, Eupergan, and Ada. Our object in going to these places was to examine the schools and comply with a request made by some of the ecclesiastics, that we would come and preach to them on the Sabbath, as we were doing in some of the other villages. With this request we were the more desirous of complying, as the people in that district are less acquainted with us and the nature of our work, than the Nestorians on the other parts of the plain, they having often expressed their fears that we intended sending their children to America. We reached Karajalee a little before sunset. It being the time of their evening prayers, we entered their church, where we found about a hundred persons present, including both sexes. It was interesting to meet so large a number collected at their evening devotions, though conducted in a language which but few of them perfectly understand. We attended again their morning prayers, at the close of which the bishop informed the people, that if they would meet again, they should soon hear for themselves the doctrines which these men teach, and also remarked that they were doubtless surprised that I did not kiss the cross as I came in this morning.

At the appointed time they came together and filled the church. The meeting having been opened by the bishop, he called on me to speak to the people. This I did, holding up to their view in one hand a manuscript copy of the New Testament belonging to the church and said to be eight hundred years old, and

in the other a small pocket Testament in the English language, and observed to them that the contents of that ancient book were all written in the small Testament; and that the latter, although brought from the new world, contained the same doctrines and instructions which theirs contained, all of them being the words of our Lord Jesus Christ and his apostles. They then listened with fixed attention, while I addressed them from the seventh of Matthew. The ecclesiastics expressed much gratification that we had come to their village; and said if we would continue to come, the school would increase, and the hearts of their people would soften under the instructions of God's word. From this place we passed on about a mile to Yengejah, a small village where we met fifty or sixty in the church. From that place we went to Eupergan, a village containing a hundred houses. In this village a nephew of the bishop had recently been ordained a priest, and had collected a school of thirty scholars. The people soon assembled to the number of seven hundred in the church-yard. Here the audience listened with their usual interest for about an hour. We then proceeded to Ada, where the church was filled with attentive hearers. I rejoiced at the opportunity of addressing the people at this place, although nearly exhausted by the previous labors of the day.

*The Plain and Villages of Suldoos—
Importance of Schools.*

August 30. Accompanied by Mar Gabriel, the bishop of Ardeshai, and two priests, set off for Suldoos, a plain of considerable extent, lying about fifty miles south of Ooroomiah. Leaving the plain of Ooroomiah, we proceeded for some distance on the borders of the lake. We then began to ascend higher ground, and our way for fifteen miles was more or less broken by elevated ridges extending from the mountains to the lake. The last of these ridges commanded a view of Suldoos. The plain of Suldoos commences at Eshnook, a district far back in the mountains, and extends about forty miles in a southeasterly direction towards the lake. It is watered by a fine river and varies in width from three to six miles. It is exceedingly fertile, and contains numerous villages inhabited chiefly by Mussulmans, called Kara Poppock. They formerly lived at Erivan; but, fearing the

Russian power, they moved in a body to this district about fifteen years ago. There are also Koords, Armenians, and Nestorians residing among them.

The village at which we stopped was Chiana, and contains fifteen houses of Nestorians. They welcomed us with many expressions of kindness, and seemed particularly happy to see the bishop, who had never before been into that district. It was evening, and as there was no church in the village, where they might meet for prayers, they assembled in the open yard, carpets having been spread upon the ground. After evening prayers, quite a number having assembled, priest Yohannan read the fifteenth chapter of Luke, and gave them an interesting exposition of the parables of the lost sheep and prodigal son; and we each urged on them the great importance and necessity of repentance. The priest remarked that hitherto they were lost sheep, but that the shepherds had now come to look after them and bring them to Christ. They listened with much interest to the instructions given them. The particular object of our visiting this region was to see the Nestorians, who had repeatedly urged us to open a school among them. To this request we had acceded, and sent them in the spring a promising young deacon. But the priest of the place, being a turbulent and avaricious man, and receiving no pecuniary advantage himself, opposed the school, and after it had been in progress about a month, dismissed the teacher. We found the people desirous of having the school re-commenced, but as their own priest was not competent to instruct it, nor encourage a proper teacher from abroad, no definite arrangements could be made.

Nov. 17. Accompanied by Mar Yoo-suph, I visited the schools. Since the press has been put into operation and books multiplied, we have introduced more order and system into our schools. Hitherto several scholars have been obliged to read from one book, owing to the scarcity of them. But now we are able to give every scholar a book, and form classes. The schools have thus become far more efficient than it was possible for them to be while destitute of books.

The importance of schools among a people situated as the Nestorians are cannot be too highly estimated. They are emphatically the hope of the nation. A large proportion of the acting clergy are but partially acquainted with their

ancient language, and cannot of course read the Bible with much propriety. Their work, as priests, consists chiefly in officiating at funerals, in administering sacraments, offering prayers for the dead, etc. For these services the priests and deacons receive a certain proportion of the products of the land. In most cases the ecclesiastics are as fully occupied in worldly matters as their people; and frequently act as overseers or responsible person to the owner of the village. Their circumstances in life or their age is often such as to disqualify them for improvement. Ignorance, both among the laity and clergy, is the great thing to be combatted. Our schools furnish the most cheering hope of removing this ignorance, and they are the most economical and promising means of doing good to the nation on a large scale. Excepting the preaching of the gospel, which promises the most immediate good, the schools are among the most important departments of our labors.

*Use of Wine—Justification by Faith—
A Baptism.*

18. At Ardeshai. I was much interested while with Mar Gabriel, Mar Yoo-suph, and several priests, that no wine was brought forward, as is usually done. I ascribed it entirely to my presence, as they are in the habit of drinking daily. Wine-drinking is one of the greatest curses among the Nestorians. They are all, with few exceptions, a nation of excessive wine-drinkers. Many of them readily acknowledge the evils of intemperance, but have not the resolution and independence to abstain from it themselves, or to discourage it in others.

28. Sabbath. On my way to Geog Tapa for preaching, I gave priest Abraham some account of the Sandwich Islands, and the remarkable success which has attended the efforts of the missionaries to enlighten and christianize that people. He replied that there was much, both in practice and doctrine, in their church, calculated to hinder the gospel of Christ. And I will make known to you some things that have occurred of late. "At the last Thursday evening meeting," he remarked, "you preached on justification by faith, and attached no real merit to works in procuring pardon and salvation. From that time till now," said he, "we have had many warm discussions among ourselves on the views you presented. Some said you was aiming a blow at our melpanas (teachers,) for they have taught that

prayers for the dead are efficacious, that almsgiving and fasting have a virtue in themselves as well as the sacrifice of Christ. I, on the other hand, maintained that your views were scriptural; that every thing was proved by the Scriptures; and that they were sufficient. On my declaring this, the bishops and the others became angry with me, and were on the point of striking me. I told them they might strike, but I should adhere to the Bible, even to my blood. They then threatened writing to the patriarch to have me excommunicated from the church." The priest remarked further, that he had withstood their views, quoting the Bible in favor of the truth. He then observed that they had not begun to understand the Bible till about two years since; that very much in their books was decidedly against it. He then enumerated several things, as invocation to the saints, prayers and sacrifices for the dead, and some other things founded on the teachings of men and ignorance of the word of God. When we arrived at the church, we found a number of mothers with their infant children waiting to have them baptized. The sacrament of the Lord's supper had previously been administered to a large congregation, which had mostly dispersed. I was conducted to an inner apartment, where a priest and deacon were preparing to administer the ordinance. Both were clothed with white loose gowns, or frocks bespangled with crosses. The priest had upon his head a kind of turban used for the occasion, made of a silk shawl, and extending down upon his shoulders. When we entered they were consecrating the water. A large copper vessel containing it had previously been set apart by prayer, and now they were depositing in it a small quantity of oil. Soon after the children were brought and being first anointed with oil, were nearly immersed in the water, the name of the trinity being repeated by the priest.

Of the openings for preaching among the Nestorians, the following paragraph taken from a general letter of the missionaries at Ooroomiah, dated 10th December, 1841, will give the reader some just idea. The missionaries are setting forth the importance of having more preachers sent to that place.

Were there any among the ecclesiastics whom we could trust with the exposition of the word of God to their people, they must have an example set them. Preaching is a new work to them, and a new thing in their churches; and oppor-

tunities for using this means ordained of God for the salvation of those that believe are abundant. We know not where a limit could be found, had we ability to supply all the openings. As it is, we have been compelled to refuse many applications from villages as promising as any in which we now hold services.* And this is not all. With the pressure of all our other labors, exhausting our energies and consuming our time, it is impossible to make that preparation which we would wish, to be a pattern for those who look to us for an example, or which promises the greatest good to those who hear. Preaching is the great work of the minister every where; and undoubtedly it will be the chief instrumentality used of God in bringing back this ancient church to the principles and practice of the gospel. But we cannot leave all our other work to attend to this. It is the efficient operation of other parts of our system that furnish the opportunity for this.

TREBIZOND.

LETTER FROM MR. JOHNSTON, 12TH
JAN., 1842.

Preaching Service—Hopeful Character of the Attendants.

HAVING mentioned that the Armenian bishop, who was a zealous opposer of the mission and a persecutor, had been put out of office, and that opposition was gradually diminishing, while the openings for missionary labor were becoming more favorable, Mr. Johnston proceeds—

It is now more than a year since I commenced holding regular meetings in my own house for preaching the gospel. More than thirty persons have attended, and there are about twenty that come frequently, and regard my house as their church, though my average congregation does not exceed twelve. They come in and go out without any attempt at concealment, and the fact of their coming has become notorious and has excited much talk; yet neither bishop nor priest has raised his voice publicly against it. The truth of the gospel seems to be making a slow but very regular and sure progress. At the commencement of this

station the people here were generally prejudiced against us, with the belief that we were infidels, and they always associated us with Voltaire; but now most of the people acknowledge that we also are a sect of Christians; and what is of more importance, the impression is gaining ground that we are the true preachers of the gospel; and if all restraint were taken away, I have no doubt we should soon witness a large increase of our congregations. I have heard of a number of individuals who express a great desire to come, but who are kept away by their connections and the fear of losing their place. Among these last is the teacher of the Armenian school. The Armenians have but this one school in the place, and consequently this teacher has the training of all the children. He has become so far enlightened as to see that the truth is with us, and he will use his influence, as far as he dares, to bring the youth under his care to the same way of thinking. Though he cannot come to our meetings while he holds his present place, he comes to us frequently in private, and I hope he will become savingly acquainted with the truth. This is a most encouraging fact to us who have had opportunity to witness the state of things among the Armenians. The teacher's influence is very great. It is a remarkable fact that our most decided friends among the people, and our best native helpers have most of them been pupils of an enlightened teacher in Constantinople with whose name you are familiar. If we can gain over the teachers we make a very great gain, and if it should please God to continue this man in his present situation for a number of years, I anticipate very important results from it. It is to be hoped that most of his pupils who remain long enough to be taught any thing worth while will leave his school with the conviction that the way of salvation is not taught in their own church, and that the gospel alone should be their authority in matters of religion.

While on the subject of teachers, I would also mention that there is an Armenian priest engaged in teaching a small school of seventeen pupils in a village several hours eastward of the city, from whose labors I also hope for good results. He, like many others, has learned that the vain ceremonies practised in his own church are no part of true religion, while I have no reason to suppose that he yet understands how the gospel should be preached. But he is doing a

* We do not mean that there is such an eagerness for the gospel among the people that they themselves make the applications. The priests of the villages are the movers; and doubtless in many instances with the hope of thus finding employment themselves.

good preparatory work, I have no doubt; and being priest as well as teacher of the village, and far removed from the observation of the bishop, he has a great advantage. I assist him to the amount of some twenty-two or twenty-three dollars a year, and through his influence I hope soon to see one or two more schools started under like favorable auspices.

But to return to our meetings for preaching. Most of those who attend manifest a good deal of interest in what they hear, though I cannot say that I believe many of them to have received the word with a true and living faith. I still believe, however, that the good seed has taken root in some of their hearts, and that before long it will be seen putting forth first the blade, then the ear, and afterwards the full corn in the ear. Of one I have written you before, the good old barber. He began to read the Scriptures four or five years since, when about fifty years of age. For more than two years past I have been in the habit of seeing him frequently, and every subsequent interview increases my confidence in his piety. There is a simplicity and godly sincerity in his conversation and whole deportment, which to my mind indicates, without a doubt, the presence of that Spirit which the world cannot receive. His appetite for the pure milk of the word continues undiminished, and he has already become remarkably familiar with the New Testament, and draws arguments from it which none of his adversaries can gainsay or resist. He has two grown sons, who also attend our meetings, and a third, a small boy, he sends every day for a lesson in English. He has also two sons-in-law and a nephew, who are among my most regular hearers. Another individual, of whose piety I have a favorable opinion, is a young man with whom my particular acquaintance only commenced about three months since, when he began to attend our meetings. His father is a leading man among the Armenians, and his associates have been the sons of the first Armenian families in the place. He is a young man of but little knowledge, but manifests much sincerity in the pursuit of heavenly wisdom, as well as firmness in resisting the many efforts which are made to turn him aside. His standing in his nation has subjected him to a much severer trial than any other individual here has yet experienced. His father says his son has gone beside himself. His old associates say he has begun to slight them, and the elders of the people have gravely advised him to avoid too much intercourse with

those about us. But there is a third, whose case is in some respects still more interesting. This is a young man of the papal Armenians. He has been formerly employed by us as teacher of Turkish, he being almost the only individual among all the christian sects here, who is capable of teaching that language. He had the consent of his bishop to come for the purpose of giving us lessons. But for about two months past he has been a punctual attendant at our meetings, both on the Sabbath and on Thursday night, besides calling frequently for private conversation. I really hope that he has begun to lead a new life and is daily growing wise unto salvation. He spends all his leisure in reading the word of God, and is much astonished at the discoveries he is making. But there has not yet been sufficient time to test the genuineness of his conversion, and I still rejoice over him with much trembling. If he stands fast in the Lord, his faith in all probability will be subjected to a severe trial.

The Greek boy from Onieh, of whom I have written before, continues to be promising. His name is Nicholas, and he is now eighteen years of age. I do not call him a convert, but I hope he is not far from the kingdom of heaven. He is very correct in his deportment, comes to me for private instruction out of the word of God every Sabbath morning, besides attending our English service. Besides his knowledge of English, which is very good, he has made considerable progress in general knowledge and in several branches of science, though he has not been studying much for two or three years past.

Constantinople.

JOURNAL OF MR. DWIGHT, LAST QUARTER OF 1841.

Sabbath Meetings—College at Scutari and the Mission Seminary.

September 24th, 1841. To-day the principal teacher of an Armenian school in Constantinople came to my service for the first time. I preached from the text, "Faith is the substance of things hoped for and the evidence of things not seen." He was very attentive throughout, and afterwards said to me, pointing to the individual that brought him to the service, "Blessed is this man who conducted me here. Thrice blessed is he that has had this privilege for so long a time

of coming to such a place. Oh that I had been so happy as to have found this place before."

27. A court was held to-day at the Porte, before which the representatives of the people were called, at which it was said the patriarch was to be brought forward and tried. This, however, was not the case; but after the individuals present had been questioned as to their precise wishes in regard to a new patriarch, they were told to go away and present another petition to the sultan, and to wait patiently, and the matter would be arranged.

In the numbers of this work for March and April statements were inserted relative to the struggle going on between the bankers and the common people of the Armenians at Constantinople, for securing ascendancy in the government of their community, and some of the changes which had occurred. On this subject Mr. Dwight remarks—

Oct. 11. The bankers who now rule have closed the college at Scutari and discharged the teachers. This institution has been in operation about three years, and has cost the Armenian community a very large sum of money, and it is said it will never be again opened. Its pecuniary concerns have been sadly mismanaged from the beginning, and this has been the chief cause of all the discussions and troubles at present existing in the Armenian nation. It is said that the scholars have made good progress in their studies; and it is certainly a great pity to have such an institution shut up. Many of the parents of the scholars are anxious to send their sons to Mr. Hamlin's school. It has been circulated abroad that he is about taking a large house in order to receive another class of twelve, and it is pleasing to see the earnestness with which applications are made for admission. One said to me the other day, "You must recollect when the school is removed to the large house, that I am the first applicant, as I spoke to you some time ago." In the same day, in passing through the bazaars, an Armenian stopped me to speak of a young man, whom he had before mentioned to me, and he said with all earnestness, "Do not forget that I made early application to you to take that young man." Another, who met me in the street said, "I hope Mr. Hamlin is ready to take those two young men whom I mentioned to you." I replied he had already ten applicants for the vacant places, and I did not know that he could take any

more. "But," said he with great earnestness, "these two are very promising men: they are not like common cases: they are talented and already advanced in their studies: I hope you will be able to receive them." Two of the principal teachers in the college at Scutari, one of whom was formerly very hostile to us, are now ready to enter our employment, though we have no employment for them.

17. The number of attendants at my service is constantly on the increase. A larger number than usual also visit my room in the khan. The last day I was there I had twenty calls, and on such occasions, whether it be at service or at the khan, some new faces are sure to appear. To-day a man came with his son, a young man of twenty, whom he wished I should instruct in English. He is in business, and therefore cannot join the school. The man said, however, that he has another son about twelve years of age, whom he will send to the boarding-school, if we will receive him.

Accounts from Ada Bazar—Changes in Political Affairs and their Influence.

19. After leaving my room in the khan to-day, I called, agreeably to appointment, upon some of the native brethren from Ada Bazar, who occupy a room in another khan. One of them came to conduct me to the place, and we found two waiting for us. They said that they supposed another of their number had arrived, though they had not yet seen him. They commenced reading to me a letter from him, in which he sends much love to me, and tells them to consider their eyes as his eyes when they look upon me, and their lips as his lips when they kiss me, etc. While they were reading he came in, and scarcely ever in my life have I witnessed a more joyful meeting. His countenance is full of life and vivacity, and at the same time of seriousness, and every motion indicated the deep feelings of his heart. They all expressed the highest satisfaction that I had happened to be there just at the time of his arrival, and they ascribed it to the good providence of God alone. We sat down together and had a long conversation about Christ and his kingdom, and the marks of a true Christian; and it was truly surprising to me to see such evidence of the work of God on the hearts of these young men, brought up, as they have been, in the midst of error, darkness, and delusion. They are called to suffer opposition and reproach some

of them at their own paternal firesides, for the name of Christ; but they seem ready to endure cheerfully all that the Lord brings upon them. A vartabed from a neighboring monastery came to preach in their church recently, and he preached the pure gospel and greatly comforted their hearts. He preached upon the cross of Christ, and said, "Do not deceive yourselves by supposing that when you have kissed and worshipped before the wooden or gilded crosses, you have done your duty. That is not taking up your cross and following Christ. This implies that you should deny yourselves and forsake the world; and this you must do if you would be true Christians." The ex-patriarch, who has gone to Nicomedia to reside, preached there on the last Sabbath, and this our native brother heard him and was much pleased. Much of his sermon was on the duty of keeping the Sabbath holy. Said the patriarch, "The Sabbath is not a day to spend in working, nor in amusing yourselves; but in religious duties. You should then remain at home and read the Bible and pray, and not go abroad to distract your minds. There is a nation that keeps the Sabbath thus strictly, though it is not necessary that I should name it in this place." Here he evidently alluded to the American nation, and many of those present, perhaps most, understood the allusion.

Having mentioned that the oppressions which the Armenian community regarded themselves as suffering from their bankers and ecclesiastics has, as was reported, induced some hundreds of families to enrol themselves under the protection of the head of the papal church, Mr. Dwight adds—

One of the present good effects of these disturbances among the Armenians is, that there is a freedom of conversation such as has never before been known, and our native brethren, who are disposed, are now able to preach the gospel in all places throughout the city with great freedom. Every body is ready to hear, and nobody's suspicions are now excited when any thing is said which impliedly throws a censure upon the clergy or the church. I have frequently urged our friends, however, to be careful and not speak evil of their spiritual rulers.

31. My preaching service is now at Mr. Goodell's house, in a room fitted up for the purpose, and to-day I had twenty well grown men to hear me, four of whom were new comers; one of the latter was

a man considerably advanced in life, who came along, and who appeared very attentive. Considerably more than a hundred different individuals have attended this service.

Nov. 1. To-day we had a violent storm of wind and rain, which prevented many of our Armenian friends from attending our monthly concert. There were, however, a good many present, and we prayed for all the nations of the earth, and also, at the particular suggestion of one of our native brethren, which he made with tears in his eyes, we prayed with special reference to the present distracted state of the Armenian nation. It is generally believed among the Armenians that several of the foreign ambassadors have unitedly made a representation to the government in favor of the tradesmen and persecuted party among the Armenians, and all are waiting in quietness for the result.

5. After service to-day, an individual who has been a very attentive listener for two or three meetings, not having been present before, came to converse with me about the state of his soul. He said that he has been so great a sinner that he had fallen into a state of despair in regard to himself, until he heard my first sermon, when he felt that there might be some hope for him; and now he wished to know what he should do to be saved. Oh how full of interest is this inquiry; and how ought we to bless God, that he sends down the Holy Spirit to awaken men around us and lead them to seek for salvation! I pointed this trembling sinner to the cross of Christ as the only hope for the perishing, telling him that there is all sufficiency in his blood, and that the chief of sinners may come to him and find a hearty welcome. I pray the Lord to lead this soul to the right place.

7. I had twenty again at my preaching; five of them were new comers. I endeavored to show them that salvation comes by faith in Christ alone, taking the apostolic direction to the Philipian jailor for my text.

What follows under the next date occurred previously to the events narrated at page 133 of the number of this work for April.

11. To-day a council of the Armenian nation was called, and a firman of the grand signor was read, enjoining upon all classes that they make peace, directing them to choose ten men to be associated with the patriarch in adminis-

tering the affairs of the nation, and assuring them that the name of rebel will no longer be applied to the Armenian people, as it has been, in consequence of the late disturbances; but that all the past will be forgotten, and they will be treated, as heretofore, as the loyal and loving subjects of the sultan. The common opinion is that this has been effected through the agency of some of the foreign ambassadors. Report says that the English, French, Russian and Austrian have united in making a request to the Porte that they will give the Armenian people their rights.

Desire for Religious Knowledge—Their own Church and Protestantism.

14. Agreeably to previous notice I preached to-day on the subject of lying. Twenty-two persons were present, four of them new comers, all of whom listened with the deepest apparent interest.

16. To-day, when my room was full of visitors, an infidel made his appearance amongst us; and after a great deal of talk on various subjects, he began to throw out his cavils against the Bible. I soon became engaged in argument with him, to which all present listened with deep attention; and when he went out they looked at one another with an air of great surprise mingled with indignation, saying, "What has such a man to do amongst us? Why does he come into our circle, bringing forward such infidel opinions?" They were shocked at his impiety and sickened at heart to hear his talk. Before leaving I saw two of them whispering together, and they evidently had something they wished to say to me, and each was urging the other to say it, while neither had the boldness to do so. I asked them what they desired. One of them replied hesitatingly, "We are afraid it is too much to ask, but if you will pardon it, we have to beg that you will some time in your service preach on repentance, as there are several persons who wish to hear you on that subject." I promised by the blessing of God, to do so on the coming Sabbath. I have endeavored in every sermon, whatever may be the text, to urge upon sinners the duty of immediate repentance; and not many weeks ago I preached expressly on the same subject.

17. Sabbath. My little congregation was deeply attentive to-day as I unfolded to them the nature of true repentance, and the obligation of every man to repent immediately. My text was 2 Cor.

7: 10. "For godly sorrow worketh repentance," etc. The old man mentioned October 31st, has continued to attend my Sabbath service regularly, always coming alone, and taking his seat in the same place, and going out immediately after service is ended. I have not, therefore, had an opportunity of speaking with him, though I am exceedingly interested in his appearance, as he always gives the most undivided and serious attention to what is said. To-day, as he was going out, he came up to the table where I was sitting, and taking off his cap, (which is always worn in the house as well as out of doors,) he made a very respectful bow and bade me adieu. I hope the Lord has touched his heart, and that we shall yet see him a joyful and hearty believer in the Lord Jesus Christ.

An Armenian bishop who has always shown himself to be a bad man, frequently bringing forward the most atheistical sentiments, and always opposing the progress of the truth, and who has had much to do with the recent quarrel, taking part against the people, on seeing how the matter was turning, yesterday went over to the papists, probably for protection. It is well to have such men leave the Armenian community, as they are perpetual sources of discord and evil, and in this way the church will be purified. It is a remarkable fact that several men who have recently left the Armenians and become papists are of a similar character; and it is another remarkable fact that the papists receive them joyfully into their community, without caring how bad they have been, and without any evidence of the least change of character. It is said that many Armenians, who were formerly very loud in their praises of the vartabeds and of the clergy generally, and who spake much against us, are now entirely the reverse, and the order of vartabed, formerly so much honored and so much sought after for its honors, is now sunk into such disrepute, that few, if any, will wish to enter it.

23. Priest — called at my house. He says that the term protestant, which was formerly so much despised, is now coming into use among the Armenians in the following way: If a man wishes to confirm any assertion he has made, or bring to the test the truth of another's declaration, he says, "Come now let us speak *protestanjy*," i. e. after the manner of the protestants, or according to protestant rules, which means strictly and truly.

Christian Education of Children desired—Religious Changes—Theological Instruction.

25. One of my hearers, a very quiet and serious-minded man, who has been very attentive to the preaching of the word for some months past, lately placed his son, who is about twelve years of age, in Mr. Hamlin's school. When on their way to the village where the school is located, the father said to his son, "Do you know what is my object in placing you at this school? It is for no other purpose than that you may become a true disciple of Christ. I wish you to keep this ever in mind, that you go there for nothing else, and you are to aim at nothing else but to become a true disciple of our Lord Jesus Christ." I question whether ten years ago, nay even five years ago, a parent could have been found in the whole city, who would have thought of speaking thus to his son in taking him to school. I doubt whether one individual of all those who sent their children to our high school in Pera five years ago, did it with any such view as that expressed above. They would have said then, "You go to school to learn the sciences and the languages and other things that will be useful to you in this life." But, blessed be God, we have now entered upon a different dispensation." That was a preparatory dispensation, very important in its place, but not permanent, and now set aside to make way for a brighter and more glorious day. There can be no doubt the individual above referred to was entirely sincere in what he said. He gave utterance to the deep feelings of his heart, and he is not alone. Many more parents can now be found, who, through the grace of God, would say the same to their children; and who desire to live themselves, and to have their households after them live for the kingdom and glory of Christ. Until lately few could be found among the Armenians who had any idea, other than that all who are baptized and who attend to the outward forms of religion, are the true disciples of Christ. Now, multitudes are awake to the distinction between mere nominal Christians and true; and the solemn inquiry, "Am I a Christian?" is coming home to many hearts.

I have been led to reflect lately, and with great satisfaction, on the difference above alluded to between the state of things here now, and that which existed five or six years ago and previously. Then, we had nearly as much intercourse

with the people as we have now. We had a very flourishing high-school, and much preparatory work was done. Some at that time were truly interested in the things of religion, and we had religious conversation with many; but by far the greater part who came to us, came for the purpose of general inquiry, or to see our philosophical apparatus, or to listen to a lecture on the sciences or on chemistry. We felt happy, if by such means we could draw them to us, and make mere human knowledge the entering wedge, by which to open a passage to their minds for that knowledge which is divine. But now, how marked and how delightful the change! They come to us in large numbers, drawn by the attractive power of the truth of God alone: they come to inquire, not about electricity or galvanism as before, but about the eternal destiny of the soul, and the way in which God may be reconciled and the soul saved. Truly our hearts may exclaim, "What hath God wrought." It is, I am confident, the work of his Spirit; and indeed, I feel that to doubt this would be the rankest infidelity. To him, therefore, let us give all the praise.

I am now giving a course of lectures on systematic theology to H., one of our native assistants, and to-day priest — came and joined the class. This is indeed a small beginning of a theological school; but both these men are very important instruments in the hands of God in carrying on his work in this place; and it is of the highest importance that they should be thoroughly grounded and settled in the truths of the sacred Scriptures. They are also daily bringing into use every particle of knowledge they acquire. Both are very active in publishing abroad the gospel of Christ, and in fact their whole business may be said to be this. Besides the small school already noticed as under his superintendence, the priest is also teaching several Armenian females to read at their own houses, in different parts of the city, and wherever he goes he endeavors to know nothing save Jesus Christ and him crucified.

Characteristics of the Inquirers—Monthly Concert—School at Ada Bazar.

30. The other day one of our native brethren met a man from Ada Bazar, the town beyond Nicomedia where God has commenced a good work. He is an opposer to this work, and not knowing the character of our friend, he began to relate what has happened in his town.

Said he, "Several persons there have risen up and formed a new sect, and they are trying to draw the people off into infidelity: they are very bad men, and when I came here I immediately made complaint against them to the patriarch and to his vicar. The vicar said that at present, owing to the disturbances in the nation, they could not attend to this matter; but after things became settled they would see after it; and, said he, "I am going again to the patriarchate to get them to put things in order in our town." Question. What sort of men are these?

Answer. "They are turbulent fellows, very bad men, who lead people astray."

Q. But what are some of their practices? A. "They read the Bible much, and say that that is their only guide; and besides they say that the Sabbath-day should be kept holy, and they neither swear, nor lie, nor blaspheme." Q. This is very strange. You say they are very bad men, and yet, when you come to give an account of their doings, you speak nothing but good of them. Do you call it bad to refrain from lying and swearing and blaspheming? and as to taking the sacred Scriptures for their guide, is not that what we all do? Has our faith any other foundation but the sacred Scriptures? Your testimony does not agree with itself; you call them bad and you say nothing but good of them; and as to the patriarch's doing any thing there, you may rest assured he will not. There are many men here just like those you describe, and he cannot do any thing to hinder them. How then can you expect him to do any thing there?

I called to-day upon one of our native brethren to sound him in regard to going to Ada Bazar for the purpose of doing missionary work there. He says that he cannot go himself, but he is quite in favor of sending some one. I told him that this was a proper missionary field for them, i. e. the enlightened Armenians. They must not expect us to do every thing. We have already missions in almost every part of the world, supported by American Christians. Here is an opportunity for you to send out a mission to your own people and support it. He replied that they already have the subject before them of raising money for benevolent purposes, and said he, "It is easy for us to support a man at Ada Bazar now that our number is so much increased here; and we must do it; but we must find the proper man."

Dec. 6. We had twenty-three natives present at our monthly concert to-day,

five of whom prayed. The meeting was an interesting one as there appeared to be a spirit of prayer among our native brethren. They prayed in the most earnest manner for the world lying in wickedness, and for the Spirit of God to rest upon all Christians. Nor were the beloved churches in America forgotten by them. To-day I had a visit from priest H., who is about to remove to Nicomedia, where his christian influence is much needed. I gave him a quantity of our books to carry with him.

8. S. called from Nicomedia with priest V. S. is one of our most esteemed christian brethren there, and he is a man of property and influence. He has lately been placed by the Armenian community in that city at the head of the school department, and he has employed in the public school, consisting of not less than two hundred scholars, two men as teachers, both of whom we hope are truly pious. How marked and wonderful is the providence of God in this thing! All the influences directly operating upon that school now are christian influences. And when our priest arrives there, he also will no doubt have much to do with it. One individual remarked in regard to him, that he will, in all probability, be constituted the chief priest of the church there, as there are now only two priests connected with that church, and they are both most wretched characters. One gets drunk on wine, the other on rakee! which is a sort of brandy made from the grape.

12. The story about the sultan's not having approved of the charter agreed upon between the Armenian bankers and tradesmen, appears not to be true. At any rate the reis effendi has called up some of the leading men of the Armenians and told them to choose their twenty-seven men, and arrange and manage the affairs of the nation as they had proposed; and at the same time he exhorted them to live in peace with each other and give the Porte no more trouble. What a shameful spectacle is this! Turks exhorting the professed followers of Christ to live at peace among themselves.

16. An Armenian teacher arrived from Ada Bazar, the town beyond Nicomedia where the Lord has commenced a good work. He appears to be an enlightened man, and he brings a good report of the present aspect of things there. It seems that the ex-patriarch, who now resides in that vicinity, and has Ada Bazar within his diocese, lately visited that

place; and the enemies of evangelical religion were very forward in bringing complaints against the enlightened portion of the community. They told the patriarch that a new sect had sprung up among them, which had embraced some strange notions, and was spreading and extending its poisonous influence greatly among the people. He inquired the names of the leading men in this sect, wrote them all down, and afterwards sent for them and asked them to give an account of themselves. They replied that they have not departed from the standard of their church, and have no desire to separate themselves, but they read the Scriptures as the only rule of faith and practice, and try to keep holy the Sabbath day; and that in their business and daily intercourse with each other, and with others, they endeavor to refrain from lying, swearing, and blasphemy, and wish to live according to the rules of Christ. The patriarch, having satisfied himself that this was all their wish, said, "What you do is very well: would that all in the Armenian church would do the same. Return to your houses and continue to go on in the same good way." The man previously mentioned, who, from being a violent opposer became a friend, is more than ever firm and zealous for the truth he once labored to destroy. It was during Mr. Schneider's visit there that this individual became convinced of the truth. [See p. 137.]

22. I was visited this evening by about twenty Armenians, male and female, some of them papists, and some from families very hostile to us, and all, so far as I know, possessed of worldly minds. They came to see some experiments in electricity and also the movement of an orrery and other philosophical apparatus. After I had showed them all, I preached to them a sermon, beginning at the wonderful works of God as spread out before us in the book of nature, and ending with his still more wonderful works as unfolded to us in the book of revelation. I endeavored to preach Jesus Christ to them; and although they were attracted to us by motives of mere curiosity, yet it gave me an opportunity of addressing those whom I might never have seen, if I had waited for purer motives to draw them after me.

While the Turkish government are receding from the liberal principles which characterized the latter part of Mahmoud's reign, the principles of both civil and religious liberty seem to be steadily advancing among the Armenians.

Smyrna.

REPORT OF THE STATION FOR 1841.

Printing—Preaching—Schools—Periodicals—Other Notices.

UNDER date of 23d February, 1842, Mr. Riggs, writing in behalf of the mission, states that the printing executed at the press of the mission for the year 1841, amounted to 10,412,400, equal to 10,843,704 pages duodecimo.

Of the preaching performed by the missionaries he says—

Our preaching services have been attended much as in former years. That in the Dutch chapel (in English) was conducted during the greater part of the last year by Mr. Temple, who also supplied, during about four months of the summer and autumn, the place of the British chaplain, (who had been compelled to leave Smyrna on account of the illness of his wife,) preaching in the English chapel every Lord's day, and during a portion of the time visiting the hospital also, attending funerals, etc. The service in the Dutch chapel is this winter conducted alternately by us all, including Mr. Calhoun. The number of hearers for several weeks past has been not far from seventy.

Mr. Riggs has preached in Greek during about two thirds of the year, at his own house, to from ten to twenty persons. He has also this winter a Bible class, consisting of six or seven young men, who manifest a pleasing interest in the study of the Scriptures. Indeed it was at their request that this exercise was commenced. Though no one of them evinces any serious concern for the salvation of his soul, if we except a young man whom we have recently employed as a Greek translator, who we hope has, through the divine blessing upon the instructions of our brethren at Broosa, been led to the Savior. All the others are from the neighborhood of Larissa in Thessaly, and are here for purposes of trade or study.

Mr. Adger resumed on the 21st of November his Armenian service, which has been attended by from four to ten individuals, chiefly lads from the Armenian academy or from the printing-office or bindery.

The Greek girls school, under Mrs. Temple's care, numbers more than sixty pupils, and the average daily attendance is more than fifty. Mrs. Temple spends

from three to four hours in it daily. The pupils are required to attend the Sabbath school as much as any of the week-day exercises. They learn some verses of Scripture every day, and the whole week's lesson is made the subject of review and instruction on the Sabbath. No open opposition has been made to this school during the year past.

The two boarding pupils under Mrs. Riggs's care have made good progress in their studies, both in Greek and English. An additional boarding scholar was received last spring, an interesting girl of about ten years of age, from Lyme, an island near Rhodes, who gave better promise in some respects than either of the others. She was, however, soon discovered to have a disease of the eyes, which prevented her from a regular attention to her studies. We reluctantly decided to send her back to her relatives.

You are aware that the time of three of our number is chiefly devoted to editorial work. Mr. Temple has the care of the Greek Monthly Magazine, aided by Mr. Petrocokino, to whose taste, talent, and zeal its popularity and usefulness are in a great measure to be attributed. We have good reason to believe that no periodical in the modern Greek language is more read or more highly esteemed; and as the work does so much to pay for itself, we have felt the more willing to make it rather miscellaneous in its character, interspersing, however, more or less religious matter in every number. And we hope to be able to increase the quantity more and more.

The Armenian Magazine, edited by Mr. Adger, has been made a more religious work, and in this respect is sustained by the taste of the Armenian reading community. Its circulation is gradually increasing.

Mr. Van Lennep has devoted his chief attention to the study of the Greek and Turkish languages. In pursuance of this object he has spent the greater part of the past year in Broosa, Constantinople, and Adrianople. His principal object was the study of Turkish. Broosa is particularly favorable for this object, as that is the common language of the Greek and Armenian population, as well as of the Turks. Mr. Schneider's acquaintance and intercourse with the people being extensive, Mr. Van Lennep enjoyed abundant opportunities of hearing and speaking the language, as well as of becoming acquainted with the habits, character, and feelings of the

people. He was much interested in observing the progress of light and truth, especially in the cases of several young men, teachers in the Armenian school, whose evangelical principles and exemplary conduct are exerting a happy influence on the minds of the youth under their instruction. In Constantinople, likewise, he was deeply interested in the progress of truth among the Armenians.

Before leaving Broosa Mr. Van Lennep made some excursions in the vicinity, on one of which to Nice and the neighborhood, he found the people eager to obtain our books, and only regretted that he had not taken a better supply.

The brethren present at the mission meeting in Constantinople advised Mr. Van Lennep to visit Adrianople, partly in prosecution of the study of Turkish, and partly to see what could be done among the Bulgarians. Accordingly he repaired to Adrianople about the beginning of July. Here he met with a very kind reception from the English consul, and found other individuals favorable to missionary operations. During his stay of three months in this place he preached every Sabbath in English. His visit to this place, and to the neighboring fair of Oozoonjoua, at which not less than 2,000 copies of the Bulgarian New Testament were sold, led him decidedly to the impression that there is in that region an open and promising field for missionary effort among the Bulgarians; and were it not for the present pecuniary embarrassments of the Board, we should strongly recommend the establishment in that quarter of a branch of our mission.

Of Mr. Adger's visit to Constantinople for the final revision of the latter half of the Armenian New Testament, and of the interruption of that work by his severe illness there, you are already informed. It pleased our Heavenly Father to raise him up from that sickness, and he has been gaining strength ever since. He hopes very shortly to resume the revision of the New Testament, and in the mean while has been occupied in preparing for the press some other things not requiring so much thought or care.

Our translators in the Armenian department are now three; the two elder of whom give pleasing evidence of piety and of a genuine interest in the work of the Lord among their people. They are valuable men, and we feel encouraged by the fact that God has already raised up so many like them among the Armenian community. In this view we

look with lively interest to Mr. Hamlin's school as a nursery of such and even better qualified helpers.

The printing of the Armeno-Turkish Old Testament is now almost finished, the last chapter of Malachi being already in type. We shall doubtless commence the printing of the New Testament in the same language before many months.

Western Africa.

REPORT OF THE MISSION FOR 1841.

HAVING adverted to the decease of his late associate, Doct. A. E. Wilson, the writer of the letter, Mr. J. L. Wilson, remarks—

His sojourn with us, of little more than two years, was brief in itself, but in connection with the influence which he exerted during that period, it was immensely important. We trust that the day will never arrive when we shall have forgotten the lessons, which we derived from his meek and godly walk and conversation; and it remains for eternity to disclose the full results of his prayers and labors for the salvation of this people.

Soon after the death of Doct. Wilson, which occurred on the 13th of October, 1841, Mr. James and his family removed to Fishtown and assumed the responsibilities of that vacant station; whilst Mrs. W. removed to Fair Hope and undertook the care and instruction of the female department of the seminary.

With the exception of the suspension of the operations of the printing-press about four months, which was occasioned by causes already mentioned, and now made still more necessary in consequence of the death of Doct. Wilson, the general operations of our mission have continued throughout the year without any material interruptions.

In consequence of the death of one of the native young men who acted as interpreter for Doct. Wilson, and the removal of several others to Fishtown with Mr. James's family, the number of pupils in the seminary, seven at present, is not quite as great as it was last year. And as there is some uncertainty attending our future operations, we have not felt inclined to increase the present number. The attendance of the pupils and their progress in learning, is quite as good as it has ever been. The most advanced class, have now completed the full course of study which has been prescribed, and are qualified to be good assistant teach-

ers. They ought, too, in accordance with promises held out to them for the last five years, to be employed in this way. The amount of funds placed at our disposal for the ensuing year, and which we suppose all that the Committee have in their power to appropriate, will, however, utterly preclude the possibility of employing one of them. How our character and operations, as a mission, will be affected by these pecuniary straits, remains to be seen. If missions accomplish the object which is proposed and expected by the christian church, they must, for a time at least, in the necessary course of things, become increasingly expensive. And when the means of their expansion are withheld, it is the source of more embarrassment and difficulty to the missionary, than any one can conceive, who has had no experimental knowledge on the subject.

The boarding-school at Fishtown has embraced, during the greater part of the year, between fifteen and twenty pupils. In connection with this station a small night school, composed of adults, has been maintained throughout the year, and with very happy results.

The attendance upon preaching on the Sabbath has been uniformly good. It is believed that the minds of the people of Fishtown have been deeply affected by the preaching and the death of Doct. Wilson. How lasting their impressions will be we, of course, cannot foresee. Mr. James has religious exercises for them of some kind every Sabbath, and hitherto the attendance has been very good, and their seriousness unabated.

The school at Rocktown has been continued without material interruption throughout the year. There are eight or ten boys in this school, who can read with ease, books both in the English and Grebo languages, and write legibly. I have preached at this place about once in two months, when the attendance has generally been good.

The school at Serekeh, taught by a native, has been unusually large for some months past. The progress of the children in learning has been creditable. The desire of the people at this place to receive religious instruction has been somewhat remarkable. The attendance, when I have been there, which has been about once in three months, has always been large and solemn. The teacher has daily applications from persons who come to his house, to impart religious instruction; and he thinks there are a

few who are disposed to be quite serious, though many of them are doubtless prompted by motives of curiosity.

About two months ago another school was organized at Grand Sesters, with the expectation that it would prove an incipient step to more extended operations at that place. The school has been commenced and a native house is now being built for the teacher. The distance of Grand Sesters from Cape Palmas is about fifty miles, and communication between the two places may be maintained by means of a sail-boat.

Besides the schools mentioned above, we have maintained at Cape Palmas six night schools, embracing in all more than 100 pupils. These schools, we think, have exerted a happy influence upon the youths of this place. Besides attending their schools on week nights, they are required to attend preaching every Sabbath forenoon, and the Sabbath-school both in the forenoon and afternoon. They receive two cotton handkerchiefs every three months, as the reward of their attendance. These schools, however, we shall, from want of means, be compelled to dissolve after the present month. If they are ever resumed again, it must be under very serious disadvantages.

The attendance upon preaching at Fair Hope on Sabbath, except by the pupils of the seminary and the night scholars, has been very poor for more than two years past. Recently, instead of preaching in the church on Sabbath afternoons, as before, I have gone round to the different towns in the neighborhood and held meetings in the open air. At these the attendance has been better, and I have usually had a congregation varying from twenty to sixty. So far, however, as we may judge from external appearances, there is little or no seriousness among the natives of this place.

During the past year we have received one native convert into our church, and shall probably have to suspend three at our next communion season. The generality of our native converts have demeaned themselves with propriety and afford us much comfort.

The printing of the past year has consisted of Bible History, Child's Book, Mark's Gospel, Simple Questions, and Grebo Reader; in all 9,000 copies and 381,000 pages in the Grebo language: also 1,000 copies of Select Hymns in English, 96,000 pages.

Mahrattas.

LETTER FROM MR. FRENCH, 26TH FEB., 1842.

Report of his Station.

FROM the station near Ahmednuggur called Seroor, Mr. French writes—

In the first and leading department of missionary labor I have regularly, when at home, sustained a preaching exercise on the Sabbath. After a few weeks this service was removed to the school-house in the village, in the hope that a better congregation might be collected there. Still the number of my hearers is not large, varying from forty to seventy. Most of them are such as feel themselves, in one way or another, under obligation to attend. Those who have no other motive in coming than to hear the word of God, compose a very small portion of my little audience. Yet if they can but be brought under the sound of the gospel, whatever be the motive, there is hope that, by the blessing of God, they may be benefitted. In these exercises Dajeba renders me much assistance.

Touring, for the purpose of scattering abroad the word of life, is another important branch of labor, to which I have devoted a portion of my time; though not so much as was desirable, considering the circumstances of the field. I have made three short tours, one in the month of September, and two in December. The time occupied in visiting these villages was very agreeably spent. We were received with apparent respect, our books were eagerly sought for, and our instructions were sometimes listened to with encouraging attention. Of the truth thus made known much will doubtless prove like the seed sown by the way-side. But should only one hundredth part of the seed fall on good ground, how rich will be the harvest; and how abundantly will the laborer be rewarded! Wherever we went the people were importunate for schools. They sometimes came in from villages I was not able to visit, with the earnest request that I would send them a teacher. If I would but grant them this favor, it was all they wanted: they would go home satisfied. All I could say to them was that I would take their case into consideration, and do for them as well as I was able: at the same time feeling that there was no probability of my being able to bestow upon them the desired blessing.

Many applications for schools I have been obliged to disregard, partly for the want of teachers, and partly through fear of going beyond the means placed at my disposal. My present number of day schools is eight, containing an aggregate of 358 scholars. As most of these have been but recently established, I cannot speak of the progress they have made. I am pleased with their prospects, as a general thing, and hope they will be instrumental of much good, not only in preparing the way for the introduction of the gospel, but in actually disseminating its sacred truths. Besides the schools above mentioned, I have just commenced a boarding-school on a small scale. It numbers at present but eight scholars, who are attending to the same studies as are pursued in the other schools. As soon as suitable candidates shall offer themselves, I purpose to increase the number to fifteen. It seems desirable that a small school of this description should be sustained at every station in this field. These boys daily attend our family worship, and secure particular attention in the religious instructions of the Sabbath. But I cannot speak definitely of this school, as it is yet in its infancy.

In the distribution of books I have not had so favorable an opportunity as I could wish, on account of the paucity of readers. Those I have put in circulation since coming here, amount to 1,423 copies of Mahratta books, of which nearly 200 were portions of the Scriptures, besides a small number in the Hindoostanee and Goozuratee languages. Most of these books have been distributed in my tours. Whether they are read or not, will be better ascertained at a future day.

I find in Dajeba a valuable native assistant, considering the advantages he has had for improvement. I make a free use of him in examining my schools, and in preaching, whether at home or abroad. With his assistance I doubt not I can accomplish twice as much in these departments as I could do alone: while on the other hand his labors avail twice as much, probably, as they would if he were alone. His family, consisting of his wife, child, and mother, reside on my premises. They seem to be happy in their situation, and show a disposition to help us in our work according to their ability, which is a matter of much satisfaction. As to my own family we have much cause for gratitude, both in regard to the past and the present. We are

blessed with earthly comforts, and are not without our spiritual mercies. We continue to be favored with good health. The only sickness with which we have been visited, was in the case of our little child, who, though for a few days it was dangerously ill, has been spared unto us.

Madura.

AN APPEAL FOR MORE MISSIONARIES.

THE readers of this work will remember the earnest appeal from this mission for a reinforcement, inserted at page 185 of the number for May. Ten months later the mission repeat their appeal, having more immediate reference to the Madura district. How can a heathen community be cast more entirely upon the hands of the friends of missions, than are, in the providence of God, the population of this district? Shall men and pecuniary means be furnished to strengthen the mission as the missionaries ask; or shall they be withheld? Writing in behalf of the mission, 25th January, Mr. Ward says—

We are not aware that there is on the whole district of Madura, a town, village, or hamlet, in which we could not, as far as the feelings of the people are concerned, establish schools and give christian instruction to any extent our pecuniary means would allow. The whole district is, in the most accurate and strictest sense, open to the reception of divine truth and the christian teacher. Yea more—there is hardly a town or village of any consequence, from which we have not received a formal request—I had almost said entreaty, to send among them a teacher. When we look at the district in the light of the apostolic injunction, "Let us do good unto all men as we have opportunity," we cannot be silent. We know that Africa and China and Syria and the isles of the sea are in an interesting attitude. They need the gospel: they are waiting to receive it; and may the day be very near in which they will enjoy that blessing! But, believing that there is not on the surface of our globe, among unevangelized men, a spot where the labor of the christian husbandman is more needed than that which we are called upon to cultivate; and knowing that no obstructions here exist, except those which it is the object and aim of Christianity to remove, we send you this strong cry, Send us men! Crowds are thronging the way to death—eternal death! What

are eight persons among 1,000,000 idolaters? Oh, do not turn a deaf ear to our call.

After mentioning six large towns, each surrounded by from fifty to a hundred villages, and all within a hundred miles from Madura, and most of them within half that distance, Mr. Ward proceeds—

We beg you to remember these towns and villages, with their crowded multitudes of idolaters. Not a christian teacher resides in either of them, and we are so kept at home by the urgent demands of our stations, which undoubtedly have the first right to our time, that we can but seldom give these places even a passing call. In most of them there are heathen schools in a prosperous state. These would, at once, pass into our hands and come under christian instruction, if we had it in our power to receive, support, and superintend them. Never do we pass through the streets of these villages without being assailed by the question, "Why do you not send a missionary here: we will receive him gladly; we will send our children to your schools. You must not pass us by."

With all this before our view, do we wrong in pressing upon your attention the district of Madura, and in urging you to send us a reinforcement at once? You will see from the above that, even were there no special reasons why we should make the appeal, yet the wants of the unoccupied parts of the district fully justify us in asking for more men than we at this time request. There are, however, considerations connected with the stations now occupied that more than bear us out, we think, in desiring you to send us at least three ordained missionaries and one physician.

These reasons embrace the removal of Messrs. Poor and Cope to Ceylon, the impaired health of Doct. Steele, and the remoteness of some of the stations from any civilized community, rendering it undesirable that one mission family should remain alone at either.

It is also to be borne in mind that our mission is beginning to take rank and to exert an influence in this part of India. We are accordingly called upon to bear our part in the examination and revision of the Scriptures, in the preparation of books and tracts, and in such like pursuits; all of which require no little time and careful study and strength. We feel that we should be doing ourselves justice and advancing the interests of the

cause, if we could allow one of our number to make the above his almost sole pursuits. While we are far from supposing that a person who does not mingle with the people is the one to attend to translation, revision, etc.; yet we would equally urge that such an one must not be oppressed with too much study and responsibility. We think that we speak advisedly, when we say that every member of the mission has as much to do at present as he ought to have in charge. Our hands are full, and yet we see much directly at hand to which we strongly desire to give our attention, while all around us the heathen are pressing on unprepared to eternity, and we are without the ability to instruct them as to the true way to heaven.

I have thus far said nothing of the seminary. It should be commenced without delay. You will see from our annual letter of this year that we have in our boarding-schools many who ought to be brought together at once as the nucleus of such an institution. But we cannot think of a seminary until we are reinforced by the addition of as many, at least, as will be required as teachers and professors. Are we not borne out in our request, that you send us as soon as possible three ordained missionaries?

And now we leave the subject with you and shall wait with anxiety to receive a reply. Can you pass us by? We cannot believe you will thus answer our request. Oh that we could take you to our boarding-schools, our English school, our free schools, and to the villages under our charge. Oh that you could see the people. Truly you would feel for us, you would not cease to urge and plead with friends and all to whom the subject belongs, till you could say, The men whom you want are found: they are appointed: they have sailed. Do this, and in the behalf of the perishing we will thank you.

In closing the general report of the Madura mission for 1841, Mr. Cherry, adverting to the weakened state of the mission, and some changes which circumstances rendered necessary, says—

This leaves an unoccupied station on our hands, of fair promise, with a church organized. Eight free schools and a flourishing boarding-school of twenty-six boys. It also places Mr. and Mrs. Cherry at a remove of twenty-seven miles from any missionary associate or white inhabitant. If it be a trial to our hearts to see many large and populous places

unoccupied, how much sorer is the trial to see a station already in successful operation given up for want of men?

We would again urge our request for the prayers of Zion, that the Holy Spirit may make fruitful the seed which has been sown. And again would we say through you to the churches, Shall these benighted heathens see no light arising from the land of liberty and love? Shall these deluded idolaters sink and die because there is no balm in that fair land—no physician there? Shall India's millions remain mad upon their idols because the Atlantic rolls between them and the sons and daughters of the church in America?

Siam.

LETTER AND JOURNAL OF MR. CASWELL, AT BANGKOK.

UNDER date of October 1st, 1841, Mr. Caswell mentions the removal of his family from the banks of the Meinam river, to the tract-house occupied by the mission, on the principal street of Bangkok.

Map Printing—Daily Preaching—Book Distribution.

The preparation of blocks for printing Siamese maps, mentioned in my last report, has been continued during the quarter embraced in this communication. A block for a map of the world, with circles a foot in diameter, has been completed, and five hundred maps struck off for distribution. There is a thirst for geographical knowledge, which it seems desirable to gratify, when it can be done at so cheap a rate. The cutting of the block above mentioned cost six dollars. The maps cost about half a cent each. A few minutes explanation will enable an intelligent man to gather much information from one of these maps. A map of Palestine is inserted in each copy of the "Life of Christ," lately published; and a map of the countries embraced in the travels of Paul is to be inserted in the "Acts of the Apostles," just out of press. Many, without doubt, will fail to inform themselves of the manner of using these maps. Still we can but believe that the more intelligent and thinking will be able to understand their use from the brief explanation which accompanies that inserted in the Life of Christ, and from such verbal instruction as from time to time they may receive from us. Thus a knowledge of the world will be

gradually disseminated among this people, and may contribute much to the enlargement of their minds and a preparation for the reception of the gospel. Truth of any kind is food for the soul.

In my last report mention was made of efforts to collect a school at the tract-house; and I informed you that two or three scholars had been obtained. These continued to come but a short time. My opinion is that we can hope to do but little among the Siamese by way of schools for some time to come. Among the Chinese the prospects are much more favorable.

Hopes were entertained that, by employing boys in the printing-office and in such other ways as they were capable of affording help to the mission, some of them might come so far under the influence of the mission and of christian instruction in the mission families as to open the way for their being trained up as assistants in communicating christian knowledge to their countrymen.

On the 23d of August I commenced a species of labor which I had for some time contemplated with interest, and which I hope may be continued for a long time to come. At ten o'clock in the morning took a seat under the verandah of my house, for the purpose of preaching the gospel to any who might turn aside to listen. My teacher was stationed in one of the basement rooms near me, and was directed to notice all the mistakes I might make in speaking, that he might afterwards correct them. I selected the hour from ten to eleven with the hope, that, as that is a time when men would be most likely to be engaged in business, my auditories would be small. I wished they might be so, that I might hold familiar and protracted conversation with individuals. My hopes, however, have been disappointed. Commonly, in a short time after taking my seat, I have from twenty to thirty hearers, and not unfrequently as many as forty. My common course has been to distribute tracts, only at the end of each half hour.

I feel much cramped in this labor for want of ability to command language to express the most simple ideas: but I know not that a better course could be adopted to remove this difficulty, than that which I am pursuing.

At all times a considerable portion of my audience consists of Chinese. A majority of them, I presume, understand Siamese, and possibly a majority were born in this country. I keep Chinese

tracts on hand to give to those who can read. During the five weeks which have elapsed since commencing this exercise, it has been omitted but two days. Doct. Bradley continues to preach and distribute tracts four times a week, as formerly. Thus, except when interrupted by unforeseen circumstances, the gospel is preached at this house eleven times each week.

I am now engaged, a part of my time, in distributing the Life of Jonah to the boys in the wats. I feel that great importance should be attached to the distribution of books, prepared expressly for children. The providence of God, seen in the fact that so many boys are able to read, seems to direct to the occupancy of this field. Boys frequently come and recite to me the contents of the books they have received. Since I came to the tract-house, a fine Siamo-Chinese boy, living next door to us, has recited with great particularity the three books already prepared by our mission for children.

Encouragements to Labor for the Young.

I presume that, of the persons who recite with any good degree of particularity and connectedness the contents of the books they receive, two thirds are boys under sixteen years of age. There is one fact, which, from the first of my residence here, has deeply affected me. Look upon the countenance of a Siamese or Chinese boy, ten or twelve years of age, and you shall see a countenance as fair, open, and as indicative of a susceptibility of impression as those you see in christian lands. Look again at the age of twenty-five or thirty, and you behold a countenance indicative of every species of deception. As soon as the Siamese become adults, they come under the power of masters. Then all their powers are put in requisition in the practice of hypocrisy. The aim seems to be to break up all connection between the heart and countenance, so far as dealing with their masters is concerned, so that the latter shall no longer be a correct index of the former. They must favor and flatter, at the same time that they despise and hate. Hence it is that a Siamese seldom expresses an opinion at variance with that of the missionary. He will readily assent to every assertion you make, without seeming to have the most distant idea there is or can be any connection between that assertion and his own responsibility. So extremely

rare are the adults who wear a countenance indicative of sincerity, that, whenever I do meet one, I am conscious of a fresh spring to all my feelings, analogous to that experienced by the pastor at home, when he meets with a new case of conviction among his flock.

Such is the ground we cultivate when we labor with the adults of Siam. And it is ground which must not be neglected. It is ground which the Holy Spirit, we may hope, will yet make abundantly fruitful. Still there is other ground which promises a more immediate harvest. Let those children who are able to read be supplied with such books as are adapted to form their characters upon a religious basis, and at the same time to beget a taste for reading. For this purpose, probably, nothing is so good as the simple narratives of the Bible. Let these be presented, in small portions at a time, to all the boys who can read, in all the wats in and around Bangkok, and to other children capable of reading, as the missionary may have opportunity. If this work is followed up faithfully for a few years, we may look with confidence, I think, for the following results.

1. A large amount of scripture knowledge will be imparted to the rising generation. A large number will read understandingly, and will tell what they read to others, and thus the leaven will spread through the great mass of the rising generation.

2. A large number of the most intelligent and influential of those who are now adults will, in this way, be reached by the truth. I refer to the priests in the wats and to the parents and relatives of the boys. The number of priests, including those of both orders, residing at the wats in Bangkok and its suburbs, I think, cannot be less than 10,000. There are two wats which, as my teacher says, have each 500 priests of the highest rank and as many of the lower. The great body of these priests are young men. Indeed, if we should call a Siamese wat a seminary or university, perhaps as clear an idea of its nature would be imparted as by any description. These young men are expecting, after spending a few years in the wats, to graduate and enter upon the active business of life. At present they have little to do, and time often hangs heavily upon them. An interesting story, if within their reach, will scarcely fail to be read. The fathers, too, and brothers of the boys to whom these books are given, will also read. The aged priests also, who are

much revered by all classes of people, and who never visit the missionaries, will in this way be reached. There are none at the wats who treat me with so much respect as the aged priests. And let it be noticed also that we reach these priests in a way least calculated to excite their opposition, and with truth as well adapted to their minds as any that could be presented to them,

3. By distributing books at the wats we shall reach a large number of the children of the nobles and princes of the kingdom. The wats seem to be a kind of stepping-stone to preferment. At least it is thought necessary that all noblemen's sons should go through the two grades of the priesthood before they are qualified for office. They usually, as I believe, stay at the wats but a few months; but while there they are more accessible than at the residences of their parents.

4. As a consequence of all this, we may expect, ten years hence, to cultivate very different ground from that on which we are now laboring. Among the prominent obstacles in the way of the missionary at present are ignorance of the facts of Scripture, and want of discipline of mind to apprehend and see the force of truth. If we spend our main strength on adults, we can expect to remove these obstacles but to a very limited extent. The next race of adults will be very little different from the present. But let us go down to the children, and we may hope in a few years to preach to those who will understand our allusions to scripture facts; who will not need to be taught that there is a God who created all things; and whose minds will be so disciplined as that they can see and feel the force of reasoning. Every sermon and every tract will come to such minds with manifold greater force, than that which attends our sermons and tracts at the present time.

Visit to Chou-Fah—Labors at the Tract House.

The journal of Mr. Caswell furnishes the notices which follow.

August 5th, 1841. At the request of Chou-Fah, I went to-day to his palace to exhibit the pneumatical apparatus which has lately arrived. He called his wives together and explained to them in a familiar manner the principles involved in each experiment. It is pleasing to see the interest he takes in enlightening their minds. One of them remarked

during the exhibition, that the missionaries had nothing to do with slight-of-hand tricks; that whatever they exhibited was reality and could be explained and understood. To have the reputation of dealing in truth on all subjects is of no small consequence to the missionary.

6. Often every day we hear the clanking of the chains of criminals passing our house. A chain about two feet in length is fastened by its ends to iron rings worn on the ankles, and the man drags this chain wherever he goes. Yesterday I saw a man adjusting his chain, under the verandah of my house, by putting some old rags under the rings to keep them from galling his legs. He said he was a slave, and that his master, wishing to get his son who had fled to a distant place, had placed this chain upon him, that he might be persuaded to use his influence in getting the lad back. He had worn the chain several months, and the son knew it, but would not return. My teacher, on being asked if it was common to place men in chains for such causes, replied that it was.

Sept. 1. To-day a man from a place two or three days' journey to the southwest, to whom I yesterday gave some tracts, made me a present of eight small water-melons. This man had heard of our books and wished to examine them for himself.

To-day I made the experiment of preaching under the verandah without distributing tracts. I was doubtful whether I could get an audience, and indeed I hoped to have a small one, that I might be the more quiet. When there is a large crowd, the effort necessary to be made to keep them in tolerable order while you preach is very fatiguing and often vexatious. I was disappointed in my expectations, or rather in my hopes. The crowd was as large as ever. One or two listened with much interest for more than an hour, while others staid some half an hour, some fifteen minutes, and some a still shorter time. One, who manifested the most interest, was a Chinaman.

7. To-day had a very comfortable season of preaching, audience being for the most part quiet and attentive. There was one, however, as is often the case, who was very loquacious and caused me some trouble.

11. There is great variety in the character of my audiences on different days. One day it is the scum of society. The next I have the most respectable. Yesterday I had but few hearers, on account of a shower of rain. These few,

however, caused me much trouble. Two or three of them made it their main business to say things that would either vex me, or raise a shout of laughter from the others.

To-day I had a large crowd of respectable people, quite a number of priests among them. In the course of my remarks I referred them to the fact that their god had created nothing, as evidence of their inconsistency, and asked them why they had forsaken the Creator for the creature. I then called upon a priest present to testify whether or not Boodh was the creator. He acknowledged that he was not. I then said, You acknowledge that if a man purchases timber and builds a boat, he is the lawful owner of the boat, but you refuse to acknowledge yourselves to be the property of Him who made you. At the close of the hour a young Siamo-Chinese related with great particularity the contents of the History of Elijah, which I had given him a few days before. I was so much pleased with him that I gave him the Life of Christ bound in a volume.

Sandwich Islands.

LETTER AND JOURNAL OF MR. GULICK,
KOLOA, MAUI.

Beginning of Papal Movements—Improvement in Schools.

On the 29th of September, 1841, Mr. Gulick writes—

I have, these few months past, been more among the people and preached more in their villages, than I had been able to do hitherto. In this way some have been brought under the means of grace, I trust also to the knowledge of the Savior, who would otherwise probably have gone on and perished in their sins. Ever since our general meeting there has been a very interesting and cheering attention to religion in our parish. In one village, Mahaulepu, three miles eastward from our residence, there is at present peculiar attention to preaching, and a number who appear in private conversation, to feel deeply on the subject of their soul's salvation. We seem now to have a new motive to pray and labor for the salvation of our people, in the fact that the papists, by a native agent, have commenced operations in our vicinity. This man had been one of our hearers, and having been repeatedly

disappointed in his hope of being received to the church, became disaffected; and after listening a while to the private instructions of a female from a neighboring island, and studying a tract or two of the papists, he declared himself their disciple, and even baptized one or two individuals, who were deemed at the point of death, before he had been baptized, or had even seen a priest. The cause of his joining the papists and the course he has since pursued he recently stated to me, in the presence of several individuals. Subsequently he went to Honolulu, and was himself baptized; on which occasion he said he told the priest what he had done, and that the priest replied, "It is well." In the novelty of this system here, and the great facility with which professed converts are received, (it is said also the hope of presents, which some have been known to receive,) consists the power of this sect to gain converts on this island. None of the members of the church, and no others that we have deemed pious, have as yet appeared to be injuriously affected by their operations; nor does our audience appear to be in the least diminished since the man above noticed began to hold meetings on the Sabbath.

Since the date of my last the schools in our district have been greatly improved. In October last we succeeded in getting a competent and faithful teacher, a graduate of the seminary at Lahaina. About the same time we finished a doby school-house at the station, fifty feet by thirty, with ten glass windows, plastered inside, with writing tables for the scholars. A small part of the labor on this was done by the community, in accordance with the laws of the land. But the church paid \$180 for materials and labor, and \$80 for teacher's hire. This was paid from the avails of sugar-cane, cultivated chiefly on monthly concert days. The school commenced with about forty pupils, but soon rose to eighty and upward.

On January 1st, 1841, new laws relative to schools were published, by which the people were required to build school-houses, to work nine days in a year for the support of teachers, and to send their children to school. This enabled us to get up a school-house in every considerable village in our district, and to secure a teacher for each. The teachers are not all well qualified; yet, on the whole, they are quite superior to those formerly employed. Two are respectable graduates from the seminary at Lahaina. One of these is pious and a very useful

elder in the church. Two of those not graduates are professors of religion, and one of them also an elder, and I think he exerts an excellent influence. Both of these elders hold religious meetings, which appear to be profitable to those who attend. There are six schools, and seven teachers (two being employed in the station-school,) two hundred and fifty scholars. About two hundred and forty are pretty regular in their attendance.

A Present from a Poor Woman— Notices of the Church.

Mr. Gulick furnishes the following extracts from his journal.

June 28th, 1841. Visited from house to house in Kukuila and Lawai. While conversing with a family in the narrow valley of Lawai, an aged female having seen me, came from the opposite side of the valley, bringing a pig, which she begged me to accept. Knowing she was rather indigent, I declined receiving it; and accompanied her to her hut. I there found that her husband had been a cripple for years, and not able to walk. And seldom, if ever, have I seen a more destitute hovel—house it could not be called. It was about ten feet long, eight wide, and six high at the peak of the roof. Of course a man of ordinary stature could not stand erect in it. The roof was so flat and so poorly covered with grass and leaves, that it seemed but an apology for a shelter. A few tattered and half rotten mats were the bed of the inmates, and all, save a little grass, which, from the moisture of the ground, was nearly decayed, which kept them from contact with the earth. Some old calabashes were their only furniture. This poor woman, in her deep poverty, with a crippled husband depending chiefly upon her, and with scarcely a change of raiment for herself, appears to have offered me the richest present she could possibly make. Her conduct cannot be attributed to a desire to get into the church; for she was already a member. Nor is it probable she was influenced by a hope of receiving a valuable return; for not knowing distinctly her situation, I had never assisted her in the least. She seemed to me to verify the text, "God hath chosen the poor of this world rich in faith." I think she came as near to the example of the widow we see in the gospel, who cast her two mites to the Lord's treasury, as any

person I ever knew. Feeling that she had received spiritual benefit through my agency, she appeared to esteem it a small thing that she should deny herself to bestow a temporal favor.

July 9. Attended the quarterly examination of schools. All, except from one village, attended at Koloa. The examination was creditable to teachers and pupils. Parents manifest an increased interest in the mental culture of their children. On my way home I called to see a blind man now sick, and who has often been led by his daughter, or a kind neighbor, to my house for religious conversation. He has long been anxious to be received into the church. He spoke of himself as a lost sinner; said his hope was in the Savior, to whom I had pointed him; and that there he constantly rested. After I had prayed with him, he took my hand again; said he had thought much of me since I sent him my *aloha*, which was a few days previous; and that he had been very anxious to see me. When I spoke of going, he clasped my hand more firmly, saying, "I hold you fast." Then lifted up his voice and wept like a little child. He seemed to be overjoyed that I had called to converse with him. Nor could I avoid the impression that his feelings had been excited and his heart touched by the Good Spirit, and by a discovery of the great salvation, which it had been my privilege to make known to him.

September 1. The necessities of the poor woman, mentioned June 28th, were somewhat relieved by the church, and arrangements were made for building her a house. But her husband soon died, and she now lives with a relative.

12. The blind man above mentioned, and twenty-six others were received to the church, and two excommunicated members were restored. Of the twenty-seven received to the church, all except two, are supposed to have been converted several months, and some of them more than a year previous.

At Honolulu, on the 18th November, Mr. Gulick adds to his communication the paragraphs which follow.

While visiting and preaching in the various parts of my parish, I ascertained that in a population of about two thousand souls, we have twenty-one blind persons and about the same number that see very obscurely. Three of each class are church-members. And all those whose vision is now dim seem to be fast verging to total blindness.

The church at Koloa, if I mistake not, (for I have not the records at hand,) including the recent addition which I have stated, contains 155 members in good standing. Although we fear some of them will be found wanting in the great day, yet of most of them I have a good hope. They, with a few non-professors, have subscribed the current year, for religious purposes, about \$170, chiefly, however, in paper currency, redeemable in goods only. They have also raised ten dollars for the support of their own poor, and have promised more for this object when needed. One man, with a family to support, and no resources but his own industry and ingenuity, pays a dollar per month. This man was educated at the seminary in Lahaina. There he received some instruction in the carpenter's trade, by which he now earns a dollar a day, which is more than eight times the sum that his neighbors ordinarily get.

LETTER FROM MR. BALDWIN, LAHAINA,
MAUI.

*Unfavorable Moral Influences—Obstacles
to the Success of Popery.*

UNDER date of November 26th, 1841, Mr. Baldwin writes—

With regard to the state of religious feeling in my particular field, I have nothing special to add to what I have written of late. Our congregations continue as they have been heretofore, and the general round of labors is such as has been often reported. We do not consider that we have evidence of any special influence of the Holy Spirit; but from the attention given every where to the word, and from other indications we would hope that a knowledge of the truth and practice in accordance with it is gradually gaining ground among all classes. With regard to Lahaina itself, however, where we have three or four thousand people in one village, my fears have been great the year past, and even for a longer period. I fear that the presence of so many high chiefs, the example of most of whom is far from what we could wish, and whose large trains are in general, like themselves, tends to make vice less odious than it was getting to be under the administration of Hoapili. I think I can see that even the best of our church-members are inclined to speak more mildly of practices which they know exist among their rulers, than

they would formerly have done when seen in others. This is natural. Probably our preaching is often modified by such causes. The people have always been accustomed to look up to their chiefs as to parents; and it would be strange if bad examples in them did not make vice more honorable. We have not had, as yet, more than the usual number of cases for discipline in the church. I have lately been through the whole of Lahaina, meeting and conversing with all who wished to converse on religion personally. My impression is that some few yet remain who were converted at the time of our revival, who have not yet been received to the church; and that on Lanai a greater number remain who ought to be received. Were we to go through the same excitement again, I think prudence would not allow me to proceed any faster than I did in admitting to the church; and yet my belief is that there were few places where the work was more powerful than it was here.

After remarking further on some of the ill effects of hastily admitting professed converts to the church, and the occasions for censure and excommunication which originated in the practice, Mr. Baldwin proceeds to another topic and says—

We have no popery as yet on Maui and the adjacent islands, except that Kanui lives here, a young Sandwich Islander who went with Boki to England, and was taken to France from thence, and trained there by popish priests for fourteen years. He returned to the Islands with the priests who came after Laplace's visit. This young man has resided here since his return, and was in the constant habit of attending our meetings till two of the priests called here, after which he began to think about holding meetings himself. A few individuals joined him and call themselves catholics. The bishop is now in France, doubtless for helpers. When they come, we expect our share of the battle. You will wish to know the feelings of all of us as to the future prevalence of popery here. My expectation is that these priests will draw after them some of the ignorant and wicked in all parts of the Islands. But I do not think they will ever prevail to any great extent. I ground this opinion on such reasons as the following:

1. The Bible and popery have never lived together. The Bible is circulated considerably here and some convert

knowledge of its great principles is to be found among all classes.

2. The popery which has been introduced here seems to me of as gross a kind as is to be found in almost any part of the world. So far as I am acquainted with European popery, these priests have kept none of their absurd appendages back, except those which are intended directly for gathering in the money of the people. It is gross in theory and abominable in practice. Adulterers and drunkards are all admitted to their church at once. All apostates, also, from our churches, even the vilest, who should choose to go, are not only admitted, but are the best of their converts—the only teachers they have, in fact, for their schools.

3. Some of the priests cannot be of a very elevated order. An Irish priest who called on me a few days since to ask if I had not said he was drunk on a certain occasion, acknowledged that he drank wine and spirit freely and was not ashamed of it. He moreover said that he could have true faith in Christ and yet get drunk *habitually*; and could have true faith and lie *habitually*.

4. The rulers of the Islands are, at present, taking a good stand on the subject of education. Probably solid and useful education never was making more rapid progress in the Islands than at the present time.

Time, however, must determine what away “the beast” is to have in this part of the earth, before “the Lord shall destroy him with the brightness of his coming.”

Schools—Native Bible Societies—Labors for Seamen.

All the schools in this part of the field are doing pretty well. I have several times gathered all our native teachers together and drilled them on particular branches, that they might be better fitted for their work; an experiment which I hope, at intervals, to repeat. David Malo is appointed by the chiefs as superintendent of schools for this and the adjacent islands, and is well qualified for the work. I think nearly all the children are more or less in these schools. Many are irregular in their attendance, and many teachers fail much in the government of their schools.

In this village we have three Sabbath schools for children. They commence in the morning. We have re-
them lately, and I now superin-
central one myself. I think

there are but few children that do not attend. They will lay up some true Bible knowledge there, and will be unfitted, I hope, ever to receive the mark of “the beast.”

In April last we formed a Lahaina Bible Society. Three hundred dollars have been subscribed, and perhaps more. The society voted that their money this year should be devoted to supplying all the children who could read and were attending school with the New Testament. The work is already accomplished, with the exception of two schools which are waiting for their Testaments to arrive from Oahu. It is extremely gratifying to me to think that this precious book is in the hands of all our children who can read. I hope and trust that it will give a permanent interest to schools, and in many cases also prove a blessing to parents, many of whom in these islands are quite too willing to live without the word of God. At the time of our general meeting a Hawaiian Bible Society was formed for all these islands; and probably, ere this, many branches are formed in different parts of the group.

I think I have never mentioned to you my labors among seamen at this place. Since Mr. Spaulding left I have devoted a portion of my time, for about three months in the spring and the same time in the fall, to labors for seamen. It proves an interruption to what I do for the natives; but I have done it because it has seemed to be labor which could not be avoided, without doing violence to my own feelings and the feelings of many from christian lands, who wish some notice taken of their souls. I have done it on the same principle that you allowed Mr. Clark and Mr. Spaulding to devote time to this class, which was doubtless that it was generally a most direct way of benefitting the heathen, as well as keeping off from them a flood of moral contagion. A very different state of feeling towards missionaries prevails among sea-faring men now, from what prevailed a few years since. Most shipmasters are decidedly friendly; while their ships are here their calls on us are very frequent. I have preached once to them every Sabbath. We have had two pious captains this season; one from London, the other from New London; both men of tried piety and great worth. The latter has had a pleasant revival on board during part of the past year. While they were here, besides meeting on Sabbath, I preached twice a week on board, on the evenings they had been

accustomed to hold meetings at sea. As our native church is some distance from the landing, and through a dusty road, it was thought best to build a seamen's chapel, which has been done. I have collected something like a thousand dollars from masters and others belonging to ships for this purpose. The building is of stone, forty-six feet by twenty-eight, two stories high, the upper story only used for a place of worship. Our meetings this season have generally been pretty full, and many interesting things might be mentioned of seamen; but I must not omit to mention some of the dark signs also. Hundreds of seamen, who would otherwise like to visit the house of God, are drawn away by the attractions of grog-shops. The same vile cause empties the seamen's chapel at Oahu of seamen. The spoiler has been here. Since the visit of the French frigate in 1839, the trade in ardent spirit has been considered free, and the fiery flood has been rolling more and more over the Islands. Some natives, especially those around the king, have fallen into the stream. Occasionally some of our church-members fall in; but the most dismal scenes are among foreign residents and seamen. This place has been proverbially as quiet as any country town in New England, even when we have had thirty ships at anchor, and no less than four hundred of their men on shore every day. But that quiet we can never have, if liquid ruin is sold.

New-York Indians.

LETTER FROM MR. HALL, 12TH MAY, 1842.

Twenty-eight Persons added to the Church.

IN the number of this work for April, page 162, was inserted a letter from Mr. Hall, narrating the circumstances attending the commencement of a revival among the Indians under his instruction on the Alleghany Reservation. Writing three months later, he makes these further statements relative to its progress.

It is with peculiar pleasure that I am permitted to continue my relation of the wonderful works of God among us, to assure you that the work of his grace which he commenced here with the beginning of the present year, he is still carrying forward gloriously. New cases of pungent conviction of sin are not as

but I do not discover the least abatement of interest in religious things among the people generally. Christianity is the all-absorbing subject of thought and conversation throughout this community. The enemies of the gospel writhe exceedingly under the influence of such a christian atmosphere as the Lord has spread over this place. They wonder, and despise, and seem disposed to perish, rather than be saved by the humiliating doctrines of the cross; but God mercifully overshadows them one after another, and leads them to believe through the foolishness of preaching.

In some instances the enraged heathen, like prowling wolves, have pounced upon the lambs of the flock with strong desire to devour; but that Great Shepherd of his sheep, Jesus Christ our Lord, has hitherto delivered them all from the jaw of the lion and the paw of the bear; yea, and I know that he will deliver them and not one shall be lost; no, not the most tender of them all; for "the Lord taketh pleasure in all them that fear him, in those that hope in his mercy."

In some instances altars of prayer have been erected in families with which are connected old heathen Indians, who have always stood aloof from christian instruction, and who are very troublesome indeed to pious souls just merging from heathenism; but they can do no real injury, for the Lord will make their wrath to praise him, and the remainder of it he will restrain.

Within little more than four months more than forty souls have been hopefully added unto the Lord from among this wicked and adulterous people. Of these ten or eleven are mothers, and three others are young wives. Nine or ten are husbands, and the rest are an interesting group of young persons of both sexes. Most of the hopeful converts are as old as eighteen, and some are whitening with increasing years. Some are parents of large families. One is the mother of twelve children (ten boys,) eleven of whom are still living. I administer the sacrament on the second Sabbath of every other month, unless something extraordinary prevents. At our communion season in March fourteen persons were received into the church upon their profession of faith, three of whom had been favored with infant dedication, but the remaining eleven received the sealing ordinance of christian baptism upon that occasion. At our next season of surrounding the table of our Lord, in May, fourteen more were

these were baptised in infancy, and the remaining ten at the interesting period of uniting with the church, and with their own hands subscribing unto the Lord. As some of the visible fruits of the season of refreshing which we are enjoying from the presence of the Lord, twenty-one persons have presented themselves for the holy ordinance of baptism, who, with seven that were baptized in infancy, have been received to the communion and fellowship of this church, and one individual, an excommunicated person from Cattaraugus, has been reclaimed, restored to the communion of that church, received a letter, and by it added to this; and fifteen children have been baptized upon their parents' faith. Several now stand as candidates for admission, and are expected in due time to take and adorn a profession of Christ before the world. Many more children will probably be brought forward as soon as decent clothing can be obtained. Several whole households have been baptized into that fearful and glorious name of the Father and of the Son and of the Holy Ghost, the triune Jehovah, to whom be glory in the church forever.

It may not be unprofitable to mention, that one man, naturally of a very strong and penetrating mind, an honest, clear, and discriminating judgment, exercising an all-controlling influence over his neighborhood, and possessing a little knowledge of letters, but who had fearfully degraded himself by the use of intoxicating drinks, was one of the first subjects of the work of grace wrought here by the Divine Spirit. He has seven children. The oldest is married and hopefully converted. His wife also

soon shared in the blessed change from death to life. The oldest two children yet at home, have also embraced hopes; but as they did not feel prepared to covenant with the church, when he brought his remaining four little ones, to present them to God in the holy ordinance of baptism, though he firmly believed that they, especially the oldest, had really believed, and would soon, of their own free choice and will, ask for the ordinances of their Master's house,—with their consent he brought them forward also, and appeared to take great satisfaction in the assurance, that, when he was baptized, it was his duty to present his whole house in the same ordinance straightway, as the jailor did his. You would surely be delighted to see with your own eyes this once hateful, but now lovely man, meekly bowing down before the domestic altar, and with his wife and surrounding children, rejoicing in God in view of the fact that none of them are longer gentiles after the flesh, but in faith have received that ordinance which distinguishes between the heathen and the Christian; for he very properly calls all heathen who have not been christened by being baptized in the name of the Lord Jesus.

This is not an isolated case, but many whole families, less and younger than this, are thus rejoicing in God their Savior with joy unspeakable and full of glory. I hope that we shall share in the prayers and sympathies of the churches, that what God has begun among us may be carried forward until the day of the Lord Jesus, and many souls through the influence of this work be brought into the enjoyment of glory everlasting.

Proceedings of other Societies.

FOREIGN.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE society held its 38th annual meeting May 4th, lord Bexley, the president, in the chair. The meeting was addressed by the bishop of Chester, lord Glenelg, lord Sandon, Rev. Dr. Vaughan, Rev. Dr. Tyng of Philadelphia, Rev. Mr. Waugh, Rev. — Villiers, Rev. M. Pritchard, Rev. Baron De Gerlach, Rev. M. Mesurier, and the bishop of Worcester.

The secretary, Rev. A. Brandram, read a brief abstract of the annual report, from a report which in the London Record, the following

account of the proceedings of the society is taken.

The committee commenced their report by expressing their deep sense of thankfulness to God for the marked success which still continued to attend the operations of the society. The issues for the year had amounted to more than 800,000 copies of the sacred Scriptures. At the very outset of their report, then, the committee would adopt that exclamation in holy writ, "Let the Lord be magnified who hath pleasure in the prosperity of his servants!" In France, the agent of the society continued his labors with untiring zeal and most pleasing results; 146,050 copies of the Scriptures had issued from the press during the year; 95,194 had been put in circulation by colporteurs, eighty-four of whom were, more or less, employed by the society. The total distribution

since 1820, was 1,692,659, of which 961,504 had passed through the hands of the society's agent during nine years. The French Bible Society had issued, in the course of the year, 60,272 copies of the Scriptures, and their total issues amounted to 458,070. From the depot at Frankfort 42,914 had been issued. The German Bible Society continued to prosecute their work with more or less zeal, annually distributing about 100,000 copies. The Prussian Bible Society, with its numerous auxiliaries, still took the lead; 35,436 copies had been printed during the past year, and 27,000 were now in the press. The Hungarian Association had issued 11,864 copies, making for five years a total of 54,500. Since the commencement of the operations of the society in Belgium in 1835 there had been issued 97,332 volumes, and during the past year 9,750; but owing to the violent opposition to the agency in that country, there had been a decrease in the distribution. The Netherlands Bible Society had issued 12,080 copies last year. From St. Petersburg, 11,751 copies were issued, making since the commencement in 1823, 81,208; the society there had been furnished during the year with 1,495 copies in English, German, and Hebrew. Another edition of 25,000 of the Finnish version were in the press; the Finnish Bible Society had distributed 278,000 copies, the Swedish 14,905. The Central Prussian Bible Society had issued since its establishment 1,776,400 copies. From Spain and Portugal there was little or no encouraging intelligence. At Athens the work of disseminating the Scriptures was proceeding favorably; 5,627 copies had been issued. A translation of the Old Testament into the Persian language was about to be printed. In British India, the number of copies of the Scriptures, in whole or in part, printed in the course of last year, was larger than had been printed in all the thirty years preceding, and to that might be added many thousands of copies printed by other societies. The Calcutta Association issued during the past year 36,378 copies, making a total of 359,305. At Madras, 25,072 were distributed last year. Two reports from Bombay, received since the last anniversary, speak favorably of the operations there. Under the present circumstances of China, of course little of an encouraging nature could be expected, a check being put upon the direct introduction of the Scriptures among the Chinese; but 500 copies of the New Testament in their language had been forwarded for the purpose of being intrusted to benevolent and pious individuals who might accompany the warlike expedition to their shores. From Singapore, 3,445 volumes in various languages were issued during the year. At Sydney, Van Diemen's Land, etc., the work of Bible circulation under the superintendence of local associations, was proceeding with success. In the Islands of the Pacific, the desire to possess copies of the word of God was universal, and the supplies sent out had been received with joy and thankfulness; 5,000 copies had been forwarded to Rorotonga, and 3,000 to that island where the lamented Williams labored so long. From South Africa the intelligence was of the most gratifying kind; the Bechuana version of the New Testament, printed under the superintendence of Mr. Moffatt, had arrived, and was received with so much delight that it may be said to have made the solitary places glad, and the wilderness to blossom as the rose. The people surrounded the wagons, and immediately on the boxes being taken down, were

eager to purchase, and most of the payments were made in sheep and goats. A grant of English Bibles and Testaments, and some in the language of the natives, had been made at Fernando Po, and to the station of the Church Missionary Society in Abyssinia. The persecution of the Christians in Madagascar was still as severe as ever, but amidst all their sufferings the converts maintained the faith, cherishing the sacred volume as the source of their consolation. Some of them had desired a fresh supply, their old ones being worn out. A successor to Mr. Wheeler, the deceased agent of the society in the West Indies, had been found in Mr. James McMurray, many years agent to the Mico Charity, and he had gone out with a large supply of Bibles and Testaments. The society there had received 7,350 copies during the year, and remitted £916. Nova Scotia and New Brunswick had been visited by an agent. From Toronto £300 had been received, and 9,522 copies of the Scriptures had been issued last year. The association had ordered 1,300 in the same period. At Montreal the total number issued was 55,478; and a bill had been passed by the legislature to admit the printed Scriptures free of duty. 1,000 copies in the language of Greenland had been forwarded. The American Bible Society had received subscriptions to the amount of 118,860 dollars, and issued 150,202 copies during the past year.

With reference to the domestic proceedings of the society, the report stated that "the total amount received during the year, applicable to the general objects of the society, including subscriptions, donations, legacies, dividends on stock, and contributions of auxiliary societies, is £44,045: compared with last year, showing an increase of £1,300. Amount received from sales of Bibles and Testaments £50,204: total amount received from all sources is £95,095. The issues of the society have been, from the depositary at home 584,544, from the depots abroad £31,007; total 815,551. Total issues of Bibles and Testaments since the commencement of the society 14,038,934."

The total number of associations and branch societies in connection with the parent institution, was 2,828, and 100 new ones were established last year. The report concluded by asking, after these statements, whether the committee were not justified in calling upon their friends to join them in exclaiming, "Let the Lord be magnified, who hath pleasure in the prosperity of his servants!"

Of the great change which has been effected in Britain and on the continent of Europe, in respect to the multiplication of copies of the Holy Scriptures, the bishop of Chester remarked—

I would go back to the time when the demand of this country for printing the Scriptures was satisfied by 20,000 or 30,000 copies in a year—when men would have been startled at the thought of 800,000 copies being required by this society—when throughout the Roman catholic population of Ireland, the Scriptures were an unknown book—when, with regard to the Principality of Wales, it was hopeless to procure a single copy—when you might go over the greater part of the continent of Europe, and scarcely find a copy of the Scriptures to be procured, even at the largest price—when there were but thirty-seven translations of the Scrip-

tures into foreign languages, and most of those chiefly confined to the knowledge of the curious; and in this way would I meet the objections which we sometimes hear against the constitution and plans of this society. I would, in this respect, take an example from the great Athenian commander, who, when assailed by calumny, replied to his accusers in one word, which brought to the knowledge of the assembly the recollection of his victory—and that word was "Marathon." His enemies calumniated him, but his friends deigned only to repeat, "Marathon!" So when we are told of our indiscriminate associations with others, and of our imperfect constitution, let us answer, that we have 137 translations of the Scriptures; that we have circulated 14,000,000 of copies of the word of God; and have more than 7,000 kindred or affiliated institutions.

RELIGIOUS TRACT SOCIETY.

At the anniversary of the society, May 6th, the earl of Chichester presided; the secretary, Mr. Jones, read the annual report; and the Rev. F. Cunningham, Rev. Dr. Russell, Rev. Dr. Morison, Rev. Dr. Byrth, Rev. G. Pritchard, Rev. B. W. Noel, and H. Pownall, Esq. addressed the meeting. The Record gives the following summary of the society's operations.

From the report it appeared that, although the warlike operations in China had somewhat interfered with, it had not stopped, the circulation of the society's publications in that interesting field, where new channels for distribution had been opened, and were prospering under the auspices of the Rev. Mr. Gutzlaff. In Aracan 40,000 tracts have been distributed in fifteen days. In India the circulation had been a great means of advancing the kingdom of Christ. In the Mahratta country, Dr. Wilson and Mr. Mitchell reported that they found many who had been led into a belief of the christian faith solely by the perusal of the religious tracts and publications of the society. In Australia and Van Diemen's Land 161,000 publications, value £2,638, had been transmitted and put in circulation. In Western Africa the education of the negroes was rapidly progressing, and letters had been received from the society's missionaries, desiring to be furnished with 2,000 more copies of the Cottage Hymn Book, which had been sent out, and another letter received for 3,000 copies more. The whole of the first issue had been purchased by the people in the short space of nine months. The gates of Spanish America were comparatively closed against the admission of scriptural truth, but still 11,600 Spanish publications had been granted to the different correspondents of the society in that quarter. To the West Indies, 55,000 books and tracts, without including publications sent for sale, had been granted. In British North America, 163 religious circulating libraries, valued at £352, had been established, and 206,900 tracts, books, and publications, had been sent out. The intelligence received from Montreal, Quebec, Kingston, and Toronto, was of a most cheering and interesting character. In France the work of the Lord was evidently advancing, though it encountered much opposition. The circulation France amounted to 600,000 copies. In Hungary, 40,000 copies, printed in the German language, had been distributed. In Belgium

the society went on prosperously, though strongly opposed by the priests of the Romish church. The number of new publications during the last year was 220; the total publications was 16,469,551, which, published in eighty-six different languages, gave a total circulation of 357,000,000 different works. The total benevolent income for the year was £5,825, being an increase beyond the preceding year of £164; the total sales of the society's publications was £45,635. The gratuitous issues for the year was £8,329, and the society's total receipts, including the proceeds of sale, was £56,014.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE anniversary was held May 6th, Sir T. Baring, the president, in the chair. Rev. W. Ayerst, read the report, from which it appears that the aggregate receipts of the society for the year were £24,699, being £1,760 more than the year before, and the largest sum ever received in one year. The following statements are from the Record.

From April 1841, to March last, there were issued 8,091 copies of the Scriptures, whole or in parts, in the Hebrew, German, Dutch, Judeo-Polish, and English languages; eighty-one of the Hebrew Liturgy, and 7,160 copies of the Old Paths and other tracts. A grant of 126 English and foreign Bibles was received from the British and Foreign Bible Society. The greatly increased circulation of the Jewish Intelligence, now amounting to 5,500 copies monthly, may justly be regarded as a cheering proof of the increased interest which is felt in the spiritual welfare of Israel.

The Hebrew college, after a second year's trial confirms the hope that it will soon yield a regular supply of tried and well-trained candidates for the missionary office. In the course of the past year there have been nine resident students, of whom seven are Hebrew, and two gentile Christians, two candidates for missionary employment not resident, and the two senior boys from the Hebrew school, making a total of thirteen. Of the students mentioned, one has returned to Jerusalem as assistant in the medical department, one has himself voluntarily resigned his connection with the college, and a third has been appointed to the important station of Beyroot. The Rev. J. C. Reichardt, who has been engaged in the London Mission for the last fourteen years, finds his labors among the Jews in the metropolis every year increasing, and his connection with the Operative Jewish Converts' Institution affords him an extensive field of usefulness. In consequence of the spirit of inquiry which has been excited among the Jews, and the frequent arrivals of inquirers from foreign parts, who come over to England for the express purpose of investigating the truth of the gospel, the number of applications for christian instruction and baptism has very much increased. Mr. Reichardt has ten adult Jews under a regular course of instruction, whom he is preparing for baptism. The institution, which has been established for the purpose of teaching christian Israelites a trade, so as to enable them to support themselves in some honest calling, could formerly accommodate only twelve adults, but it has lately been

greatly enlarged, and is now capable of receiving thirty inmates. The number is at present twenty; of whom fourteen are baptized, and six are still receiving instruction as candidates for baptism. The whole number of adults who have been connected with this institution since its commencement in 1831, is 131, of whom eighty-six have been baptized.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WESTERN AFRICA.

Progress of the Mission.

THE Missionary Register for March contains a report of Mr. Young, stationed at Waterloo in the Sierra Leone colony, furnishing some interesting statements bearing on the progress of christian knowledge and piety among the colonists. The day-school at that station embraces 209 boys and 163 girls; and the Sabbath school has 142 men and boys, and 85 females. Of the past and present aspect of the station Mr. Young says—

The influence of Christianity is felt more and more among the people. In tracing the work of the Lord here, from its beginning, I feel encouraged, since I see it is progressive. It is now three years and a half since I was first stationed at Waterloo, and had to contend with much opposition. After I had labored five months, three souls were gathered into the fold of Christ's flock. We have now fifty-seven communicants, thirty-four candidates for baptism, and eleven adults have been received into the church. One has been converted from idolatry within the last seven months. Thus, on considering all things, I have cause to thank God and take courage; believing, that we shall reap if we faint not.

Of the objects and progress of the mission the editor of the Register remarks—

It is truly a cause for heartfelt gratitude, that between six and seven thousand Africans, from upward of forty different tribes, regularly assemble for public worship; that of these, upward of thirteen hundred are communicants; and that more than four thousand children are brought up in the nurture and admonition of the Lord in the society's schools. The numerous testimonies to the progressive improvement of the liberated Africans in civilization and moral order, notwithstanding many serious hindrances, are also highly gratifying. But the labors of the society within the colony have always been considered as deriving their chief importance from the influence which they may be expected to exercise upon the spiritual welfare of the benighted millions who inhabit the interior of that vast continent. In the hope of accomplishing, to some extent, this important object, the mission to the Timmanees has been commenced; and with a view to carry out this intention still further, the committee gladly availed themselves of the opportunity afforded by the Niger expedition to ascertain what openings for missionary exertion existed in the neighborhood of that great river.

When the expedition for exploring the country on the Niger was fitted out, more than a

year since, one of the missionaries from Sierra Leone, the Rev. Mr. Schon, accompanied it. The colonists manifested a deep interest in the expedition, and not less than 1,500 attended a meeting held to pray for the divine blessing to rest upon it. From the journal of Mr. Schon, while on this expedition, the following paragraphs are taken. While at Ibo, a town about 120 miles from the mouth of the river, the king of the place was greatly astonished to find that one of his men who had been a slave, but who at the colony had been taught to read, understood that mysterious art of the white man. He was very desirous of teachers to instruct his people, and insisted that this slave, named Simon, should remain with him, which was permitted. Mr. Schon remarks—

This occurrence proves that the objection so often raised—that the Africans would not listen to their own country people, if they were sent to them with the gospel—is perfectly groundless. The king of Ibo is willing, yea anxious, to hear of the wonderful works of God, from the lips of one of his own country people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the word of God will go forth to many a benighted tribe of Africa. And I call upon the members of the Church Missionary Society, not to slacken their efforts, and not to spare their money or exertions, towards accomplishing so great and glorious an end, by all the means in their power. I must be the more earnest in my entreaties for native agency, as the place appears to me to be very unhealthy, and prejudicial in a high degree to European constitutions.

Slave Trade and Superstitions of the Ibos.

August 25d, 1841. Simon Jonas and myself had some conversation with an Ibo man, from which we gathered, that there was not much traffic in slaves carried on at present, and that the people were chiefly engaged in preparing palm-oil. He was told by the interpreter, that he himself had been made a slave, but had been liberated and kindly treated by the English. The Ibo man could hardly credit it. He had hitherto believed that slaves were purchased by the white people to be killed and eaten, and that their blood was used to make red cloth. This notion is very prevalent among them.

24. Anya. Never has the slave-trade appeared so abominable to me as to-day, when I found that the natives in general entertain the most fearful ideas of the miseries to which they expose the helpless victims of their avarice by selling them. The circumstance by which this information was obtained, or rather confirmed, I have often heard it before, is too interesting to be omitted. Our Brass interpreter was peculiarly anxious that one of the large number of persons who surrounded our vessel this evening should come on board, because he thought he recognised him. Though many years had elapsed since our interpreter was sold, and the other had, in the mean time, become an old man, they instantly recognised each other; and I cannot describe the astonishment manifested by the Ibo man at seeing one whom he verily

believed had long since been killed and eaten by the white people. His expressions of surprise were strong, but very significant. "If God himself," he said, "had told me this, I could not have believed what my eyes now see." The interpreter then found out that Anya was the very place to which he had first been sold as a slave, and at which he had spent nine years of his early life; and that the very person with whom he was speaking, had been his doctor and nurse in a severe illness, on which account he had retained a thankful remembrance of him.

26. King Obi sent one of his sons to welcome the strangers: he was a very fine looking young man, of about twenty years of age. Both himself and his companions attended our morning devotions; after which I told them what book it was, of which I had been reading a portion; and that I had come to this country to tell the people what God had, in it, revealed to us. They were surprised, and could not well understand how it was possible that I should have no other object in view. They are sensible of their inferiority, in every respect, to white men, and can therefore be easily led by them either to do evil or good. When I told one, this morning, that the slave-trade was a bad thing, and that white people wished to put an end to it altogether, he gave me an excellent answer, "Well, if white people give up buying, black people will give up selling slaves." He assured me, too, that it had hitherto been his belief that it was the will of God that black people should be slaves to white people.

I this forenoon satisfied myself of the correctness of various particulars, which I had previously obtained of Ibo people, respecting some of their superstitious practices. It appears to be but too true, that human sacrifices are offered by them, and that in a most barbarous manner. The legs of the devoted victim are tied together, and he is dragged from place to place till he expires. The person who gave me this information told me that one man had been dragged about for nearly a whole day before his sufferings terminated in death: the body is afterwards cast into the river. Interment is always denied them: they must become food for alligators or fishes. Sometimes people are fastened to trees, or to branches close to the river, until they are famished. While we were at anchor inside the bar, the body of a young woman was found on the sand-bank, having been dead, apparently, only a few hours; and as no external marks of injury were observed, except those produced by a rope fastened around her loins, she may have been sacrificed in this manner.

Infanticide of a peculiar nature likewise prevails among them: twins are never allowed to live. As soon as they are born, they are put into two earthen pots, and exposed to beasts of the forest, and the unfortunate mother ever afterward endures great trouble and hardships. A small tent is built for her in the forest, in which she is obliged to dwell, and to undergo many ceremonies for her purification. She is separated from all society for a considerable time; her conjugal alliance with her husband is forever dissolved; and she is never again permitted to sit down with other women in the same market or in the same house. If a child should happen to cut its top teeth first, the poor infant is likewise killed: it is considered to indicate that the child, were it allowed to live, become a very bad person. To say to a son, "You cut your top teeth first," is,

therefore, as much as to say, "Nothing good can be expected from you: you are born to do evil: it is impossible for you to act otherwise."

The Ibos are, in their way, a religious people. The word "Tshuku," God, is continually heard. Tshuku is supposed to do every thing. When a few bananas fell out of the hands of one in the water, he comforted himself by saying, "God has done it." Their notions of some of the attributes of the Supreme Being are, in many respects, correct, and their manner of expressing them striking. "God made every thing: he made both white and black," is continually on their lips. Some of their parables are descriptive of the perfections of God. When they say, for instance, that God has two eyes or two ears, that the one is in heaven and the other on earth, I suppose the conclusion that they have an idea of God's omniscience and omnipresence cannot be disputed. On the death of a person who has, in their estimation, been good, they will say, "He will see God;" while of a wicked person, they say, "He will go into fire." I had frequent opportunities of hearing these expressions at Sierra Leone; but though I was assured that they had not learned them from Christians, I would not state them before I had satisfied myself, by inquiring of such as had never had any intercourse with Christians, that they possessed correct ideas of a future state of reward and punishment. Truly God has not left himself without witness!

Iddah—Egga.

Our proceedings with the king of Iddah were as encouraging as those with king Obi at Ibo. He entered upon the treaty in all its details, agreed to give up the slave-trade and human sacrifices, and will be very glad to receive christian missionaries. He also requested that the interpreter might remain with him, to teach him and his people our fashion.

I am much disappointed with regard to the situation of Iddah: for though high, it is surrounded by swamps, and cannot fail to be very unhealthy for Europeans. A large tract of country was purchased from the king of Iddah, commencing at Beaufort Island, and extending to Sterling Hill. On this the model farm has been commenced. There appears to be no great population in these regions, as they were driven away by the Foolatahs but a few months ago. They depend on English protection, and have expressed their desire to return to the place: if they should return, I shall be better able to express an opinion as to its eligibility for a missionary settlement, after our return from the Niger.

Sept. 29. Egga. This is undoubtedly the largest town we have yet seen on the banks of the river: the population may safely be stated at 7,000 or 8,000. Nufi is the language of the country, though many others are extensively spoken and understood.

The Nufi language is spoken at the confluence of the Tshadda and Niger, on the left bank of the river all the way to Rabba, and even beyond it. The Nefi nation must comprise more than 100,000 persons. What a large field for missionary labors! They are a harmless, teachable, and industrious people here: and such is their character at Sierra Leone. The people, not including the strangers from various other kingdoms, differ in nothing from those below, as regards their religion. The same mixture of paganism and Mohammedan-

ism is every where observed. There are, however, fewer charms, and other marks of superstition, to be seen than in the towns below Iddah.

Egga appears to be entirely surrounded by water; and the swamps behind it extend to a considerable distance. The whole country may become perfectly dry in the dry season; but it is a question whether the healthiness of the town would be advanced by it. The unanimous testimony of the natives is, that the dry season is very unhealthy, and that fever, small-pox, and dysentery, carry off large numbers, even of those born and brought up at the place.

The answer to the question, whether Egga might be considered a suitable station for European missionaries, is obvious. It is much more objectionable than Iddah, because much more unhealthy. Having now advanced upward of 300 miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my investigations in this single sentence, "I have seen none," I feel no small portion of grief and sorrow, especially when I consider that the people, to all appearance, would be ready to receive the gospel of our salvation with open arms and hearts. They are prepared by those means which God, in his providence, has often sent as the forerunners of the gospel—trials and troubles.

Human Sacrifices at Atshara—Defence of Idolatry.

I had a long conversation on the difference between our religion and their own. On inquiring of them whether they ever sacrificed human beings, they denied ever having done so. As I could hardly credit their account, I addressed a few words to them on the sinfulness of such a practice. At this they were startled; and the head man told me, that if I were to tell this to the atah he would be very angry with me, as he was in the habit of sacrificing a slave every year; and at the death of the atah, twenty free people were generally sacrificed. The number here stated is larger than we were told at Iddah. Astonishment was actually perceptible on every countenance, when they were informed that the atah had been told that the practice was sinful, and had agreed to abandon it. These people are pagans: no mixture of Mohammedanism is observable in their customs. They shewed me their gods. Under a small shade erected before almost every house were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives and spears. Such are their gods! It is easy to attack them, or to expose them to ridicule, but not so easy to eradicate the superstitious belief in them out of the hearts of men. The old argument was again brought forward, that this fashion of worship was good for black men, though it might not suit white people—that the same God who had given us the book had given to them their country-fashion. I endeavored to convince them of the sinfulness of idolatry; and directed them to the only true and living God, who had made himself known unto us by Jesus Christ. An old man then arose to defend their customs, declaring that they would never leave them—that as they found things when they entered this world, so would they retain them and continue in them—that whatever white man might talk, they were convinced that their gods were very good to them. "Sup-

pose," said he, "a serpent should bite me; I have only to put my leg under this god"—the shade—"and I cannot die. Suppose sickness should come upon me; I go to my god, and soon get better. From death alone he cannot deliver me: I must die when my time shall come. But white men's book cannot save them from death: they, too, must all die." On this last expression he laid peculiar stress; and many of the by-standers burst out laughing, considering it peculiarly fortunate and conclusive. I took occasion from this, to put before them, in as simple language as I thought my Nufi interpreter capable of translating, the cause of death, and the Christian's hope and consolation in it; and then wished the old man to tell me whether he or the Christian would be the happier; representing the one as an obedient, the other as a disobedient child before the judgment seat of the Almighty. The old man said, that, as far as he was concerned, he would remain in his old habits till he should die; but the headman of the town made a long and excellent reply. It was to this effect, as literally as I can recollect, "Before time, we were told to sell slaves because white people wanted them; and we sold plenty: this time, they come and tell us, 'You no must sell slaves again,' and we no sell slave again: and suppose you come and teach us your book, we cannot refuse to learn. See," pointing to Thomas King, "this man is a black man, and before he went to white man's country he did all the same as we do; but now he knows better: you must not say that we are not willing to learn. Any thing which white man will teach us to do, we can do. I will give my own two sons to Thomas King; and he must teach them the book, and any thing he likes; and that is better than sit down and know nothing. Last week this man," Thomas King, "came: his word and the white man's word are all one [agree]; and nobody shall say that black people are not willing to learn from white people, or from black people who can teach them." I had time to consider this reply on my way back to the vessel, and it proved a great consolation to my mind.

Results of the Expedition.

I have no hesitation in saying, that our visit was made during the best season of the year, in every respect: the information I have received from the natives proves that the dry season is decidedly more unhealthy, and that the natives themselves suffer extremely from fever, small-pox, and dysentery, when the water begins to subside. The country in the vicinity of the river is low and swampy, sometimes to a considerable distance, leading one to anticipate much sickness; and generally the most populous towns are situated in the very worst places. Iddah may claim exception, being built on a hill; but the swamps of the neighborhood cannot but prove very injurious to European constitutions. I can but briefly touch on another subject—the prospects which missionaries have of entering upon their work in the interior. The means of conveyance to their stations depend upon mercantile intercourse between England and Africa. When that intercourse will be established it is difficult to foresee. Nothing that I have seen of the resources of the country can lead me to expect that any merchant would ascend the country as far as Egga more than once: of the country above that place I cannot speak from personal observation. Unless there-

fore, a philanthropic society were to send vessels up the Niger, the missionaries could not obtain passages, nor, in case of distress, see a possibility of returning.

Concerning the abolition of the slave-trade, the expedition has been as successful, or more so, than could have been expected. The king of Ibo and the atiah of Iddah have most readily entered into treaties, pledging themselves to abolish it; and, as far as we had opportunities to observe, have carried them into effect.

All the experience I have gained, during my sojourn up the river, has confirmed my belief that it is through native agency chiefly that Africa must be benefited. I had frequent opportunities to observe, that the chief objection raised—that the natives would pay no attention to what their own country-people might tell them—is without foundation. They listened to those who were with us very attentively; and often asked them to remain with them, and teach them better things. I know that the heads of the expedition are also impressed with the importance of paying great attention to the training of native missionaries.

DOMESTIC.

ANNIVERSARIES AND REPORTS.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE anniversary was held in the Broadway Tabernacle, New York city, 9th May, the president, captain Richardson, in the chair. Rev. Dr. McAuley opened the meeting with prayer. Rev. John Spaulding, the secretary, read the annual report. The total receipts of the society for the year were \$20,861 86, being \$10,157 61 more than the preceding year.

In concert with the British and Foreign Sailor's Society, the American Seamen's Friend Society, during the past year, has aided in sustaining efficient chaplains to preach the gospel at Cronstadt in Russia, at Sydney in New South Wales, and at the Cape of Good Hope. Additional joint aid has also been granted for the benefit of seamen at Amsterdam, in Holland, to be expended under the direction of the Consistory of the Reformed Dutch Church.

With the Glasgow Seamen's Friend Society a friendly correspondence has been maintained.

The American society has also employed two sailor missionaries to labor under the advice and direction of the Rev. George Scott in the important ports of Stockholm and Gotteberg, in Sweden.

Their able chaplain has been sustained at Havre in France: and on the 10th of March the Rev. Samuel C. Damon sailed from New York, as chaplain to seamen in the increasingly important port of Honolulu in the Sandwich Islands. The emperor Nicholas has given permission for the erection of a place of worship for seamen in the port of Cronstadt, and the corner stone of the Mariner's Chapel at Havre was to be laid in March last.

At several foreign missionary stations the gospel has been preached to seamen by the missionaries of various boards. At the port of Canton in China, it is designed to station a

chaplain as soon as peace is permanently restored, and our pecuniary means will permit. Some thirty other important ports ought soon to be occupied.

There are also chaplains at Rio Janeiro in Brazil, and at some twelve or fifteen ports on the sea-board of the United States.

The meeting was addressed by the Rev. Messrs. Sewall of South Carolina, Bethune of Philadelphia, and Hon. B. F. Butler.

FOREIGN EVANGELICAL SOCIETY.

THE third anniversary was held in New York city May 10th, Hon. T. Frelinghuysen in the chair. Rev. Mr. Brinsmade opened with prayer; and the treasurer, W. W. Chester, Esq., and the secretary, Rev. E. N. Kirk, read their respective reports; after which the meeting was addressed by Rev. G. B. Cheever, Rev. G. W. Bethune, and Rev. E. N. Kirk.

AMERICAN TRACT SOCIETY.

THE annual meeting was held in the Tabernacle, New York city, May 11th, colonel Crosby, in the absence of the president, in the chair. Rev. Dr. Spring led in prayer. S. V. S. Wilder, the president, sent his resignation, and Hon. T. Frelinghuysen was elected to that office. The meeting was addressed by the Rev. Mr. Heermance, Rev. Justin Perkins, bishop Mar Yohannan, Rev. J. M. Peck, and Rev. Mr. Kirk. The abstract of the report states—

Thirty-two new publications, including nine volumes, have been issued; whole number of publications on the society's list 1,016, including 131 volumes, besides 1,634 publications approved for foreign stations.

Printed during the year 245,000 volumes, 4,812,000 publications, 100,108,000 pages; circulated during the year 185,152 volumes, 4,478,799 publications, 94,329,045 pages.

The circulation exceeds that of the last year by 13,647,480 pages, and includes 2,786 sets of the Evangelical Family Library of fifteen volumes, 524 of the Christian Library of forty-five volumes, upwards of 8,000 each of several separate volumes, 91,000 of the Christian Almanac for the United States, and of some four page tracts from 100,000 to 150,000 copies each. Total circulated in seventeen years 1,220,090,921 pages.

The gratuitous distributions of publications to the destitute, made in 574 distinct grants, with publications delivered to members and directors, amount to \$10,403 01; exceeding the last year by 3,695,982 pages.

Receipts in donations, including \$11,846 99 for foreign distribution, \$34,941 03; for sales \$56,214 11: total \$91,155 15. Remitted for foreign and pagan lands \$15,000. At the close of the year there was due on bills sanctioned \$10,603 39.

Volume circulation, which receives increasing evidence of the Divine sanction. One hundred and eighty-five thousand volumes have

been circulated during the year, including 2,786 sets of the Evangelical Family Library. By the voluntary co-operation of at least 20,000 Christians 1,800,000 volumes in all have been circulated among perhaps 800,000 families, embracing not far from 4,000,000 souls. Powerful revivals of religion have followed the circulation in many cities and villages within a brief period, and with an obvious providential and gracious connection with this enterprise.

It is with deep regret the committee announce that they have been able to remit for foreign and pagan lands only the sum of \$15,000.

The \$15,000 remitted has been carefully distributed by a special committee of several denominations as it was apparently most pressing-ly needed, as follows:—for the Sandwich Islands \$1,000; Siam and China, Baptist mission, \$600; Siam, A. B. C. F. M., \$600; Burmah \$800; Northern India \$2,000; Rev. C. O. Aratoon, Calcutta, \$200; Orissa \$500; Madras \$300; Madura \$500; Ceylon \$2,000; Maharrattas, Bombay, \$200, Ahmednuggur \$400; Western Africa, A. B. C. F. M., \$400, Protestant Episcopal mission \$200; Turkey \$1,500; Greece, Protestant Episcopal church \$200, A. B. C. F. M. \$600, Baptist mission \$200; Russia \$1,000; Hamburg, Lower Saxony Tract Society \$200, Baptist mission \$600; Toulouse and Geneva \$500.

AMERICAN HOME MISSIONARY SOCIETY.

THE society's 16th anniversary was held in the Tabernacle, New York city, May 11th, the president, Rev. Henry Dwight, in the chair. Rev. Dr. Codman opened the meeting with prayer. The treasurer, Jasper Corning, Esq., and Rev. Mr. Badger, one of the secretaries, read their respective reports; after which Rev. E. D. Allen, Rev. T. S. Clarke, Rev. H. G. Ludlow, and Rev. Joel Parker, addressed the meeting.

The abstract of the annual report states—

The whole number of missionaries in commission during the year is 791, being 101 more than were in the service of the society the preceding year, and five more than the largest number which the society has ever before had in commission, on the American field, in any one year since its organization.

Of the missionaries reported, 548 were in commission at the beginning of the year, and 243 have been since appointed.

The locations of the missionaries are in twenty-three different states and territories, in Upper and Lower Canada, and in Texas.

The number of congregations and missionary districts is 987, exceeding the number of the last year by 125; and the amount of labor performed is equal to 594 years, being ninety-three years of labor more than were reported at the last anniversary, and thirty years more than have ever before been reported in a single year.

The number of pupils instructed in Sabbath schools and Bible classes, under the supervision of the missionaries, is not far from 64,300.

The amount contributed to various benevolent objects by 288 congregations—the whole number from which we have reports on this

subject—is \$14,476 69, verifying the statements of former years, that more than forty per cent on the amount appropriated in aid of feeble churches, is paid back by them, during the year, into the different channels of christian benevolence. Very few churches responded with more promptness and liberality to the call of the American Board, the last autumn, than did many of the missionary churches. Almost as soon as intelligence could be received, after the report of the Board had reached the most distant parts of the land, we were told of missionary churches, individual and associated, in Michigan, Illinois, Wisconsin, and beyond the Mississippi, resolving to increase their self-denial and their sacrifices at least twenty-five per cent., that theirs, too, might be the privilege of helping forward, in difficult times, the work of God among the heathen.

Not less than 134,000 souls are pledged to entire abstinence from every thing that can intoxicate, in the communities which have been blessed by the labors of the missionaries—a number more than twice as large as was reported the last year.

The number added to the churches on profession of their faith, is not far from 3,446; by letters from other churches 2,068: in all 5,514, which exceeds the number added the last year by 896.

The balance in the treasury, at the date of the last report, was \$2,827 79; and there have since been received \$92,463 64—making the resources of the year \$95,291 43.

AMERICAN BIBLE SOCIETY.

THE annual meeting was held in the Tabernacle, New York city, 12th May, Hon. John Cotton Smith, the president, in the chair, when the services were opened by Rev. Dr. Lyell reading the 3d chapter to the Hebrews. The president then addressed the meeting; after which Joseph Hyde, Esq., the treasurer, read his report, and an abstract of the report of the Board of Managers was read by the Rev. J. C. Brigham, the secretary.

The receipts of the year are \$134,357 08; being an increase of \$15,496 67 over those of the previous year. Considering the scarcity of money in most parts of the country, and the high rate of exchanges, which make remittances difficult, this amount is encouraging, evincing an abiding love for the Bible and its diffusion. The disbursements have been \$139,649 70; leaving \$5,292 62 due the treasurer.

The number of Bibles and Testaments printed is 276,000; being 109,125 more than those of last year.

The number of Bibles and Testaments issued the last year was 257,067, being an increase of 106,874 over the issues of the previous year, and making a total since the formation of the society of 3,052,765 copies.

The library of the society now contains nearly 1,000 volumes of rare Bibles, and other books connected with interpretation.

It contains one Latin copy printed at Venice in 1476, soon after the art of printing was discovered; also nine English copies, older than that of king James, in 1611. Most of these books are donations from the friends of the society.

The managers early in the year voted to appropriate \$52,700 for foreign distribution of the Scriptures, and to print an edition for the blind. The receipts of the society enabled them to pay only \$20,619 of this amount.

The meeting was addressed by Rev. Dr. Eastburn, James Buchanan, Esq., John H. Kam, M. D., Isaac Carow, Esq., John Thompson, Esq., John Tappan, Esq., Rev. E. W. Schon, Rev. Dr. Milnor, Rev. Dr. Bethune, bishop Mar Yohannan, and Rev. Justin Perkins.

AMERICAN EDUCATION SOCIETY.

THE society held its 26th anniversary in the Broadway Tabernacle, New York, May 12th, Hon. T. Frelinghuysen in the chair. Rev. Baxter Dickinson opened the meeting with prayer. The treasurer's report was read by William A. Booth, Esq., and the report of the directors, by Rev. S. H. Riddel, the secretary. Addresses were delivered by Rev. Prof. Alden, Rev. Edwin Holt, Rev. William A. Stearns, and Rev. Leonard Bacon.

The abstract of the annual report of the society furnishes the following statements.

The number of beneficiaries assisted during the year, in different stages of their education is 615. Of this number 396 are connected with the parent board, and 219 with the Central American Education Society. In the last mentioned number are included forty-six connected with the Education Society of the Evangelical Lutheran Church; and thirty-one connected with the Board of Education of the German Reformed Church.

The Western American Education Society at Cincinnati, having become an independent society, no statement of the number of its beneficiaries is included in this report. This fact is to be taken into the account in comparing the numbers of the last year with those of the preceding. Making allowance for this difference, it appears that the number assisted during the last year has fallen short of the number assisted the previous year, 127. The number received to the patronage of the society during the year is only sixty-seven. This number is doubtless smaller than it would otherwise have been, in consequence of a change in the rule of the board, adopted during the year, respecting the terms of admission; extending the time of study previous to an application for patronage. There has been, however, a considerable diminution in the number received every year, for several years past. In 1838 the number was 203; in 1839, 160; in 1840, 138; in 1841, 121; and this year, as above stated, 61.

The directors would ask the serious attention of the christian community to the facts here stated. Whatever may be said in regard to the present supply of ministers in this country, there can be no doubt that there will soon begin to be a very alarming decrease in the number entering into the ministry from year to year, a decrease, which, though it may be painfully felt, cannot be speedily arrested.

Twelve young men, during the year, have been discontinued from receiving patronage; nine on account of insufficient scholarship, and three for moral delinquency.

The amount of receipts into the treasury of the society and its branches, during the year, is \$32,352 15. Exclusive of a large legacy, which was included in the last report of the treasurer, the income of the present year does not vary materially from that of the year preceding. The expenditures for the year have been \$34,491 72; exceeding the amount of the receipts by \$2,139 57.

The amount refunded by beneficiaries during the year is \$4,724 78.

The indebtedness of the society and the deficiency in the receipts have caused the directors to withhold from the beneficiaries two quarterly appropriations. The whole debt of the society now amounts to \$35,539 81; and owing to the depreciation of property and other causes, the permanent fund for scholarships, only the income from which can be used, has been reduced to \$75,148 08.

AMERICAN SUNDAY SCHOOL UNION.

THE 18th anniversary was held in the First Presbyterian Church in Philadelphia, May 24th, Alexander Henry, Esq., the president, in the chair. After singing, the Rev. A. Barnes led in prayer. An abstract of the report was read by F. A. Packard, Esq., one of the secretaries; in which it was stated—

The receipts of the year, in donations, amount to \$14,844 27, or \$585 21 more than last year. Of this amount, there were received for the west \$9,270 42, or \$3,000 more than the last year. The salaries and expenses of agents, missionaries, donations, etc., amount to \$11,515 53, and the debt of the society for advances to the western and southern fund has been reduced from \$4,058 55 to \$2,762 57. The general, southern, and foreign funds have small balances in their favor, and the valley fund is still in arrears \$4,151 29.

The new publications during the year have been fifty-three in number, sixteen of which are bound library books. Among them are particularly mentioned the "Way of Life," and "Bunyan's Holy War." The illustration which these two publications afford of the principles and power of the society is fully drawn out. The character of books from other sources is also incidentally introduced. The donations to destitute schools are 125 in number, varying from \$1 to \$80, and amounting to \$2,505 50.

The amount of sales during the year (including grants,) was \$65,597 22; or \$10,090 85 more than last year.

The expense of making and selling \$65,844 30. Showing a deficiency of \$247 08: which is \$1,501 85 less than the deficiency last year.

The society has circulated, during the last year, upwards of forty-nine millions of pages, without including a variety of cards, tickets, sheet-lessons, miniature books, etc. etc., which would swell the amount to many millions more: thirty millions of these were of an 18mo. size.

The meeting was addressed by Rev. Messrs. Kingston Goddard, Z. S. Barstow, W. W. Everts, Joel Parker, and S. K. Talmadge.

The annual sermon before the society was preached by the Rev. Dr. Skinner.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE annual meeting was opened, in Philadelphia, in the 7th Presbyterian Church, 19th May, with a sermon from R. J. Breckenridge, D. D. John T. Edgar, D. D., was elected moderator. Besides much ecclesiastical business, the reports of the Boards of Domestic Missions, Foreign Missions, Education, and Publication, were submitted to the Assembly. Below is a summary of the report of the Board of Domestic Missions. The proceedings of the other Boards will be noticed when they come to hand.

Board of Domestic Missions.—The following paragraphs are from the annual report.

The whole number of missionaries employed or aided by the Board during the year is 286, and the whole number of congregations and missionary districts supplied exceeds 800.

Of the missionaries employed, ten have been strictly itinerants, whilst a number still larger have performed the work of itinerants—having supplied large districts, not unfrequently one or more counties.

Of the missionaries reported, 175 were in commission at the commencement of the year, and 111 have been new appointments during the year.

This is the largest number of missionaries the board has ever reported, and the number of congregations and missionary districts supplied exceeds that of any former year by more than 100. Many valuable men have been sent into the field, and a vast amount of ministerial labor has been performed. Your missionaries have labored in twenty-three of our states and territories, and the amount of labor performed is 190 years, or equal to the labors of 190 ministers for a single year.

Additions to the churches, on examination more than 2,000, on certificate 1,500: total 3,500. The whole number of church members reported exceeds 22,000.

Sixty new churches have been organized, and not less than sixty houses for worship have been erected, or are now building.

We have reported more than 500 Sabbath-schools, with 3,000 teachers, and more than 20,000 scholars. And the number of Bible and catechetical classes reported, exceeds 400.

The temperance cause during the past year has prospered beyond all former example. The reports of your missionaries on this subject are of the most thrilling interest.

The amount reported for foreign missions is between three and four thousand dollars, and for domestic missions about three thousand dollars. Considerable amounts have also been raised for other objects.

In accordance with the directions of the last General Assembly, this Board is now united with the Board for Foreign Missions in the publication of the *Missionary Chronicle*.

The board have recently made arrangements to obtain for a limited period, the services of some of our pastors of experience and standing in the church, in the missionary work. So far as they succeed in this, their object is to have these brethren spend a few months in itinerating in large and important fields—to collect the people, preach to them the gospel—wake up an interest among them, form them into churches, where this may be deemed expedient, and call out their strength for the support of gospel ordinances, and thus prepare the way for the settlement of pastors.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE Board of Managers of the Baptist General Convention for Foreign Missions met in the First Baptist Church in the city of New York, 27th April. The chair was taken by the Rev. Dr. Sharp, the president. The meeting was opened with singing, and prayer by the Rev. Dr. Chapin. The report of the treasurer, Hon. Heman Lincoln, was read; which was followed by the reading of the annual report of the Board. Various matters relating to the business of the board were referred to eight several committees, who subsequently reported upon them.

Receipts and expenditures.—The receipts of the treasury for the financial year, ending April 1, 1842, consisting of donations and legacies from auxiliaries and individuals, and interest on temporary loans, amounted to \$52,157 10; and the expenditures for the same period to \$57,793 94. Excess of expenditures above receipts, \$5,656 84; which have been advanced by the treasurer.

The receipts from the United States government for Indian schools, etc., have been \$4,400 the past year, which have been duly applied. The acting board have also had the pleasure of acknowledging the receipt of \$11,500 from the American and Foreign Bible Society, for Scriptures in Asia and Europe, beside \$500 from Putawatomie Scriptures; and \$2,500 from the American Tract Society, exclusive of publications.* The board have also received \$154 45 from the American Baptist Anti-Slavery Convention.

After exhibiting the condition and progress of each mission, the following summary of the missions is given.

The number of missions under the charge of the board is 20, including the Creek, Ava, and Rangoon missions, which are not occupied by American missionaries.

The number of stations and out-stations is about 100; of American missionaries and assistants, including 45 preachers, 99; and of native preachers and assistants 111.

There are about 44 schools, containing nearly 1,000 pupils; and 77 churches, embracing more than 3,700 members.

The number of baptisms reported the past year is 780.

* 2,200 additional have been received since this report was written.

In what part of the world these missions are established, and how many persons are laboring at each, with other particulars, may be seen in the tabular summary below.

	Stations and out-stations.	Am. preachers.	Male assistants.	Fem. assistants.	Native assist.	Scholars.	Chh. members.	Baptized last year.
Asia.	62	25	4	30	77	560	1809	317
West Africa,	9	3		9	1	85	25	5
Europe,	20	3		4	23	40	558	187
N. A. Indians,	16	11	3	14	10	192	1334	271
Totals,	100	42	7	50	111	877	3709	780

The expenditures for the missions in Asia were \$29,956; for that in West Africa \$3,936; those in Europe \$8,697; and for those among the North-American Indians \$6,186.

Referring to amount expended on Indian missions since 1826, the report states—

The whole amount expended for these missions during the years referred to, is \$131,888 56; and the whole amount received from the United States government is \$72,184 24; showing an excess of expenditures over the receipts from the government, of \$59,704 30.

Of the gross amount received from the government, \$53,529 75 was received for schools, while the expenditure for schools has been \$73,197 49; showing an excess of expenditure for schools, above the amount received from the government for that object, of \$19,667 74.

As introductory to a series of urgent appeals from the missionaries for reinforcements for their respective missions, the report contains the following paragraph relating to that subject.

On former occasions we have so far yielded to the pecuniary and other embarrassments of the times, as to allege those claims of the missions only, which if neglected would involve a retrenchment of their operations. We now present those which, in regard to some at least, involve the question of their extinction. In the language of one of the missions, we now plead, not for relief, but for life. Unless help arise speedily, some of the stations will be vacated by premature exhaustion, disease, and death; and others by the then unavoidable necessity of concentrating on a few the enfeebled remnants of many. The work of abandonment, (we pray God it may be temporary,) is already in progress: and, unless checked by more liberal contributions to the missionary treasury, will work, before the close of the current year, a most disastrous change in their hitherto almost unexampled prosperity. Scarcely a mission or station can be named that does not need reinforcement. Some of them have been waiting for it in vain for years.

In consequence of the impaired health of the Rev. Dr. Bolles, the senior corresponding secretary, the Rev. Dr. Robert E. Patison has been appointed to take charge of the home department of correspondence.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

THE Synod commenced its sessions in the city of New York, June 1st. Rev. J. B. Hardenburgh was chosen president. The opening sermon was by the Rev. James Romeyn.

The annual report on foreign missions was read by the secretary, Rev. Dr. DeWitt. For these missions the churches of the Synod have contributed during the year the sum of \$10,713 78; being \$2,228 30 above the contributions of last year.

The reports of the Boards of Domestic Missions and of Education were read by their respective secretaries, Rev. B. C. Taylor, and Dr. M. C. Hutton. The donations of the latter have fallen short of the expenditures by \$1,600.

On the 2d of June the *Sunday School Union* of the Reformed Dutch Church held its anniversary in the Church in La Fayette Place, when a sermon was preached by the Rev. Dr. Hutton, and addresses delivered by the Rev. Drs. Hutton and How, and Rev. James Romeyn.

SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

THE anniversary was held in the Green-Street Church, New York city, May 24th, Rev. Laban Clark presiding. Rev. John Seys led in prayer. Mr. James Davis, the secretary, read the annual report, and Rev. C. K. True, and Rev. Drs. Peck and Capers addressed the meeting.

Within the bounds of seven conferences there are 1,638 schools, 16,252 teachers, 90,635 pupils, and 158,247 volumes in the libraries. The report adds—

We have no means of ascertaining the number within the bounds of the other conferences; but presuming these to be a fair average, we make the following estimate. Exclusive of the Texas and Liberia conferences, there are thirty-one conferences of the Methodist Episcopal Church, with a membership of 850,000. Of this number there is, in the seven conferences from which Sunday-school reports have been obtained, about 270,000 members. If the number of Sunday-school scholars within the bounds of those conferences from which reports have not been obtained bear the same proportion to the number of members, the Methodist Episcopal Church has under its care in Sunday schools 280,000 children, who are being instructed in those things which are able to make them wise unto salvation, by 50,000 teachers.

So large an army, disciplined by a corps of officers, who look not for their remuneration to the honors and emoluments of this world, but who are animated by the pure principles of benevolence, and a desire to pro-

mote the glory of God and the happiness of mankind, is well calculated to enliven the hopes of all who desire to see the cause of Christ advanced.

AMERICAN PEACE SOCIETY.

THE 14th anniversary of the society was held in the Marlborough Chapel, Boston, May 23d, the president in the chair. The services were commenced with prayer by the Rev. J. W. Parker. The secretary, Rev. G. C. Beckwith, read the annual report. The society employs four agents, and has issued 5,000 copies of its periodical, and about 1,500,000 pages, besides nearly twice that amount published in its behalf in the religious newspapers. Its receipts for the year were about \$3,000.

After the report an address was delivered by S. E. Coues, Esq., the president.

PRISON DISCIPLINE SOCIETY.

THE society held its annual meeting in Park-street Church, Boston, May 24th, the president,

Hon. S. T. Armstrong, in the chair. Rev. S. Aiken commenced the services by prayer. The treasurer, Mr. Charles Cleveland, read his report, and the secretary, Rev. Louis Dwight, read an abstract of the annual report; after which Rev. George Allen, Doct. Walter Channing, Rev. A. D. Eddy, Rev. Gorham D. Abbott, and Rev. E. N. Kirk, addressed the meeting.

AMERICAN TRACT SOCIETY, BOSTON.

THE annual meeting was held in Park-street Church, Boston, May 25th, Henry Hill, Esq., presiding. Rev. Dr. Osgood opened the meeting with prayer. After the usual reports had been read, the meeting was addressed by Rev. Pres. Beecher, Rev. John Todd, Rev. Justin Perkins, and Rev. E. N. Kirk.

The receipts for the year amounted to \$30,354 05, of which \$17,021 03 were donations and legacies, and \$13,067 92 for publications sold.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

WESTERN AFRICA.—By letters received from Cape Palmas, bearing dates as late as 7th April, information is received that Mr. and Mrs. Walker and Mr. Griswold, who sailed from Boston on the 6th of December, had arrived and joined the mission. They had also passed through their first and second attacks of the country fever, having it very lightly, and were recovering with a fair prospect of enjoying comfortable health.

SYRIA.—On the 5th of April Mr. Smith writes from Beyroot, that the mission had still three schools among the Druzes, countenanced by their sheikhs; that the prospect was that the Druze community would soon be as open to the influence of the mission as it had ever been; that the Maronite and in fact the whole papal influence seemed to have been completely crushed; that there was no opposition from that quarter; and that the missionaries were having much intercourse with the Maronites and Greek catholics, and could obtain the best teachers and translators the country afforded.

And yet, in illustration of the great and sudden alternations and overturnings now occurring in the political affairs of that unhappy country, Mr. Thomson writes from the same place on the 8th of April, three days after the letter of Mr. Smith, and says—

The curtain is again lifted and a new scene in the bloody tragedy of Lebanon has opened. The reports are very contradictory, but all agree in the great fact that Omar pasha, and the Druze sheikhs, are at swords points. It is pretty well ascertained that the pasha has caught the leading sheikhs by treachery and imprisoned them. So much for the great plan of converting the Druzes to Mohammedanism. In the mean while the whole mountains are shaking. The Christians are preparing to fall on the Druzes in conjunction with the Turks. If matters are pushed to extremities, there will be such doings as even Lebanon has not yet witnessed. We can do scarcely any thing while matters continue in such a dreadful state. It is not decided what sweep the tornado will take. The matter only commenced day before yesterday. The roads are suddenly stopped; and no Druze is to be seen in Beyroot. We must wait for the development of God's providence. All is dark around as yet; and still it is easy to see how the widest door for us that we have ever had, may be thrown open in a month. It is a time calling for much and importunate prayer. As far as we can see a terrible crisis for the Druzes has arrived. May God in mercy deliver them from utter ruin both in this world and the world to come.

JERUSALEM.—During the residence of Mr. Whiting in Bethlehem during the hot months of last year, his preaching was attended by a larger congregation than he usually had at Jerusalem, and the people freely discussed the doctrines taught, and some avowed and defended them. In the school at Bethlehem the average number of pupils has been twenty or more.

NESTORIANS.—The missionaries, at the close of the year 1841, had under their care one seminary for young men with forty-six pupils; one boarding-school for girls, with eighteen pupils; and twenty free schools, with 430 male and 40 female pupils: making an aggregate of 516 pupils. All the schoolmasters are Nestorian priests. The theological class embraces nine pupils.

It having been deemed advisable to discontinue the mission at Tabreez, designed especially for the Mohammedans of Persia, Mr. and Mrs. Merrick proceeded to Ooroomiah to make preparations for their contemplated removal to that city to join in the labors of the missionaries to the Nestorians. Of his reception he writes, December 17th, 1841—

Malek Kasim Meerza welcomed me in his usual kind and courteous manner, and took so much interest in my small treatise on astronomy as to superintend in part the revision of it, ordering the chief astronomer of Ooroomiah, a good Persian scholar, to go through with it. Under the superintendence of this man he is having a copy made, which he will present to the shah. The subject has made some talk here; but, like other novelties, it may not last long.

The prince started for Teheran on the 7th instant. The Emir Nizam, who had done us many acts of kindness, died last month at Tabreez, and his body is now on its way to Kerbela, whence, as the sheahs suppose, the dead will be received to paradise without passing through the ordeal of the judgment.

The Mussulman school, when I arrived here, consisted of but two or three pupils; but it has increased to seven. How long this tide will last I cannot say, but much pains have been taken by the teacher, Doct. Wright, and one pupil has made good proficiency in acquiring the English language. Fluctuations and discouragements must be from time to time expected. This department of labor should not still be wholly neglected, as, with the divine blessing, it may do much to prepare the way of the Lord.

The Rev. Mr. Glen has completed his version of the Old Testament into Persian, and obtained many satisfactory attestations in its favor. He hopes it may be lithographed in Tabreez, which method of printing has become popular there and at Teheran.

This mission is in usual prosperity. A great work is doing here, and a greater to be done. May the Holy Spirit be poured out on all these people abundantly.

MAHRATTAS.—Rev. Sendol B. Munger, lately occupying the Jalna station connected with the mission to the Mahrattas, arrived, with Mrs. Munger, at Salem, in the *harque Eliza*, captain Wallis. The protracted ill health of Mrs. Munger, from which, in the opinion of physicians, she could not hope to recover in the climate of India, was the cause of their return to the United States. They left Bombay No-

vember 15th, for the island of Zanzibar, where they arrived December 9th; and re-embarked again on the 10th of March, and arrived at Salem 9th of June.

MADRAS.—During the year 1841, the printing at the mission-press at Madras amounted to 20,966,739 pages; of which 10,820,200 pages were religious tracts in Tamul, English, and Teloo goo, and 8,252,817 pages were portions of the Bible in Tamul, Hindoo, and Teloo goo.

Mr. Winslow writes that Doct. and Mrs. Scudder had returned to Madras from their residence on the Nielgherries, with his health little improved; and that they were about to return to the United States.

CEYLON.—Rev. Henry R. Hoisington and wife, and two children, late principal of the mission seminary at Batticotta, arrived at New York in the ship *Charlemagne*, captain Packard, June 3d, from St. Helena, to which island they came from Madras in an English vessel. Their youngest child, who was ill when they left Madras, died on the passage, off the southeastern coast of Africa. Protracted ill health has for two or three years greatly interrupted, and at last compelled Mr. Hoisington to suspend his missionary labors. The orphan daughter of the late Mr. and Mrs. Perry accompanied him to the United States.

The ship *Brenda*, captain Ward, conveying the Rev. Messrs. Meigs, Whittlesey, Wyman, and Smith, and Rev. Mr. Heyer of the German Lutheran Church, arrived at Colombo, Ceylon, March 15th, having sailed from Boston 14th of October. The company were soon to take passage for Jaffna. The health of Mrs. Smith was not good.

SIAM.—On the 23d of May Mrs. Benham, widow of the late Rev. N. S. Benham, of the mission at Bangkok, arrived at Sag Harbor, Long Island, in the ship *Ontario*, captain B. R. Green. To Mr. Carroll, United States' consul at St. Helena, for hospitably receiving Mrs. Benham at his house without charge, while detained at that island, and to the captain and owners of the *Ontario* for a gratuitous passage in that ship and the kindness shown her on the voyage, grateful acknowledgments are due.

CHINA.—Under date of February 15th, Mr. Bridgman writes from Macao, that Mr. Abel embarked about ten days before for Amoy, accompanied by Mr. Boone of the American Episcopal mission, and taking a small quantity of books and tracts, with a view of learning what openings for missionary labor there might be in that vicinity. Mr. Williams had gone on a short visit to Hong Kong, for a similar pur-

pose. At this last named place the French catholics had secured land for a house, chapel, and college.

The Chinese government still seemed not inclined to compromise their difficulties with the English, but were taking measures to prolong hostilities and exterminate them.

The Rev. Peter Parker, M. D., with his wife, embarked at Boston for Canton, in the barque Mary Ellen, captain Henry, June 13th. After remaining in the United States a year and a half, Doct. Parker returns to resume his labors among the Chinese. Although hostilities between the Chinese and the English do not seem likely to be brought to a speedy termination, yet the opportunities for missionary labor are not less favorable, perhaps, and more numerous than at any former time since the commencement of the mission.

On the evening before his embarkation a missionary meeting was held in the Central Church, Boston, which was opened with singing, and prayer by the Rev. Mr. Blagden; after which Doct. Parker addressed the meeting relative to the claims of China on the christian church, and the present state of that empire, with the openings and calls for missionary labor. He was followed by the Rev. Mr. Rogers, who presented motives for greater activity in the missionary work.

BORNEO.—On the 28th of May Rev. William H. Steele, lately from the theological seminary at New Brunswick, embarked at Boston on board the ship Bazar, captain Kilham, bound to Batavia; from which place Mr. Steele, after residing there one year, in compliance with the requirements of the Dutch colonial government, will proceed to join the mission on the island of Borneo.

CHEROKEES.—Mr. Butrick writes 25th of April, that on the Sabbath preceding two Cherokee women were admitted to the church at his station called Mount Zion, and five children were baptized.

ABENAKIS.—Mr. Osunkhirhine, Indian preacher at St. Francis, writes 23d May, "I have just this day arrived from Durham, forty miles from this place, where part of the tribe reside, who all of them belong to my congregation. I went to preach to them, and preached all day yesterday; and I can truly say there is a revival among them. Twelve out of fifteen [recently] unconverted persons came forward to be examined that they may be received into the church first Sabbath in September next, and they all behave like good Christians—like new people."

HOME PROCEEDINGS.

MEETINGS IN BEHALF OF THE BOARD.

WERE held in the cities of New York, Philadelphia, and Boston, during the anniversaries of religious and benevolent societies in those cities; at which statements were made by the secretaries respecting the affairs of the Board and the missions under its care; and addresses were delivered by Rev. F. E. Cannon, Rev. Dr. Hutton, Rev. R. Tinker, Rev. J. Perkins, Bishop Mar Yohannan, Rev. William Adams, Rev. George B. Cheever, Rev. A. D. Eddy, and the Rev. E. N. Kirk.

Donations,

RECEIVED IN MAY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. a friend, in Collegiate R.	
D. chh. New York city, 125;)	2,602 62
Addison co. Vt. Aux. So. A. Wilcox, Tr.	
Middlebury, Mrs. E. Piper,	49 00
Orleans, C. Harmon,	5 00—54 00
Barnstable co. Ms. Aux. So. W. Crocker, Tr.	
Centerville, Mon. con.	21 00
Chatham, Cong. so. to constitute Rev. WILLIAM H. ADAMS of Wellfleet, an Hon. Mem.	50 00
Eastham, Mon. con. 12,45; an indiv. 2;	14 45
Harwich, Cong. so.	17 22
Orleans, Gent. 21; la. 22;	43 00
Sandwich, Mon. con. 22,50; W. Feasenden, 15; Mrs. L. B. 4;	41 50—187 17
Berkshire co. Ms. Aux. So.	
West Stockbridge, Rev. Mr. Lester,	2 50
Boston and vic. Ms. By S. A. Danforth, Agent,	
Boston, Mon. con. viz. Park-st. chh. 1,204,95; Salem-st. chh. 91,17; Phillips chh. 48,53;	1,344 65
Old South cong. gent. and la. 3,967 30	
Park-st. cong. gent. 2,993,50; la. 958,67; adult s. s. class, 6,02;	
juv. miss. so. 28; indiv. 35;	3,326 19
Essex-st. cong. gent. and la. 2,278,31; a dying gift, fr. a member, 27;	2,305 31
Central chh. cong. gent. 1,417,06; la. 364,50;	1,781 58
Bowdoin-st. cong. gent. 740; la. 739,77; indiv. 3,50;	1,483 27
Pine-st. cong. gent. 694,50; la. 111,62; sab. sch. 4,92; indiv. 2;	743 04
Salem-st. cong.	702 69
Phillips chh. cong. 351,96; J. Amos, 1;	352 96
	16,006 99
Other dona. particulars of which have been published,	850 98
	16,857 97
Ded. am't prev. ack.	13,752 72—3,105 18
Brookfield Asso. Ms. A. Newell, Tr.	
South Brookfield. A lady,	12 00
Caledonia co. Vt. Confer. of Chhs. B. Fairbanks, Tr.	
St. Johnsbury, E. and T. Fairbanks and Co. to constitute JOSEPH FAIRBANKS an Hon. Mem.	100 00
Cumberland co. Me. Aux. So. D. Evans, Tr.	
Brunswick, J. McKeen,	20 00
North Yarmouth. 1st par. gent. 50; mon. con. 25,11; la. 44,89;	
2d par. gent. 18; la. 37; mon. con. 11,16; Rev. C. Hobart, 10;	136 16

Portland, Indian's friend so. for Oregon miss. which and prev. dona. constitute Woonascau	
Storrs an Hon. Mem. 70; 3d par. mon. con. 150; Rev. I. Weston, 6,75;	226 75
Windham, Rev. W. Warren,	7 00—449 91
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	99 00
Amesbury and Salisbury, La.	
Newbury, Ceylon so.forsch. in Ceylon, 25, Belleville, La. 61;	86 00
Newburyport, Dr. Dana's so. mon. con. 91,81; a lady, 5; Mr. Stearn's so. coll. 82; sab. sch. 14,50;	193 31—301 31
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Manchester, Evan. cong. so.	4 63
Middleton, Mon. con.	18 00
North Danvers, Gent.	74 00
Salem, United mon. con. 9,28; Howard-st. chh. mon. con. 7,62; 16 90—113 53	
Franklin co. Me. Aux. So. J. Titcomb, Tr.	
Strong, Mon. con.	14 90
Temple, Indiv.	7 62
Weld, Cong. so.	5 00—27 52
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Benton,	22 56
Fayette, Presb. chh. indiv.	10 50
Geneva, Presb. and R. D. chh. la.	68 46
Huron,	11 50
Portageville, Cong. chh.	13 96—126 98
Grafton co. N. H. Aux. So. W. Green, Tr.	
Haverhill, 1st cong. chh. and so.	74 83
West Bath, Cong. chh. and so.	10 39—85 22
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Cairo, Presb. chh. mon. con.	20 00
Catskill, J. Millard,	20 00—40 00
Hampden co. Ms. Aux. So. C. Merriam, Tr.	
Wrimfield, La. and gent. benev. so. 25 00	
West Springfield, P. L. Bliss,	5 00—30 00
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	
Grafton, Evan. cong. chh. and so. to constitute Edward B. Broglow an Hon. Mem.	100 00
Milford, Mon. con.	18 00
Sutton, Chh.	51 00
Uxbridge, A friend,	25 00—194 00
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon, East, Gent. 13,82; la. 5,41; West, gent. and la. 52,80;	72 03
Bloomfield, Mon. con.	8 00
Burlington, La.	11 27
East Windsor, Theolog. Inst.	40 82
Enfield, Mon. con.	30 90
Granby, Salmon Brook, Gent.	6 92
Suffield, Gent. 51,79; thank. off. 5; Mrs. B. Gray, 25;	81 79—251 73
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	
Eastbury, Cong. chh. mon. con.	8 34
Middletown, South cong. chh. 46,87; 1st chh. 39,38; Middlefield, la. 13,75;	100 00
New Britain, A friend, for Nestorian miss.	2 00—110 34
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	
Amherst, Mon. con.	60 05
Francetown, J. Kingsbury,	10 00
Nason, Mon. con.	14 00
Nashua, Mr. Richards's so. a s. s. class, 1,50; E. Parker, to constitute JOEL PARKER of Keene, an Hon. Mem. 100;	101 50—185 52
Kennebec, Me. Confer. of chhs. B. Nason, Tr.	
Augusta, H. Sewall, to constitute Rev. DANIEL SEWALL an Hon. Mem.	50 00
Winslow, T. Rice, which and prev. dona. constitute Rev. WILLIAM MAY an Hon. Mem.	24 00—74 00
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Alna, La.	10 75
Bath, 3d chh. mon. con. 33,54; W. Richardson, for Francis Richardson, Dorcas K. Leland, and Harriet L. Richardson, Ceylon, 60;	93 54
Woolwich, Cong. chh. mon. con.	20 50—124 99
Merrimack co. N. H. Aux. So. G. Hatchins, Tr.	
Concord, S. chh. mon. con.	48 62
Dunbarton, Mon. con.	3 00
Henniker, Cong. chh.	142 03
Hopkinton, Gent. 53,53; la. 37,04; mon. con. 23,32;	113 89
Loudon, 1st chh.	15 38
Salisbury, Cong. so.	18 52
West Boscawen, Cong. so.	41 12—322 56
Middlesex North and vic. Ms. Aux. So.	
J. S. Adams, Tr.	
Groton, La. benev. so. for Lucia Phelps, Ceylon,	20 00
Middlesex South, Ms. Conf. of Chhs.	
O. Hoyt, Tr.	
Southboro', Pilgrim chh. and so. mon. con. 15 48	
Middlesex Asso. Ct. H. C. Sanford, Tr.	
Chester, Chil. of miss. asso. for chil. of missionaries in this country,	2 00
New Haven City, Ct. Aux. So. J. Frisbie, Agent,	
New Haven, 1st chh. and cong. 64,07; sab. sch. united so. chil. of N. chh. for Ceylon, 51,12; united so. mon. con. 35,50; 3d chh. do. 12,90; Mrs. M. Hall, for Bombay miss. 10; Mrs. S. Merwin, 5;	178 59
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Branford, Mon. con.	9 50
Cheshire, do.	12 00—21 50
New London and vic. Ct. Aux. So. C. Chew, Tr.	
Exeter, Mon. con.	15 00
Stonington, 2d cong. chh. and so. 32 00—47 00	
New York City and Brooklyn, Aux. So.	
J. W. Tracy, Tr.	
(Of which fr. R. Bulold, 50; which and prev. dona. constitute ISABELLA JOHNSTON an Hon. Mem.; a friend, for Nestorian miss. 2,50;)	1,236 19
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Foxboro', Cong. chh. and so. (of which fr. DANIELS CARPENTER, which constitutes him an Hon. Mem. 100;)	225 00
Medway, Mr. Bailey's so. cont. at prayer meeting.	6 56
Roxbury, Eliot chh. and so. mon. con. 14,94; a lady, 8,30;	23 24
Sharon, Cong. 16,45; mon. con. 12; 28 45	
West Medway, La. to constitute Rev ASA HIXON and ANSON DANIELS Hon. Mem. 151,30; gent. 35,25;	186 55—469 80
Northampton and vic. Ms. Aux. So.	
J. D. Whitney, Tr.	
Easthampton, S. Williston,	55 72
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Fairhaven, Cong. chh. and so.	230 00
New Bedford, Trin. chh. and so. to constitute JOSHUA BARKER and Mrs. THOMAS NICKERSON Hon. Mem.	324 95
Wareham, La. 31,58; gent. 26,87; mon. con. 13,81;	66 26—691 21
Orleans co. Vt. Conf. of Chhs. T. Jameson, Tr.	
Brownington, Mrs. E. S. Ward,	1 00
Palestine Miss. So. Ms. E. Alden, Tr.	
Easton, Coll.	25 00
North Bridgewater, Gent. and la.	52 75
Randolph, 1st par. la. evang. so.	10 00
South Abington, Mon. con. 33,60; a friend, dec'd. 85;	118 60
South Weymouth, Mon. con.	16 52—322 67
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Hampden, Cong. chh. and so.	38 00
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.	
North Marshfield, Evang. cong. chh. and so. mon. con. for Sandw. Isl.	9 84
Pembroke, Mary C. Ford, (of which for Hannah Ford, Ceylon, 20;)	32 50
Plymouth, 3d chh. mon. con. 67; la. 34,25;	101 25
Plymouth, La.	5 00—148 59
Richmond and vic. Va. Aux. So. S. Reeve, Tr.	
Ded. dis. on remit.	69 77—945 25

Rockingham co. N. H. Confer. of Chhs.

J. Boardman, Tr.	
Brentwood, Mrs. S. Hook,	10 00
Epping Cong. so.	15 42
Plaistow and North Haverhill, United so. mon. con. 19,63; coll. 17,37;	37 00—62 42
Trautman and vic. Ms. Aux. So. H. Reed, Tr.	
Attleboro' 2d cong. so. sab. sch.	
for schs. in Syria,	10 00
Westfield, Cong. so. mon. con.	10 00
West Attleboro',	39 88—50 88

Valley of the Mississippi, Aux. So.

G. L. Weed, Tr.	924 78
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Western Reserve aux. so. By Rev.

H. Coe, Agent,	
Ashtabula co. Kingsville, 2; Cuyahoga co. Brecksville, A. A. 1; Erie co. Milan, 1; H. Chase, 12; A. Bisell, 10; Rev. E. Judson, 5; H. C. W. 5; Sandusky City, 62,17; juv. sew. so. 1,46; Vermilion, Rev. H. Betts, 1,50; Gauga co. Chester, 9; Defiance, 3,75; Huron co. Greenfield, 13,25; Lyne, 30 31; C. Rush, 13. C. Smith, 10; Monroeville, 42,13; Mucksville, 1; Norwalk, 155,31; Mrs. J. Law- rence, dec'd, 10; Wakeman, 6,55; Lake co. Centreville, 9,24; N. Wood, 10; Unionville, 25; Lorain co. Rochester 3; Lucas co. Maumee City, 48,48; Waterville, 6; Portage co. Atwater, 15; Freedom, 5,60; Nelson, 10; Rootstown, 10; Seneca co. Bloom, for Oregon miss. 10; Summit co. Cuyahoga Falls, 14,35; Richfield, 2; O. M. Oviatt, 20; Tall- madge, D. Fellows, 50; Trumbull co. Canfield, 15,25; Mesopotamia, a bal. 50c. E. Lyman, 12,50; Wood co. Plain, 3; less dis. 36;	627 35

By T. P. Handy, Agent,	
Cleveland, Mon. con.	175 14
Elyria, 127; less dis. 18,90;	108 10

	263 24
Ded. dis. on prev. remittances,	190 62—92 62

Windham co. North, Ct. Aux. So. G. Danielson, Tr.

Eastford, Sub.	29 00
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Windham co. South, Ct. Aux. So. Z. Storrs, Tr.

Chaplin, A friend, which constitutes Rev. C. Dickinson an Hon. Mem.	100 00
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**Windsor co. Vt. Aux. So. E. C. Tracy and
J. Francis, Trs.**

Stockbridge, Cong. chh. and so.	10 00
Weatherfield Bow, which and prev. dona. constitute Rev. JOHN DUDLEY an Hon. Mem.	18 00—28 00

Worcester co. Central, Ms. Aux. So.

A. D. Foster, Tr.	
Worcester co. A friend, 513; a lady, 20;	533 00

Worcester co. North, Ms. Aux. So.

B. Hawkes, Tr.	
Ashburnham, La. 12; Mrs. M. W. 5; do. av. of jew. 5; Miss M. F. 2;	24 00

York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.

Alfred, Cong. chh. and so. 37,64; mon. con. 30 99;	58 63
Limerick, Village coll. 46,37; Hayes neighborhood, 19,75;	66 12—124 75

Total from the above sources,	\$15,189 89
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VARIOUS COLLECTIONS AND DONATIONS.**A mission station, an Hon. Mem.**

Alexandria, D. C. 3d presb. chh. and so.	100 00
236. less dis. 18,88;	217 12

Allegan, Mich. Rev. Mr. Emerson,

Amenia, N. Y. 1st cong. chh.	1 50
Andover, Ms. Members of Phillips' acad. to constitute Rev. SAMUEL A. TAYLOR, Worcester, an Hon. Mem. 50; do. for Samuel H. Taylor, Ceylon, 20; so. of in- quiry in do. 6; S. par. coll. 31,18;	327 18

**Augusta, N. Y. 1st cong. chh. sab. sch. for
sab. schs. in Sandw. Isl.**

Austerlitz, N. Y., J. S. L.	102 44
	2 08

**Balston, N. Y. Fem. hea. sch. so. for
fem. schs. in Ceylon, 25; Rev. T. S.
Wickes, 25;**

	50 00
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Bennington, Vt. 1st cong. chh. mon. con.

18,22; Rev. Dr. Hooker, to constitute Rev. Solomon Pack, Boston, an Hon. Mem. 50; two indiv. 10;	78 22
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Bloomfield, N. J. Inf. sch.

Bryan co. Ga. Presb. cong. so.	1 25
Byron, N. Y. Fem. miss. so.	23 62
Cambridge, Ms. Shepard chh. miss. sew. so.	25 00
Camden, Me. Cong. chh.	30 00
Canterbury, N. Y. Presb. chh. mon. con.	61 00
Cantine, Me. Gent. 88,86; la. 45,16; (of which to constitute Rev. JOHN E. FAR- WELL an Hon. Mem. 50);	50 00
	134 02

**Champlain, N. Y. Cong. chh. (of which fr.
Mrs. S. Hubbell and chil. for Silas Hub-
bell, Ceylon, 24;)**

	263 00
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**Chanceford, Pa. La. for Samuel S. Martin,
Ceylon.**

	20 00
Charlestown, Ms. 1st chh. and so.	468 12

**Chatham Village, N. J. Presb. cong. la. for
Asa Lyman, Ceylon,**

	20 00
Chazy, N. Y., J. C. Hubbell, 20; indiv. 11,44;	31 44
Chelsea, Ma. Winnisimmet chh. mon. con.	31 44
Cherry Ridge, N. Y. Miss M. Darling,	11 31
Clinton, N. Y. La. benev. so. 15; young la. sew. cir. 10; s. s. miss. so. 16; girls' juv. so. 4;	3 00
	45 00

Danville, Pa. Fem. so.

	20 00
Durham, N. Y., R. Osborn, 10; indiv. 1,50; a lady, 1;	12 50

East Galway, N. Y. Presb. chh. coll.

	80 00
East Springfield, N. Y., R. O. O.	5 00
Fairfield, N. J. Fem. mite so.	12 00

**Fort Covington, N. Y. 1st presb. chh. la. 15;
juv. so. 5; R. M. 10; B. R. 10; bal. of
coll. 32;**

	72 00
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**Franklinville, N. Y. 1st cong. chh. coll. 18;
presb. chh. mon. con. 12;**

	30 00
Freehold, N. J. Juv. miss. so. for sch. at Constantinople,	6 25
Gettysburg, Pa. Christ chh. sab. sch.	5 00

**Glenn's Falls, N. Y. Presb. so. to consti-
tute Rev. COURTNEY SMITH, Warrens-
burgh, and Rev. THOMAS J. HASWELL,
Chester, Hon. Mem. 122,78; D. T. Ham-
lin, 10; a friend, 10;**

	142 78
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**Grass Lake, Mich. Presb. chh. for David
K. Elias, Ceylon,**

	13 00
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Greenville, N. Y. Presb. chh. mon. con.

20; coll. (of which to constitute Rev. ELIAS CLARK an Hon. Mem. 50); 62,75;	82 75
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Hamden, N. Y. Cong. chh.

	12 29
Hardiston, N. J., N. presb. chh. coll.	9 00

**Harrisburg, Pa. F. Wyeth, 25; W. A. 6; I.
W. 5; H. M. 5.**

	41 00
Hector, N. Y. Presb. chh.	24 00
Kingsboro', N. Y. Rev. Dr. Yale's so.	89 75

Kirkland, N. Y. Cong. chh.

	4 70
Lancaster, N. H. Rev. C. Perry,	10 00
Lawrenceville, N. Y. Presb. chh. mon. con.	11 00
Lewis, N. Y. Cong. so.	10 00
Lexington, N. Y. Rev. Dr. Williston,	50 00
Livonia, Me. Cong. so.	12 33
Livonia, N. Y. Miss B. S.	1 50

**Marathon, N. Y. Fem. benev. so. 10; I. M.
R. and son, 11; Miss C. G. dec'd, 5;**

	26 00
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**Martinsburgh, N. Y. 1st presb. chh. inon.
con. 16,87; extra coll. 16,13. six la. to
constitute Rev. ERASTUS S. BARNES an
Hon. Mem. 50;**

	83 00
Mayfield, N. Y. Central presb. chh. and cong.	59 00
Methuen, Ma. 1st cong. chh. and so. mon. con.	29 49

Monticello, N. Y. Presb. chh.

	15 00
Montreal, L. C. Amer. presb. chh. and so.	125 00
Montrose, Pa. Presb. chh. mon. con.	28 00
Moravia, N. Y. Cong. chh. coll.	5 00

Mount Morris, N. Y. Sab. sch. miss. so.

	12 50
Mount Pleasant, Pa. Presb. chh. mon. con.	14 00
Nantucket, Ms. 1st cong. so.	70 00
Newark, N. J. 3d chh. mon. con. 33,41; a friend, 130;	162 41

**New Germantown, N. J. Evang. Luth. chh.
mon. con.**

	26 00
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**New Providence, N. J. Friends, for sup. of
Rev. E. Riggs,**

	45 00
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<i>New Windsor</i> , N. Y. Presb. chh. mon. con.	7 44
<i>North Andover</i> , Ms. A lady, av. of Jew.	1 00
<i>Northumberland</i> , Pa. Presb. chh. mon. con.	25 00
<i>Northville</i> , N. Y. Cong. chh. mon. con.	4 37
<i>Onondaga Hollow</i> , N. Y. Miss. asso.	12 00
<i>Orange co. Va.</i> A New Englander,	5 00
<i>Oxford</i> , Me. Cong. so.	11 00
<i>Oxford</i> , Pa. J. T.	2 00
<i>Parsippany</i> , N. J. Read. and sew. so. 20; coll. 17;	37 00
<i>Patchogue</i> , N. Y. Cong. chh. mon. con.	11 25
<i>Peekskill</i> , N. Y. Payson presb. chh. mon. con.	6 00
<i>Perth Amboy</i> , N. Y. Presb. chh. for for. dist. of tracts,	16 00
<i>Philadelphia</i> , Pa. 1st presb. chh. D. P. A. 5; 5th presb. chh. fem. s. s. so. for <i>Delia S. Waterman</i> , Ceylon, 20; J. M. Atwood, 50; J. Atwood, 30; a lady, 50; a friend, 15; for a child at Cape Palmas, 15; Cecil, 5; a friend, 2;	192 00
<i>Pittsburgh</i> , Pa. 1st presb. chh. inf. sch. class,	43 00
<i>Plattsburgh</i> , N. Y. Presb. chh. (of which fr. A. C. Moore, 62.50;) 200; indiv. 7;	207 00
<i>Poughkeepsie</i> , N. Y. Presb. chh.	80 00
<i>Providence</i> , R. I. Benef. cong. chh. teachers of sab. sch. for <i>Stephen S. Wardwell</i> , Ceylon, 20; for <i>Sophia Hall</i> , do. 20; coll. (of which fr. Rev. Dr. Tucker, to constitute Rev. JOHN J. DANA, Canaan, N. Y., an Hon. Mem. 50; fr. B. Dyer, to constitute Rev. WILLIAM DOUGLAS an Hon. Mem. 50; fr. WILLIAM I. KING, which constitutes him an Hon. Mem. 100; fr. S. S. Wardwell, for Sandw. Isl. miss. 15;) 641.11; A. B. Arnold, for <i>Gregory</i> , Constantinople, 60;	741 11
<i>Ravenna</i> , O. Cong. chh. and so. to constitute Rev. EDWARD E. ATWATER an Hon. Mem.	50 00
<i>Ridgeway Corners</i> , N. Y. Fem. sew. so.	10 35
<i>Rochester</i> , N. Y., A. Champion, 1,000; C. M. Lee, to constitute Rev. HORACE WINSLOW of New Windsor, and Rev. PARSONS C. HASTINGS of Avon, Hon. Mem. 100;	1,100 00
<i>South Paris</i> , Me. S. Morse,	16 00
<i>Snowhill</i> , Md. Presb. chh.	20 00
<i>Spencertown</i> , N. Y. Presb. cong.	71 49
<i>Springfield</i> , N. J. Presb. chh.	40 11
<i>Stamford</i> , N. Y. Presb. chh.	40 00
<i>Stoneham</i> , Ms. La. so.	72 96
<i>Troy</i> , N. Y. 2d-st. chh. E. Wickes, 200; V. W. Wickes, 50; Mrs. M. Rossiter, 3;	253 00
<i>Troy</i> , N. J. Fem. benev. so.	44 00
<i>Ulysses</i> , N. Y. 1st presb. chh.	5 00
<i>Unionville</i> , Ms. Rev. J. Haven,	10 00
<i>U. S. Army</i> , A friend,	10 00
<i>Washington</i> , D. C. 4th presb. chh. junior miss. so.	35 00
<i>Washingtonville</i> , N. Y. Presb. chh. mon. con.	9 32
<i>West Tisbury</i> , Ms. H. L. 1; E. C. 1; E. P. N. 1;	3 00
<i>Wilmington</i> , Ms. La. asso.	15 31
<i>Woburn</i> , Ms. 1st cong. so. gent. 151.05; la. 158.41; mon. con. 60.31; fem. char. read so. 15; sab. sch. cont. 16; juv. so. 5; which constitutes LUKE WYMAN, THOMAS RICHARDSON, Jr., EZEKIEL JOHNSON, and STEPHEN RICHARDSON, Hon. Mem.	405 77
<i>Unknown</i> , Two friends, 10; a friend, 5;	15 00
	22,428 94
Ded. am't ack. in June fr. Poundridge, N. Y. paid to the Board by mistake,	30 25
	\$22,398 69

LEGACIES.

<i>Boscawen</i> , N. H. Rachel B. Dix, by Rev. E. Price for Palestine miss.	7 00
<i>Boston</i> , Ms. Miss Almida Jackson,	150 00
<i>Brightwater</i> , Vt. William Thomas, by D. Thomason, Ex'r, (prev. rec'd. 825;)	90 40
<i>Canaan Centre</i> , N. Y. Mrs. Abigail Dean, by U. Edwards, Ex'r, (prev. rec'd. 150;)	150 00

<i>Durham</i> , Ct. Samuel Camp, by W. Warner,	100 00
<i>Hanover</i> , N. H. Ebenezer Adams, by I. Young, Ex'r,	200 00
<i>Haverhill</i> , Ms. Mrs. Lydia Boardman, by J. Marsh, Ex'r,	50 00
<i>Pittsburgh</i> , Pa. Robert B. Curtling, by W. and A. B. Curtling, Ex'rs, (prev. rec'd. 545;)	411.40; less dis. 32.91;
<i>Stuyvesant</i> , N. Y. Robert Gosman, by J. B. Gosman, Ex'r,	2,500 00
<i>West Durham</i> , N. Y. Miss Ann Scovell, by Rev. Dr. Porter,	100 00
<i>Weston</i> , Ms. Miss Abigail Warren, by N. Warren,	50 00
	\$2,775 80

Amount of donations and legacies acknowledged in the preceding lists, \$26,174 58. Total from August 1st, to May 31st, \$280,565 15.

DONATIONS IN CLOTHING, &c.

<i>Abingdon</i> , Va. Books, fr. Rev. Mr. Taylor.	
<i>Ashby</i> , Ms. A box, fr. la. cent. so.	
<i>Bloomfield</i> , Me. A box, fr. friends, for Mr. Dole, Sandw. Isl.	
<i>Braintree</i> , Ms. S. par. Clothing, etc. fr. la. sew. cir.	35 00
<i>East Middleborough</i> , Ms. A box, fr. la. sew. so.	18 67
<i>Hollis</i> , N. H., A barrel, fr. la. read and char. so. and young la. char. so. for Mr. and Mrs. Johnson, Sandw. Isl.	111 50
<i>Medway</i> , Ms. A box, fr. juv. benev. so. for Sandw. Isl.	
<i>Middleborough</i> , Ms. A box, fr. la. so. for La Point,	40 22
<i>New Alstead</i> , N. H., A bundle, fr. so. of ind. for Messrs. Emerson and Locke, Sandw. Isl.	
<i>Niagara Falls</i> , N. Y. Paper, fr. A. and A. H. Porter, for Africa,	100 00
<i>North Reading</i> , Ms. A box, fr. la. sew. cir.	20 00
<i>Salem</i> , Ms. A hat, fr. a friend,	1 80
<i>Troy</i> , N. Y., A barrel, fr. la. sew. so. of 1st presb. chh. and Mrs. Willard of Fem. Sem. for Mr. and Mrs. Lawrence, Madura.	
<i>Unknown</i> , A box of garden seeds, fr. Mr. Crosby, rec'd at Park Hill.	

S. Reeve, Treasurer of the Auxiliary Society of Richmond and Vic., Va., acknowledges the receipt of the following sums, viz.

<i>Richmond</i> , Shockoe Hill, United presb. chh. coll. 32; mon. con. 116 01; indiv. 516.20; Rockets, 3d chh. coll. 4.79; indiv. 25; Culpepper, Mrs. G. 2.50; Augusta, E. A. G. 5; J. M. McC. 5; Lexington, E. M. P. 13; Elk Branch and Shepherdstown congs. 43.50; Charlotte, S. H. for sch. at Bombay, 20; P. Le Grand, for <i>Andrew Hart</i> and <i>Thomas P. Hunt</i> , 40; indiv. 12; Pole Green and Salem, Chh. 27.50; Shenandoah, Woodstock chh. 17.32; Petersburg, High-st. chh. mon. con. 55.75; Mrs. G. K. T. 10; Prince Edward, Douglass chh. to constitute Dr. JAMES H. LACY an Hon. Mem. 100; J. D. Morton and S. W. Scott, for chil. at Ahmednuggur, 40; M. R. V. 2.50;	1,068 07
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVIII.

AUGUST, 1842.

No. 8.

American Board of Commissioners for Foreign Missions.

Nestorians of Boordistan.

JOURNAL OF MR. HINSDALE FROM ALEPPO TO MOSUL.

MR. Hinsdale's account of his journey from Beyroot on the Mediterranean, by the way of Scanderoon or Alexandretta, Aleppo, and Mardin to Mosul, near the site of the ancient Nineveh on the Tigris, has lately come to hand. That portion of the route between Aleppo and Mosul had never before been travelled by any missionary of the Board; and a few extracts are therefore given here. Mr. and Mrs. Hinsdale left Beyroot in company with their lamented associates, Mr. and Mrs. Mitchell, who were not spared to reach their destined field of labor, 24th of April, 1841, proceeding to Alexandretta in an Austrian brig, and arrived on the 30th. Thence they proceeded through Antioch to Aleppo, and arrived on the 8th of May; which place they left on the 28th.

Parting Scenes—Face of the Country in the Vicinity.

Accustomed as I had long been to the struggle of parting with friends, and though my acquaintance with those we were now leaving, had been slight, yet I know not that any previous trial of a similar nature had been more severe. I felt that I was now leaving the last traces of civilized life, to become a wanderer through a region of country of which little was known, except that it was infested with thieves and robbers, and that our safety, as far as means are concerned, must depend in a great measure, upon our show of strength. Large caravans are seldom attacked, while small ones are often plundered. The appearance of our party was sufficiently formidable, consisting of ourselves and

ladies, with two attendants, Mr. Kotschy and two servants in the former, and in the latter part of the journey, eight or ten muleteers and twenty-four or twenty-five baggage animals.

Our general course for more than two days bore a little to the east of north, following the river Kowaik, upon which Aleppo is situated. For about one hour beautiful fields, or rather one extended tract of barley, stretched on each side of the road as far as we could see. It was the commencement of barley harvest, and as we passed one section, in which several individuals of both sexes were gathering the grain, one of the women took a handful and ran to present it to us, as the first fruits of the season, expecting, as a matter of course, a present in return. We afterwards found that this is a common practice. For another hour the road, that lay upon the bank of the stream, was beautifully shaded with willows and mulberry trees, which seemed the more agreeable on account of the almost total destitution of trees of any description through this whole region. In many places the eye is not relieved by the sight of a single tree for several days in succession.

The country over which we passed this morning, was generally level, and the soil fertile; though, after the first two hours, there were but few signs of cultivation. This is true of large tracts of country over which we passed. The sensation was often painful, while riding over these depopulated regions, sometimes for a whole day, without seeing a human abode, not even a shepherd's tent; and the inquiry would frequently arise, Where are the multitudes that must have inhabited these plains from the infancy of our race? Whence this general desolation? Surely it is the blast of the

breath of the Almighty, expressive of his abhorrence of the abominations of its inhabitants. Not only are the inhabitants swept away, but the soil itself seems to be cursed for their sakes: for though fertile, in many places it produces little else than thorns and thistles.

About three hours from Aleppo we passed several mud villages, in appearance resembling a collection of haystacks in America, the upper story being conical and about the size that our farmers make their stacks of hay. We halted on the banks of the Kowaik. Here we were joined by a company of pilgrims, twenty-five or thirty in number, who were returning from a visit to the 'Holy City,' and were our fellow-travellers as far as Diarbekir. Some of them were travelling on foot, others, who were able to procure them, riding horses, mules, or donkeys. Aged women, whose strength seemed nearly exhausted, were returning from a tour of four or five months, doubtless congratulating themselves that they had purchased a clear title to eternal life by visiting the scenes of our Savior's sufferings, and paying their adorations to those consecrated places.

On the morning of the 31st we rose about one o'clock, took breakfast, and mounted our horses at fifteen minutes after three. The country over which this day's ride conducted us was level and generally nearly destitute of vegetation.

Nisib—Beer on the Euphrates—A Well.

The country passed over on the first of June appeared more fertile, and portions of it afforded excellent feed for the animals of the caravan.

June 2. Rose at one. Breakfasted, and were on our way at two o'clock. Our course during the day was nearly east, leading at first over a level country, through extensive tracts of fine wheat, that would have caused our American farmers to gaze with admiration. After the first two hours the country was agreeably diversified with hills and valleys, cut in some places into deep ravines. Numerous mud villages, and more in ruins, imparted interest, if not beauty, to the scenery, while the occasional groves of olive and mulberry trees were both interesting and attractive. Encamped at twenty minutes past nine in the morning on a small stream tributary to the Euphrates.

3. We were seated on our horses a little before two, A. M., having taken a hasty breakfast. Soon after sunrise we passed Nisib, a little mud village, where the decisive battle was fought in the late war between Mahomet Ali and the allied powers, by which the former was obliged to relinquish the possession of Syria. The country around Nisib abounds in vineyards, olives, and mulberries; which, together with the abundant crops of wheat and barley, now ready for the sickle, imparted a peculiar charm to scenery naturally beautiful. The sight of the wheat and barley was particularly grateful, as it betokened a speedy termination of the severe famine, by which this whole region of country had been scourged during the preceding year, rendering it difficult, and often impossible, to procure provisions by the way. We had, however, prepared for such emergencies by taking a quantity of hard bread, resembling our American crackers, though much inferior to them. I would advise every missionary company coming by this route, to take a barrel of crackers expressly for the journey.

We arrived at the banks of the Euphrates, opposite Beer, at seven, A. M., after a pleasant morning's ride of nearly five hours. Here we had anticipated the pleasure of seeing the faces of Englishmen once more, as we had heard of the arrival of two English steamers, the first that had ever ascended the river as far as Beer. Our expectations were disappointed, as the steamers had left the day before our arrival. Probably their departure was hastened by the scarcity of provisions, as they were under the necessity of sending to Aleppo to procure bread and flour.

The Euphrates at this place is about a quarter of a mile in width and very rapid. It is crossed in row-boats, with high, sharp-pointed prows, high at the sides and sufficiently spacious to hold, (not accommodate,) eight or ten persons, with as many horses, closely crowded together. The situation of Beer is peculiar; the contrast of the scenery on its eastern and western sides being such as is rarely to be met with. The western side is washed by the swift running waters of the Euphrates, beyond which the fertile plain stretches to a great distance; while on every other side, with the exception of a narrow opening at the south, it is hedged in by a high wall of rocks. At the north, the mountain terminates in a nearly perpendicular bluff of white clay-stone, overhanging the river, till it comes

to the upper end of the town, when it gradually recedes till it reaches the southern limit, where the space between it and the river is less than half a mile in width. Here again it approaches, but does not come to the river's bank. Many of the houses are excavated in the rock at the back part of the town.

At Beer is an ancient aqueduct, still in good preservation, which supplies the place with excellent water brought from a distance of some miles. Early on the 4th the company started eastward for Orfah.

A ride of two hours brought us to a well, in its structure unlike any thing we had seen before; though we afterwards saw several of the same description. An excavation was made in the solid rock, perpendicular to the horizon, and extending to the water, sixty or seventy feet. But instead of raising the water in the usual manner, another excavation is made about three feet in width, and inclined to the horizon at a suitable angle. This excavation is cut very regularly at the sides, and extends to the surface, until it approaches within a few feet of the water, where the rock is left above. An inclined plane is thus formed, down which numbers of our fellow-travellers, and myself among them, hastened. To enjoy the cool retreat and quench their thirst seemed to be their object; while mine was to gratify curiosity, which was soon accomplished; for I found the air so cool as to remind me that a more elevated situation might be more safe, if not more pleasant. Though we were riding during the warmest part of the day, we were frequently reminded by the snow-capped mountains lying at the northeast, that we were in the vicinity of cooler regions.

5. At half past two, A. M., we were ready to proceed on our way. The country over which we passed to-day was broken and irregular. Hill seemed to rise on hill, as we approached Orfah, while from the summit of each succeeding eminence we were expecting to obtain a view of this ancient seat of learning and religion; but it was not till we came within half an hour of the city, that our expectations were realized. Edessa, as it was formerly called, was undoubtedly much larger than the modern city. There are traces of a city on the mountain where we crossed, at the distance of two miles from the present town. Cisterns for water, niches, stairs, vaults, and deep recesses cut in the solid rock, were to be seen in every direction:

and even the road itself was wrought through the same solid material for two or three miles—a work, which, considering the facilities for accomplishing it, could not have been effected without great labor and expense. We reached the city about ten o'clock, and soon found the place to which the governor directed us to pitch our tent. In the afternoon, we waited on Zechariah Pasha, the siraskier—head pasha—of Syria, who had recently come to Orfah with his army. He received us very courteously, and we were soon served with coffee, sherbet, and the pipe. We had designed to go direct to Mardin, but he informed us that it would not be safe, even with a guard of 200 men. The only alternative left was to take the circuitous route by Diarbekir.

Orfah, the Ancient Edessa.

Orfah is situated at the western extremity of a large plain, and reaches to the foot of the mountain on the west; while the ancient Edessa undoubtedly extended to the top. While surveying this once renowned city, I was forcibly reminded of the fleeting nature of all earthly glory. The city still remains; the same delightful scenery still continues to please; its renowned fountains and pure refreshing water are still there; but the glory has departed. Where now is its magnificent temple, renowned as being one of the richest in the world? Where its celebrated library and its churches? Where its *missionary school*, which, in the first ages of the church, sent its missionaries throughout the east, even to China, and who gave an example of daring and enduring, worthy of the imitation of all succeeding missionaries? In the language of a celebrated English writer, [Philip's Memoir of Milne, p. 360.] "We have no mission schools to compare with Edessa and Nisibis. The enterprise of all our colleges and universities united does not amount to a tithe of their doings and darings, in order to spread the gospel. Even the college of the Propagandi is not to be compared to them. What Nairoué says of Barsomus, the head of this school, that he was 'libus al hudeed,' (clothed in iron,) is characteristic also of the spirit of their missionaries. They dared and endured all manner of perils without flinching. The sands and snows and seas of Asia could not intimidate them. The wild Tartars and wily Persians, the effeminate Hindoos and ferocious Abyssinians, the orderly Chinese and the rude

Baetrians, were all alike to them. They followed roaming tribes and domesticated themselves for life in settled nations. They went out from Edessa with no bank credit at Babylon and Alexandria, and upon no term of limited service; but to live and die with the churches, they might raise. And as they consulted not with their own flesh and blood, so they would 'know no man after the flesh;' but forced their way both to the thrones of kings and khans, as ambassador of the King of kings, and into camps and cottages as heralds of salvation."

It is pleasing to reflect that such was once the character of that church for whose spiritual restoration we were hoping to spend and be spent; and that her missionaries had given us an example of patient endurance and steadfast zeal, in propagating the faith once delivered to the saints. But oh how changed! Where grand palaces once vied with each other in splendor, nothing is now to be seen but mean mud cottages, or the slight traces of former magnificence, deep wrought in the imperishable rocks. The streets, once thronged with those who resorted here to gain wisdom in her school of the prophets, are now filled with a ruthless soldiery. The army of Zechariah Pasha, which was stationed at Orfah when we were there, is chiefly composed of Arnout soldiers, from the southern part of European Turkey. The Arnout soldiers are far-famed for their savage, terrific aspect. A perfect contrast to their ruthless demeanor was presented in the abject appearance of the numerous mendicants clothed in rags, or rather almost destitute of even rags for a covering, that crowded around us. It was painful to witness the proofs of wretchedness and poverty that were continually forced upon us. Accustomed as I had already become to the sight of filth and rags, yet the numbers of half-naked, half-starved, sickly looking children that thronged the way as we entered the gate leading to the pasha's palace, was truly affecting, and made me feel that I was not in my own happy, native land. The most wretched, degraded looking objects to be met with in our large cities convey no just conception of the depth of degradation to which human nature is sunk in this country. No doubt much of this must be attributed to the wretched system of government, which, by its oppressions and unjust exactions, crushes the energy and breaks down the spirit of the people. Yet a want of the blessings of the gospel is the great cause.

7. As the animals were feeding on the mountains, two hours distant, we did not get away till half past four in the morning. Our general direction was about north northeast, through a beautiful, well-watered valley. Pleasant demonstrations of industry were presented in the cultivated fields that lined the path. Extensive tracts of wheat, trees of various descriptions, and the gently murmuring stream that flowed through the valley, combined in imparting a charm rarely to be met with in eastern scenery. Had this been all that met the eye, we might easily have fancied ourselves in New England; but the many mud villages, some in ruins, and others partially so, reminded us that we were in a country, where instead of flourishing cities and villages constantly springing up, decay is written on every thing: while the numbers of armed men that we met, told us that we were far from being in a land "where peace and safety dwell."

About two hours from Orfah, we met a caravan from Mosul going to Aleppo, that had been forty days on the road. As the grass is good at this season of the year, the muleteers are rarely if ever in haste, and unless urged on, choose to let their animals fatten on the rich feed which is common property for all.

Diarbekir—Mardin—Mosul—Decease of Mr. and Mrs. Mitchell.

After some exposures from the Koords while passing the mountainous tract between the Euphrates and the Tigris, they come in sight of Diarbekir, on the latter river, as they descend the declivity of the highlands.

12. At twenty minutes past one, A. M. we were again ready to ride. What appeared to be one continuous plain when viewed from a distance, we found to consist of a succession of plains, cut up by numerous valleys, one of which we were more than an hour in crossing. We had sent one of our attendants before to call on the governor and get a place assigned for our encampment. When we arrived at the city gates the attendant was not there, but the inviting appearance of some large mulberry trees, a few rods distant, soon induced us to seek a resting place in their shade. The answer from the governor soon came, directing us to a pleasant grove, about a mile from the city. The willows and small ash trees were so thick, that one of the attendants, after asking me where we would have our tent pitched, laughing, said "*Kulu*

Abima"—it is all a tent. In the afternoon we called upon the pasha and governor. We found the former seated on his divan, in an airy room overlooking the Tigris, commanding the prospect of several beautiful gardens. The pasha is a fat, good-natured looking man, and his conduct toward us corresponded with his appearance. He readily offered us any assistance in his power, and told us to get whatever we might need while we remained, at his expense; but we did not choose to avail ourselves of his offer.

After leaving the pasha, we wandered about to see the city. The houses are built of small stones, mostly volcanic; insomuch, that it might with some degree of propriety, be called a city of lava. Like other eastern cities, the appearance is uninviting, and the streets narrow and badly paved. When we speak of narrow streets, as characteristic of eastern cities, a person in America is liable to form very incorrect impressions of what we mean, unless we stop to explain. The widest streets in the cities that I have seen do not exceed eight or ten feet, while many are not more than four or five feet wide.

14. Having completed our arrangements, we started for Mardin at twenty-five minutes past four, P. M. Our course was nearly southeast along the bank of the Tigris, which in some places is not more than eight or ten rods in width. At half past six, encamped for the night by a stream, which we crossed on a good stone bridge, supported by eight arches. I have since been informed that there is a Latin inscription on one of the arches, which, together with its structure, evinces it to be a Roman work.

15. At a quarter past three, A. M., we were again pursuing our course nearly southeast, keeping near the Tigris. It may be observed that we make no mention of scattered dwellings in this country. The inhabitants always collect in villages of various sizes. A single house is seldom, if ever, to be met with. About two hours from the place of our encampment, we crossed another arched bridge, similar to the one before mentioned, though supported by only five arches.

Having passed over a well cultivated and fertile plain five hours to a thrifty looking village called Agee, and then through a ravine also fertile and highly cultivated, where they found the village of Oueua, Mr. Hinsdale adds—

June 18. Started at a quarter past four, A. M. For more than two hours the path lay through the valley that we entered the day before. The fertile fields presented pleasing evidence not only of the excellency of the soil, but of the industry and agricultural skill of the inhabitants. A large proportion of the fields during the two hours' ride, would not suffer by a comparison with our best New England farms. It was a perfect garden, in which are large numbers of walnut, ash, oak, pear, apricot, and other trees, though the walnut was far the most numerous. The stream, by the side of which we were riding, was well stored with a variety of fish, which we frequently saw skipping above the surface of the water. We now left the main valley, following the course of another, leading farther to the east. This is less fertile and entirely uncultivated, not being watered.

Before night the company arrived within a few miles of Mardin, which they entered the next morning. Notices of this place and the dangers encountered there by Doct. Grant and Mr. Homes two years before were inserted at pp. 126—130 of the volume for 1840. It was shortly after leaving Mardin that the illness of Mr. Mitchell became alarming, which resulted in his decease on the 27th, as noticed at p. 122. Two days after the decease of Mr. Mitchell Mr. Hinsdale writes—

Waited more than an hour on the bank of the Tigris for a boat to take us across. At length we saw a little square raft approaching, made of reeds and small sticks, buoyed up by goat-skins filled with air. Several men were also swimming across the rapid current, supported in the same way, some with two and others only one skin. Where only one is used, the stomach is placed upon it, and the skin then clasped in both arms to hold it firm in its place, while the feet are used as paddles. When there are two, they are attached to each other by a kind of belt passing across the breast and underneath the arms, and long enough to allow the skins to lie on the surface of the water, one on each side of the swimmer, leaving both the hands and feet at liberty. Nearly the whole of the day was occupied in conveying ourselves and effects across, though more than twenty men were employed in doing it. The horses were made to swim, but in doing so, were borne far down the river by the swift current.

On the 1st of July Mrs. Mitchell was taken severely ill, which detained the company four days. On the 6th, they arrived at Mosul, and on the 12th she also was removed from her associates by death, as mentioned at p. 122.

JOURNAL OF DOCT. GRANT AND MR. HINSDALE.

SHORTLY after the arrival of Mr. Hinsdale at Mosul from Aleppo, as mentioned in the last article, Doct. Grant, who was then travelling in the mountain villages of the Nestorians, hearing of his illness, repaired immediately to Mosul. After Mr. Hinsdale had so far recovered his strength as to be able to travel, they made together a short tour among the Yezidee and Nestorian villages lying nearest to Mosul. During this tour the following journal was written.

Ancient Nineveh—Yezidee Villages.

November 19th, 1841. Left Mosul at three, P. M., with two attendants, and directed our course northeast by east, across the site of ancient Nineveh, passing near the middle of the place which was probably occupied by the more modern Ninus, whose ruined mud walls, though mouldered to the shape of continuous mounds, are still very conspicuous. Passing through this inclosure, we soon came to a still more ancient wall beyond, which are traces of walls and mounds still less distinct, indicating that each wall inclosed a city, which gradually diminishing, other walls were raised corresponding to its reduced size; and it is probable that others have, during the lapse of time, assumed so much the appearance of nature, that it is difficult to determine whether they are really artificial, or whether nature has here assumed an appearance of art. There are at the distance of fourteen or fifteen miles from the first wall, and perhaps farther, extensive mounds, which bear some appearance of having been portions of walls, but their continuous connection is not readily apparent.

About seven we arrived at Baasheka, and were immediately conducted to the house of the head man of the village, where supper was soon provided in native style. First came the table, a piece of coarse sacking, inclosing several loaves or leaves of bread, baked in oblong or circular sheets, one and a half or two feet in diameter, and little thicker than brown paper. These were placed around the edges of the table, which was spread out upon the clay floor,

while a large bowl of rice, eaten with wooden spoons, composed our repast. We seated ourselves upon mats, inclining forward toward the table, while a good appetite and thankful hearts made amends for what was wanting in variety both of provisions and furniture. Our beds and bedding we carried with us, consisting of a quilt and rug, which, together with our wearing apparel, made us comfortably warm.

20. Finding that one of our horses would not be able to perform the journey, it was concluded that Mr. Hinsdale should return for another to Mosul, where he would spend the Sabbath, while Doct. Grant should remain to visit the Yezidees of this and the neighboring village Bazaani, together containing about 150 households. This is also the usual residence of their sheikh or high priest, the tombs of whose ancestors, rising in white fluted cones, to the number of fifteen or twenty, add a peculiar aspect to the scenery. The largest of these surmounts their temple or place of worship, which we found without books or any other furniture than lamps. The same is true of the interior of the upright base of the smaller monuments, which are entered by very low narrow doors, and appear to be used as places of religious worship; and, confined and dark as they are, they seem meet temples for the worshippers of the prince of darkness.

In answer to our inquiries, their chief priest said they were descended from the Beni Halil or Coreish Arabs, of which he could furnish not the slightest proof, while there is much evidence to the contrary; of which the use of the Koordish as their vernacular tongue, while living on the borders of an Arab country, and some of them, as those of Singar, in the very midst of it, is not the least conclusive. It is only through fear of their Mohammedan foes, that they endeavor in their presence to keep up the appearance of an alliance with them; while they maintain the most profound secrecy relative to all their religious history, faith, and practice, even at the expense of veracity.

In the course of the evening and next day had long and interesting conversations with our host, Abdul-Kiyah, a very intelligent Yezidee, whose silvered beard and expressive eye indicated experience and observation, which gave him much influence with his people. He said that they and the Christians were brethren, but not so with the Mohammedans, who were their enemies. He said that their forefathers were Christians of the same

order with the Nestorians, and named several early christian teachers of this region as founders of their religion; among whom were two by the name of Adde, who appear to correspond to one of the apostles, Thaddeus, mentioned by Assemani as preaching in these parts, and to Adde, a disciple of Manes' or Manicheus. (See Herald for March 1841.) One of them he said was from Palestine or Syria, and was called the pilgrim or sojourner Mar Yohanna or Hanna (St. John) he said was also one of their earliest teachers. When we were alone our host inquired with an anxious look if the day was not near when Christianity would triumph, or when Christians would rule the world. He pointed to the burning lamp and towards the rising sun, fervently pronouncing the name of Jesus Christ, at the same time bowing in token of adoration.

Our host confirmed the report of the Mountain Nestorians that some of the Yezidees had resided among their christian brethren of Tiyary and Tehoma till within a recent period, when they emigrated from the mountains in the vicinity of Amadiéh. The next day when we were alone, after looking about to see that no one was within hearing, he told us, as a profound secret, that his people were Beni Israel (sons of Israel,) and added that they believed in the pentateuch, the psalms, and the gospels; and with an injunction of silence, said they possessed another book peculiar to themselves, called the *Fourkal*. In the presence of the Mohammedans he had previously denied that they had any books. He now avowed their principles of secrecy, saying they kept their religion in their hearts where God alone could see it, while the Moslems proclaimed theirs in the ears of the world from the tops of their minarets.

It is said that the Yezidees read the koran, after carefully covering the name of Satan with wax whenever it occurs. Our host informed us that education was confined to a certain family, none but their descendants ever learning to read. He said there were many of his people living between Bagdad and Bussareh, with whom they had little intercourse and of whom he could give but few particulars. From what he said of them it would seem probable that they are the so called Christians of St. John, who dwell in those parts, and have points of strong resemblance to the Yezidees. He mentioned others living in the region of Diarbekir, Orfah, Sert, Mount Ararat, and Tabreez in Persia; and his account

was afterwards confirmed by their emeer, or civil chief. But it is probable that in the report of Yezidees in Persia reference is had to the votaries of Aly, as they are there designated, and who are very few in number.

On two successive evenings, had long conversations with a papal Syrian priest, who at first expressed surprise that we believed in Jesus Christ, and had religious observances, as he had been told that the English were infidels and had neither prayers, fasts, nor ordinances. These absurd calumnies, which have been industriously circulated by papal emissaries, will do us good rather than harm, as we and our principles become more generally known, and it is of the first importance that we form an early acquaintance with the people, and give them an opportunity to acquaint themselves with our character and objects.

At our last interview with the priest a Mohammedan moollah sat in judgment, while the idolatry of the papal religion was exposed, a feature of that spurious faith peculiarly obnoxious to the votaries of Islam. We were much surprised to find the moollah so well acquainted with the Scriptures, though his knowledge was but superficial; and to find that he could read, though imperfectly, in the Syriac language. But this was explained by the information that he had been educated for the clerical office, and had since renounced Christianity for the religion of the koran. Now the poor man, as if to drown a guilty conscience, gives himself up to the unrestrained use of the intoxicating bowl, and the fumes of tobacco, which he almost literally substitutes for the pure air of heaven. He was well aware of the antipathy of the Yezidees to the Mohammedans, and advised us not to prosecute inquiries among the former when the latter were present. Our host also remarked, that he was afraid to say much in the presence of the moollah, and we have been told by some of the native Christians that this feeling of apprehension entertained by the Yezidees is a barrier in the way of their making an open profession of Christianity, when convinced of its truth.

22. Mr. Hinsdale returned a little afternoon, and the rain, in which he had ridden most of the way, having ceased, we proceeded on our journey, designing to spend the night at another Yezidee village about five hours distant north by east. As we were about to leave, wishing to give an equivalent for what had been furnished us, we found that each repast had been provided at a different

house, that they might, according to custom, share the burden among them; but when we insisted on each man being called to receive a present, our host privately intimated that he wished he had known that we intended to pay for our entertainment, as he would have furnished the whole himself, while we, in reply, gave him to understand that he would know what to do when we came again.

For the first hour we pursued a difficult rocky path, along the brink of a deep ravine, then passing over the range of hills, two hours more brought us to a plain of great extent and natural fertility bordering upon the Koordish mountains on the north. It was dusk when we reached the first Koord village, where we took a guide and proceeded an hour and a half farther to Mokubly, our intended destination, which we found lay considerably out of our direct route. But notwithstanding this and the lateness of the hour, we did not regret coming here, as we were thus enabled to extend our acquaintance with the Yezidees, among whom we ever met with a friendly reception. Here we were specially welcome, as our host, the head man of the village, was ill with intermittent fever, rendering the services of a physician very acceptable, and increasing our facilities for securing confidence, which is the first step towards the consummation of our main design. Our host was a promising young man, and, while he did not know how to read, denied the truth of the report that the Yezidees are forbidden to learn.

Hazirjute—Sherman—A Mountain Pass.

23. We mounted in the rain, which continued with little intermission through the day. We travelled probably in the track of Alexander, when on his way to encounter the legions of Darius, or it may be crossing a part of the great battle-field of Arbela, where the clash of arms, the shouts of the victors, and wails of the vanquished, mingling in fearful confusion, testified to the folly and mad ambition of man. Having ridden more than four hours in the rain, we stopped for the night at Hazirjute, a Koord village of fifty or sixty houses, on the banks of the Hazir.* The houses here, and also those where we lodged the night previous, were made of a kind of clay
the sun, the walls five or six feet

high, with thatched roof, covered with earth, and having mud or clay floors. We, together with our horses, were immediately conducted to the state-room of the head man of the village, one end of the room being appropriated to our use, and the other to our horses. A brisk fire was soon kindled on the floor, near the centre of the room, leaving the smoke to escape at openings left for that purpose, in the sides of the walls. Our supper of rice and a chicken soup was prepared in due time, and our host readily accepted our invitation to partake with us. In this country it is the custom for the guest, rather than the host, to give the invitation.

On the morning of the 24th, having taken an early breakfast of rice, we proceeded nearly north for Sherman, four hours distant. This is a Nestorian village, which, a few years since is said to have contained one hundred houses, though the number at the present time is considerably less. Being conducted to the house of the head man, we sent for the two priests of the village to visit us. At first they were exceedingly reserved, and could scarcely be persuaded that our object was to do them good. Having seldom, if ever before, been visited, except for purposes of oppression, they seem to have been driven to the conclusion, that all men are their enemies. At length we so far succeeded in gaining their confidence, as to obtain the information we desired in reference to the Nestorians of this region. We learned from them that sixteen Nestorian villages in this district, had most of them, since Doct. Grant's first visit, been influenced by papal intrigue to embrace their delusions, while only eight or ten remain steadfast in the faith of their fathers. They represented the papists as employing various means to induce them to embrace their doctrines; the most weighty of which were hopes of relief from their oppression, small presents of money, and statements that nearly all the rest of the world had become papists, or Christians, (as they call themselves,) appropriating this title to themselves exclusively; and that the writings of Nestorius and all the founders of their system had been refuted and proved to be utterly wrong. It is no wonder that simple-hearted, ignorant man should be influenced by such motives, presented by crafty, subtle priests. Their statement in reference to the means used by papal emissaries was afterwards fully confirmed by others. One priest told us

the two branches of the Hazir are
nest maps.

he had received fourteen cherkies, (about one dollar and seventy-five cents) to become a papist; that after professing to be a papist three days, he renounced it and again embraced the doctrines of the Nestorian church. Being asked whether he had returned the money, he replied, "Why should I? I had eaten it all up while I continued a papist."

There are no schools in Sherman, because, as the priest told us, they are obliged to labor to support themselves and consequently could not devote their time to the instruction of children. Of the Scriptures they have the psalms and all the New Testament in ancient Syriac. These priests in common with others of whom we made the inquiry, had no hesitation in saying that they knew themselves to be the descendants of Jacob; and a Jew who was present assented to their statement as a fact with which they were familiar. Other Jews, that we afterwards saw, also recognised the Nestorians as brethren descended from their father Israel.

25. One of the priests offered to accompany us to the next Nestorian village; and, after a breakfast of rice and eggs fried in butter and honey, a common dish, we mounted our horses, and after calling at the tents of our Koordish visitors, we were soon winding our way among the rugged mountains of Koordistan. For more than an hour we were climbing the steep mountain sides in a northwesterly direction. Having reached the summit of the first range, and looking across the intervening vale, into which we were now to descend, we could see nothing but barren mountains piled upon mountains, if possible still more rugged, each towering cliff seemed to endeavor to out-rival every other in forbidding grandeur, till the last had either veiled its head in the clouds, or was covered with its cap of snow. The mountains of this country are characterized by a peculiar sternness of aspect, as though they had never been visited by the smiles of spring, or the genial influence of autumn.

We now commenced the descent in a northeasterly direction, sometimes winding our course along the sides of a deep ravine; at other times passing through deep chasms, as if the mountain had been rent by some dreadful convulsion, and again allowing our horses to pick their own way among the rocks, down the steep declivity, till we found ourselves all safe in the valley, at the opposite side of which two Nestorian villages,

Barmishmish and Hertoon, were situated. At the foot of the mountains there were several encampments of nomadic Koords tending their flocks, etc.

Barmishmish—Hertoon.

After riding four and a half hours, we arrived at Barmishmish. The inhabitants, mistaking us for Turks, were much alarmed at our approach. This village has no priest and no school. Of the Scriptures they possess the psalms and gospels, but have no one to read them even in the ancient Syriac in which they are written.

Our dinner of rice, with a few morsels of mutton, which had probably been cooked not much less than a year, was soon set before us. At this season of the year, the inhabitants of the mountains cook mutton for the year's supply. They fry it in the fat, and perhaps add a portion of butter, season it with salt sufficient for eating, and "put it down" when warm in the fat, which prevents the air from coming to it. In this way it keeps good without farther trouble.

After dinner we proceeded to Hertoon, about half an hour northeast of Barmishmish. On our way we forded a stream, which would have been deemed impracticable by one who had never seen horses climb over the rocks, and leap down the precipices of this country. The bank, which was very rocky, was some ten or twelve feet high, and nearly perpendicular; or rather there was one step, not two feet in width, about midway between the top and bottom. Our horses were made to leap from the top to the first landing-place, where they could barely stand a sufficient length of time to prepare for the second leap among large rocks that almost covered the ground. Having reached the bottom, we again mounted. The path followed the course of a small stream overhung with bushes and limbs of trees, so thick that we were in continual danger of being thrust from our horses.

Upon reaching Hertoon, there was considerable deliberation in reference to a lodging place. At length we were conducted to the church, but finding it very damp, we remonstrated against remaining there. We then inquired for the priest's house, and without further parley, told them to conduct us there, as we would be his guests.

There is no school in Hertoon though the priest said he would gladly instruct the children, provided he could receive

a compensation that would enable him to support his family.

Urging upon them the importance of a reformation of life, and turning from their iniquities unto the Lord, as the only means by which they might expect deliverance from Mohammedan tyranny, they replied, "Deliver us first, and then we will reform and serve the Lord." When told that the Mohammedans, though wicked, were only the messengers of God sent to punish them for their transgressions; that this was the manner in which God had ever dealt with their fathers, they readily assented, and said that it was even so. The idea was evidently a new one, yet it found a response in their own consciences, and opened an avenue for a close personal appeal. They, however, attempted to palliate their guilt, by saying that they were under the necessity of lying to their Mohammedan oppressors, from whom they expected nought but fraud and falsehood. Being asked if they were not in the habit of lying to each other, and whether they would not to us, if they supposed that a lie would answer their purpose better than the truth, they asserted that they spake the truth among themselves, and would to us.

The houses of Hertoon and of all the Nestorian villages that we visited, are built of stone, laid in clay or mud, which hardens in the sun, with flat roofs covered with the same kind of earth, and mud floors and walls. They have no chimneys, but there is usually a circular place in the floor for the fire near the centre of the room, and directly over it a hole left in the roof for the smoke to go out, though but a small part of it ever finds its way to the place designed.

26. Having learned that there are three Nestorian villages but six or seven hours distant, we resolved to visit them. The priest from Sherman declining to accompany us further, our host offered to go with us and be our guide. We left Hertoon with many expressions of good will from the natives, who had collected to give us their parting salutations.

A Valley Landscape—Esen—Ergin—Talnotha.

Our course was about west northwest, over mountains and through valleys, the path often so difficult that we deemed it the safest course to dismount and lead

Passed several Koord vil-
which, on account of its
tion, attracted particular
road wound along upon

the top of an almost perpendicular ledge of rocks, which we estimated at 200 feet in height, and bending round to the north, so as to form almost a semicircle, opening towards the south. At the foot of this wall of rocks, is a fine level plot, containing several acres. A small stream came leaping down from the rocks above, forming a beautiful cascade, which, having reached the bottom, was distributed by channels through the rich fields of rice, cotton, etc., with which the glen was covered. The village was situated near the centre of this plot, surrounded by groves of pomegranate and olive trees. At the south was an undulating plain of two or three miles in width. Thus the lovely and the grand were so combined as to render the scenery romantic beyond description. The place seemed designed for the abode of peace and calm reflection; where, reveling amidst combined beauty and grandeur, the mind might be led from the contemplation of nature up to nature's God. But, alas! the wickedness of man has banished quiet and calm reflection from these dark lands.

About an hour before sunset we reached a branch of the river Hazir, at the point where it breaks through the mountains. After tumbling down a high precipice into a confined channel, it pursues its quiet course along the valley. A stone bridge, about four feet wide and twenty feet above the water, is built with a single arch over the stream, a few rods from the place, where it bursts through the mountain. We stopped upon the bridge, almost involuntarily, to survey the imposing scenery around us. The water beneath us was deep and clear, and teeming with fine looking fishes.

About half an hour more brought us to a Koord village, and as the roads are very difficult, even by day-light, we applied for entertainment for the night. They affirmed that they had nothing either for ourselves or horses to eat, but sent a guide to conduct us to the next village, about half an hour distant, which they said was better than theirs, though not very good.

A ride of about one hour the next day brought us to Esen, one of the Nestorian villages that we had purposed to visit. As we approached the place, we were deeply impressed with the wonderful works of God displayed in the scenery. At the borders of the village a beautiful stream of pure water issued from the mountain fastnesses, between two peaks of rocks that rise to a giddy height above. Having crossed the stream, the path (if

such it may be called) conducted us along the base of the cliff that rose on our right, while at the left were rich fields of rice, cotton, and barley, and groves of oaks, pomegranate, and olive trees.

Esen is much the pleasantest and most thrifty appearing Nestorian village that we saw on our route. Being situated farther among the mountain fastnesses, the inhabitants have suffered less from Mohammedan oppressors, than their more accessible brethren. The consequence of this is they are not so constantly excited by the apprehension of evil; and instead of being alarmed at our arrival, welcomed us as friends and brethren. As the morning was pleasant, mats were spread for us on the top of one of the largest houses, where large numbers soon collected to welcome us to their village. Being told that Mr. Hinsdale was "a priest," they came around successively to give him their salutation of kissing his hand, in token of their reverence for the office.

We concluded to visit Ergin and Talnetha and return to spend the Sabbath at this place. Accordingly, accompanied by the two priests who came with us, together with the priest of Esen and the priest of Talnetha, who was here, we started nearly northwest for Ergin. When we reached the village, we were welcomed with the same cordiality that marked our reception at Esen. During the conversation, the priest of the village, who could not have been less than fifty-five or sixty years of age, expressed his surprise at some remark that was made in reference to time, by saying, What! a man live forty years here, amid such continual alarms and dangers? Being asked how old he was, he could not tell, and not one of the five priests present could tell his own age, and thought we must be very wise men, when we told them how old we were.

The village is situated at the base of a high pinnacle, nearly perpendicular on the side facing the village, and so steep on every side, as to render the ascent difficult. Near the top is a tomb of one of their saints. It appeared to be a natural cave in the rock, just large enough for a tomb, the mouth of which was closed with a large stone.

Soon after descending from this eminence, we started for Talnetha, about three fourths of an hour nearly southeast. We were obliged to lead our horses by a zigzag course down the steep hill-side, more than half the distance. As we had gained from the priest of this village all

the information we expected respecting his people, our visit was short. Wine was immediately produced, of which the priest, who had before taken large libations, partook freely. But as we declined joining them in drinking wine, walnuts, raisins, and pomegranates were provided for us.

Leaving Talnetha we returned nearly northeast to Esen, about half an hour distant, where we arrived about sunset. At each of these villages they have a singular method of keeping hay from being buried up in the deep snows, that are blown from the mountain tops. The upper branches of large spreading trees, generally oak, are cut off, and the hay stacked in the tree. Hay, however, is very scarce on the mountains; and, as a substitute, the branches of oak trees are cut and carefully stacked for winter's use. This constitutes the principal fodder for sheep and goats during the winter. There are many stacks of such feed to one of hay or straw.

Having spent the day with the three priests of these villages, we learned from them that they have no part of the Old Testament, but the Psalms, and the New Testament at only one village. At the other two they have the gospels and Acts of the Apostles, and what they called 'the epistle of God.' Being asked what epistle? they said it was the epistle which God wrote himself and sent down from heaven in view of several thousand witnesses to the pope at Rome. What the import of this wonderful epistle is we did not learn, as in common with the Scriptures it is written in the ancient language, which neither of these priests understands. The portions of the word of God which they possess are to them a dead letter, as they were only taught the ancient Syriac, so as to be able to read in the churches, while they remain ignorant of the meaning.

In the evening twenty-five or thirty of the natives were collected, when portions of the New Testament were translated by priest Nisan, the one who came with us from Hertoon, and practical remarks were made by Doct. Grant, to which they listened with deep attention. Probably most of them had never before heard so much of God's word in a language they could understand. Ignorant as they are of the contents of this heavenly treasure, they manifest the highest veneration for it, insomuch that when any portion of it is brought into a room, all present rise in token of their reverence.

Smoking is the continual employment of the leisure hours of most of the natives. They thought it very strange that we did not smoke, and one of the priests remarked that we must lead very idle lives, as we could have nothing to do but sit still, seeing we did not smoke.

Sabbath with Nestorians—Gundook—Jews at Shoosh.

25. Sabbath. Numbers came to avail themselves of Doct. Grant's medical skill; and as usual, he embraced the opportunity, while administering medicine to the body, of directing them to the Great Physician, who alone could heal the worse diseases of the soul. Among the patients was one young man whose sickness was occasioned by the fright and effort of escaping from a bear. Another had been bitten by a serpent, which well nigh proved fatal; so that they are not only surrounded by savage men, but also by savage beasts and venomous reptiles.

In the course of the day portions of the gospels were read, accompanied by practical remarks by ourselves. The churches of the mountains are made of stone, yet so poorly lighted as to require lamps even at mid-day. We accompanied the priests to the church to witness their services, which are all performed in the ancient language. After services one of the priests, with a complaisant air, asked Doct. Grant if their prayers were not good. He replied that he was not the judge of prayer, that prayer, to be good, must come from a sincere and contrite heart; and that he could not determine the state of the heart; that was God's prerogative; that the words might be very good, and at the same time the prayer, as offered by them, be offensive to God, as it might proceed from wrong desires and impure motives, and therefore be very bad. Referring them to the parable of the pharisee and publican, he exhorted them all to offer from their hearts, the humble petition of the latter, which they could do without a prayer-book. These and similar remarks were listened to attentively, and appeared to make some impression on numbers who had collected around us. God grant that they may be accompanied by the sanctifying influences of the Holy Spirit.

29. We returned to Barmishmish. There we found the aged priest of Sher—who had come to bring a wife for brother's son. Being asked how

much he gave for her, he replied, Three times twenty and ten old cherkies, (about twenty-five cents each,) making the price of a wife \$17 50, while a good mule would cost three times that amount.

As there were indications that winter was rapidly coming on, Messrs. Grant and Hinsdale deemed it advisable to hasten their departure from the mountains, before the snows should hem them in. They proceeded over a precipitous mountain, and amid scenery the most grand to Gundook.

Descending by a rocky zigzag path, which lay between these towering rocks, we passed an encampment of nomadic Koords, and reached Gundook a little before seven in the evening, with thankful hearts for the preservation of the day, and deeply impressed with what we had seen of the works of God. We were immediately conducted to the house of the head man, who appeared very hospitable, treating us with all the attention we could ask. The priest, an elderly man, distinguished among the Nestorians for learning, did not reside in the village, but at a monastery half an hour distant. The head man proposed sending for him, but as he was lame and the road bad, we thought it best to defer seeing him till the next morning, when we designed to call at the monastery, which was on our route. Here we had some evidence that the instructions given had not been entirely forgotten, as the priest who went with us from Sherman repeated to those who collected to see us, the substance of what we had said on several topics of interest.

To the inquiry how many books they possessed, the head man replied, "We have all the books"—a very common answer. But upon farther inquiry, we usually learned that they had no more of the Scriptures than the psalms and gospels, which, together with their church liturgy, constitute their library, "of all the books."

30. After breakfast we visited the monastery half an hour north of west from Gundook. Not finding the priest at home, we took a survey of the place, and then proceeded another half hour to Shoosh, mentioned in the late tour of Doct. Grant. Our principal object in visiting Shoosh was to see the Jews, who constitute a large portion of the population. The people were almost panic struck at our arrival, and for some time we could find none but women and children, the men having fled and hid themselves. After some delay the rabbi came;

and others, finding we were not the enemies they had apprehended, dropped in one after another, till we had quite a company around us. They were evidently much pleased at the interest we manifested in them, which they doubtless felt more deeply, having always been treated as outcasts, despised even by the nominal Christians with whom they are surrounded. They pressed us to remain and take some refreshments, to which we consented, in order to gain their confidence and let them know that we were willing to eat with them. When the rice was brought, we found that they had sent to a christian house for it, supposing that we would decline eating food prepared by themselves. Having learned this, we rose simultaneously to depart without eating; but they urged so strongly that we concluded to eat, at the same time charging them not to send away for provisions the next time we came to see them.

Shoosh is situated at the base of a bold cliff, several hundred feet high, nearly perpendicular on two sides, and so steep on the others as to render the ascent extremely difficult. On its top is a large ancient castle, containing many apartments, and having a natural cistern, or cavern within the walls, into which snow was formerly carried in the winter season, sufficient to supply two hundred men with water for a year. The castle is undoubtedly of great antiquity, but when, or by whom built we could not learn. The chief Jew said that it was built by a people living there before their fathers, and that their fathers had occupied the place "from the first," a phrase he explained by referring to the time when they were brought into captivity by the kings of Nineveh 2,500 years ago. Doct. Grant inquired if they knew where Nineveh was situated. He unhesitatingly replied that it was on the plain, east of the Tigris, opposite Mosul. These Jews claim descent from the ten tribes, and acknowledge the Nestorians as brethren. They dwelt largely on the severity of their oppressions, observing that they were more trodden down than the Christians around them.

Cope—Spread of Popery—Temple of the Yezidees.

Leaving Shoosh, amid showers of good wishes from our Jewish friends, we proceeded to Sherman, distant one hour west by north, our path still lying at the base of the rocky mountain range on our right, while a range of hills separated us

from the plain on our left. As we had no expectation of gaining additional information of importance here, we started for Cope, four hours distant west by north. Having so long been riding among rugged mountains and rocks, the change to the plain, where the road was comparatively smooth was very agreeable.

Having arrived at Cope, we were conducted to a room barely large enough to spread our mats for three to lie side by side. Several individuals, however, collected around us, and at the door of our confined room, to see us and hear what we had to say. Cope is a village of Jacobite-Syrians, and their priest spent most of the evening with us, and called again at an early hour the next morning. He was much pleased with a copy of the Syriac Bible in the Jacobite character, which we showed to him, and which he wanted, but as we had only one copy more, and had received other applications that seemed more important, we were under the necessity of denying him. It is hard to withhold the bread of life from those who are willing to receive it. But what could we do?

December 1. We had been informed that every Nestorian village in the district of Mezury, had become papal, with the exception of Maze, yet we thought it best to visit the district according to previous arrangement, and learn for ourselves the true state of things in that section.

A ride of about four hours brought us to Harumashy, a Nestorian village of twelve or fifteen houses, that had been represented as having been recently converted to papacy. We were agreeably disappointed in finding that our information was not correct; only two or three men having embraced popery. The village, however, is deplorably destitute of the means of grace, having neither priest, deacon, nor any one who can read, though as usual they said they had "all the books." Having presented to them such considerations as we deemed best adapted to fortify their minds against the errors to which they are exposed, we proceeded to Azuk, a half an hour distant. This village had also been reported as entirely papal, but we found that but about one half of the inhabitants, together with the priest, had renounced their ancient faith. Here we heard of two other Nestorian villages, where but about one half of the population had embraced popery.

Finding that it would be impracticable to visit Maze, and return to Mosul

(as we designed) before the Sabbath, we abandoned the idea of going there at present, and proceeded one hour to Atroosh, a large Koord village, on the way towards Mosul.

2. In the morning rode to Sheikh Adde, two and a half hours south by west. This is the sacred place of the Yezidees, to which they perform pilgrimage. The Yezidees are reputed devil-worshippers, and surely if any place on earth is haunted by evil spirits and wizards, judging from the scenery, one might be led to infer that they have selected it as their sacred place. As we wound our way up the narrow dale in which it is situated, we could not resist emotions of awe and reverence; not for infernal powers, but the power divine, whose handy work was so strikingly displayed in the scenery before us. And we were led to exclaim, surely this is a proper place for the tabernacle of the Great Jehovah!

The place is situated at the head of a narrow valley, through which we approached it, while on every other side, it is surrounded by overhanging precipices, several hundred feet in height. The path was shaded by venerable looking trees, that appear to have survived the lapse of ages.

The entrance to the outer court of the sacred inclosure is through an arched way, at the end of which are four beautiful fountains of pure water. Here we dismounted, and were conducted into what might be called the inner court; passing which, we were led into the temple itself, in which are the tombs of their saint Adde (from whom the place receives its name) and of Sun.

The temple, which contains two apartments, we estimated at 150 feet in length by sixty in width, while the whole inclosure cannot be less than 300 feet long and 120 broad. The temple is surmounted by two large monuments, in the form of fluted cones, standing on perpendicular bases, giving to the whole an imposing appearance. Several smaller monuments of similar construction are scattered over the premises outside of the main inclosure. On the outside wall of the principal building were sculptured figures of animals, birds, a serpent, and several forms of the cross. There were also inscriptions in various places, both on the outside of the main building, and in the interior, most of them in the Cufic and Estrangelo characters. There were other figures bearing a strong resemblance to the arrow-head or Babylonish characters, yet so rude as to leave it un-

certain whether they were intended as inscriptions, or were made only for ornament.

*View from the Mountain—Yezidee Tombs
—Emeer's Palace.*

Having spent two or three hours in surveying this unique and truly romantic place, we again mounted our horses, and started for Badry, two and a half hours southwest. For the first half hour we were climbing the steep side of the hill, overlooking the enchanting vale we had just left. Another half hour of more easy ascent brought us to the top of the mountain, the last in the almost numberless ranges of the mountain which begird Koordistan. It would be vain to attempt a description of the emotions that arose while standing on this eminence, looking down upon the theatre, where some of the grandest scenes in the world's drama have been acted. At the southeast lay the extensive plain, once moistened by the blood of 300,000 brave men, left on the battle-field; where the fate of empires was decided, Darius reduced to exile, and Alexander promoted to be sovereign of Persia.

South southwest, and probably forty miles distant, was Mosul, on the borders of the great plain of Mesopotamia, while intervening was the plain once teeming with the countless multitudes that inhabited "that great city Nineveh," whose dust is now mingled with the dust of the plain, over which they rolled in splendor, or crawled in abject poverty. All are now laid alike low: all distinction is banished. Kings and nobles of the earth now join in fellowship with their meanest subjects. What a comment on human greatness!

As we surveyed these scenes we could not but look forward to the time when at the sound of the trumpet, this dust will again be animated. Dust shall join its fellow dust, and all shall awake to sleep no more! When princes and peasants, the rich and the poor, the high and the low, will stand on equal terms, before the throne of God, the judge, each to receive his reward according to his deeds.

While passing over the mountain ridge we observed many heaps of small stones, and upon inquiring, found that they had been put there by the Yezidees, who are in the habit of kissing the object that the sun first shines upon in the morning. When it shines upon a small stone, they take it up, kiss it, and place it upon some other stone near. This road being the principal one leading to

their sacred place, and consequently traveled by multitudes of pilgrims, the stones had in many places accumulated to large piles.

Soon after reaching the plain, our attention was arrested by large banks of earth, near the path, appearing as though it had been thrown out from beneath the surface of the ground; and upon examining we found apartments excavated beneath a shelving rock, extending nearly horizontally into the side of a natural mound. These subterranean abodes were of various dimensions; the largest that we examined being about 150 feet in length. Probably others were still larger, as there were many that we did not enter. We estimated their number at fifty or sixty, forming a large village of troglodites.

3. Early in the morning we descended a large mound, at the foot of which the village is situated. On the top are the ruins of an ancient castle, where we had a view of Mosul, bearing south by west. We had scarcely descended, when we received an invitation from the emeer to breakfast with him. We found him seated on a rug in one corner of the room, richly attired in silks of purple and scarlet. The house, which contained but one apartment, was made of small stones laid in mud, and plastered on the inside with clay; the walls about six feet in height, with thatched roof and clay floor, the clay broken. This is the emeer's palace.

Having been introduced to the palace, perhaps you would like to take a glance at the table and its furniture. The table was a piece of coarse sacking, about two feet wide and three long, in which eight or ten loaves of bread were rolled up. This cloth, as usual, was spread on the ground, and the bread placed around the edges, about half of each loaf or sheet lying on the floor. A large dish, well filled with chicken, rice, raisins, almonds, onions, and peas, cooked together in butter, was then brought and placed in the centre, from which each one helped himself with a wooden spoon. A dish of honey placed at one end of the table, and a plate of watermelon at the other, made up the complement. The "cloth" being removed, coffee was again served, and the emeer renewed the conversation on general topics.

Very little is known respecting the peculiar doctrines, or religious rites of the Yezidees. They are generally supposed to be worshippers of the devil, yet this is a matter of doubt. If there be any worship paid him, it is doubtless a

kind of deprecatory worship, prompted by fear of his supposed power to injure them.

Immediate Want of Additional Missionaries.

On the morning of the fourth we rose at an early hour, and arrived at Mosul, three hours distant, a little after sunrise; grateful for the preserving mercies that had been extended to us in the midst of dangers, and more than ever impressed with the importance of this part of our field. Besides the influence which we may hope to exert upon the large and various population of the city, we have seen evidence enough in this short tour, to satisfy us of the urgent importance of fortifying the remaining Nestorians in this region, with the truths of the gospel without delay. And we are encouraged to believe that much may be done to reclaim those of their number who have embraced the Romish faith, since their defection appears to be rather nominal than real, particularly in their more distant mountain villages, in which many thousands of them may be reached by short tours from this station, together with other thousands resident in the city and nearer villages of the plain. The importance of attempting something for the Yezidees, and the unconverted remnant of Israel, to say nothing of other classes, is sufficiently evinced by the facts which have been spread before you.

In view of our entire field, we would, in conclusion, urge upon you and the churches, to send us help without delay; men of piety and zeal, who can brook self-denial and hardship, and grapple with the wily and perverted minds, which have been trained to every species of error and delusion under the meridian influence of the prince of darkness.

In connection with the closing remarks of the foregoing journal may properly be inserted the following urgent appeal from Mr. Hinsdale for more missionaries to be sent to the aid of himself and Doct. Grant in the interesting but lamentably destitute and exposed communities for whose salvation they are laboring. Writing 4th of March, 1842, Mr. Hinsdale says—

We believe that the simple statement of our situation, is a sufficient warrant for all the earnestness with which we can appeal for additional laborers. We have two stations, that ought, that *must* be occupied; and but two to fill them;

and our eyes are anxiously turned towards our dear native land for help. I need not say, that we need help, or that our necessities are imperative. Our situation tells you this. We need more missionaries; we need, and we earnestly request, at least one more physician. Could we make our voices heard through the churches, by those who have consecrated themselves to the work of the gospel ministry, and by those who would imitate the example of Him who went about healing all manner of diseases, we would cry with an earnestness that we trust would reach their hearts, "Come over and help us;" and we believe that our voice will be heard, and find a response in the hearts of those who have been ransomed by the blood of Him who came to seek and to save the lost. Are there no "sons of the prophets," whose hearts burn with holy zeal to come and prophesy to these valleys of dry bones? We believe there are. We must, we will believe that the churches will sustain them; that the heavy burden resting upon us will be lightened, and our hearts made glad by the arrival of those who shall be sent as the messengers of the churches, to share in the toils, the trials, and the rich rewards of this blessed enterprise. But if not—if we must be left to labor alone—alone to bear the "burden and heat of the day," still will we cheerfully toil on, as God shall give us ability, and bless him for the privilege, till he shall give us rest in death. Could the churches see our situation, I am sure that the sight of their eyes would so affect their hearts, that they would seek relief for their burdened spirits before the mercy seat, and cry, with an importunity before unknown, for the influences of the Holy Spirit to rest upon the efforts of their missionaries: nor would they stop here; but their deeds would testify to the sincerity of their prayers, and they would embrace every opportunity to speed the flight of the angel, having the everlasting gospel to preach to every creature upon the face of the whole earth.

I have but a word more to say, and that is, Pray for us. "We beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us, in your prayers to God for us." Dear brethren pray for us: pray for the perishing multitudes around us. Pray, oh pray for the prosperity of Zion.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. HAMLIN.

Armenian Visitors and Inquirers.

It will be borne in mind that Mr. Hamlin is the teacher of the mission seminary; which is located at Bebek, a small village on the European side of the Bosphorus, about seven miles above Constantinople. The journal from which these extracts are taken embraces the last half of the year 1841.

August 4. Was at the city to-day and accidentally met with a great number of Armenian friends in the bazaars and khans. Although they well know that the co-patriarch had threatened to destroy the school, and that of course persecution might be expected, I was every where received with the utmost openness and cordiality, in the more crowded and public, as well as the more retired places. The difference between the present tone of feeling among the Armenians and that which prevailed two years since, or even one, is truly refreshing and delightful. Last Sabbath a banker, B. Agha, came three or four miles for the express purpose of reading the 13th chapter of first Corinthians with me. He had been reading it that morning at his house, and was so delighted with it that he could not rest without finding a christian brother to read it over with him and talk with him about it. And it seems to me that among all our pious Armenian friends, the charity there described is possessed in an unusual degree.

6. Three Armenian friends visited me to-day and we had a long conversation upon various doctrinal truths and errors. One of them, who is a man of many original traits of character and apparently of deep piety, remarked that he was astonished to see how the people are waking up to the truth; how, even among the most uncultivated, some are seeking after it as for hid treasure. "Yes," said he, "it is going forward: it will triumph: but alas! I shall not live to see it. Alas! that I am born an age too soon." But, said I, do you remember what our Savior said, There shall be joy in the presence of the angels of God over one sinner that repenteth? You may not live to see the truth triumphant in this empire; but should you, through

divine grace, reach the kingdom of heaven, and be with the angels, your joy over your whole nation repentant and redeemed will be infinitely greater than it could be on earth. He seemed surprised at this thought; but, after examining the various passages to which I referred him, he yielded to the evidence with the most lively expressions of delight, and seemed to be perfectly enraptured at the thought that our interest in the church of Christ and the progress of his kingdom on earth is something which death cannot touch, and which, instead of ceasing with this life, will only be increased and perfected in another. "Oh fool, and slow of heart," said he, "to read the gospel so many times without perceiving such a glorious truth. If this be so, no matter in what age a Christian is born, nor when he dies."

Oct. 10. Was visited by two Armenian bankers, who are brothers, and belong to the highest banking family in the Armenian nation. They came with three of their sons, and a number of friends and attendants. They made many inquiries about the studies of the school, and one of them said he should certainly send his two sons on finishing their term of tuition under their French master. Many inquiries concerning the school have recently been made by wealthy families; and if our house were sufficiently spacious, commodious, and respectable, we should doubtless have many applications from such sources.

The Armenian college at Scutari is again closed and the students dispersed. One of the teachers wishes to enter our seminary, and to bring a number of his scholars with him, but we are compelled to reject all such applications.

Jesuit Colleges for Armenians—Enlargement of the Mission Seminary.

The Jesuits are enlarging their college in this place so as to be able to receive one hundred students. Besides three well endowed colleges at Vienna, Venice, and Milan, devoted entirely to Armenian youth, all their schools and colleges here, at Smyrna, and in Syria are open to them. Compared with this formidable array of means, which must comprise twenty or thirty educated men, entirely or principally devoted to the education of Armenian youth, how utterly insignificant, how unworthy of the protestant churches of America, are the provisions which we have made for educating this people! There can hardly

be found so interesting a community to educate as the Armenians of Constantinople and vicinity, and there is no obstacle but the want of funds, to carrying forward our educational operations to almost any extent. We stand on vantage ground which the Jesuits can never occupy. They cannot open the page of universal truth, and fill the youthful mind with the love of learning. They prepare their pupils for commercial life, for acting as interpreters and attaches of embassies, but they can never make scholars of them. To fill them with the spirit of free, unfettered thought and investigation is no part of their system. Yet, with the whole power of free, unfettered truth in our hands, how insignificant our plans and means of execution!

Nov. 27. Notwithstanding the doubts which hang over the resources of the Board, we have decided to take a new class this month. Our applicants were so numerous and earnest, that, to refuse them all would have been a cruelty perpetrated upon their immortal minds. I accordingly, some weeks since, took a larger house, with but little increase of rent, into which we have moved. We have now nineteen boarding scholars, an assistant teacher, and two day scholars, making in all twenty-two. Of this number four are from wealthy families, and pay a sum nearly equal to the expenses of their board; one is paid for by an English merchant; and two others have engaged them places, who will also pay. The two day scholars are from a respectable Jewish family. Many scholars are wishing to come gratis, but we have decided to receive no more at present, unless they pay the expense of their board.

Dec. 13. In making the tables and benches for the dining-room, the beds and the repairs on the sleeping-rooms, and the tables, stove, and stove-pipes for the school-room, I "have labored working with my own hands," to the extent of my strength. The materials and what assistance I have had have cost about twenty dollars; while to procure every thing ready made would have cost, probably, three times that sum. While some kinds of labor are cheap here, the expensiveness of others can be inferred from the fact that in making a sheet-iron stove and stove-pipe, of which a large quantity was needed, I saved eighty-four piastres or \$3 50 per day, besides hearing all the recitations of my school. In ordinary cases I should not have done it, but in the present exigencies of the

Board, I have felt it both a duty and a pleasure to devote the past three weeks to hard manual labor in its behalf. And though in a place where nothing is so disgraceful as labor, I have been caught by my visitors in the character and occupation of joiner, cabinet-maker, and blacksmith. I have rejoiced in being able to defend what is truly honorable in itself by the example of the learned tent-maker and divine philosopher of Tarsus.

The religious exercises in the school on the Sabbath, during the past six months, have been, as formerly, three; one in the forenoon, which is now conducted in the form of expository preaching; one in the afternoon, an exposition of Bunyan's *Pilgrim's Progress*; and a Bible-class in the evening. I now have an interesting and an interested audience of twenty youth, and generally one, two, or three from the village, besides. The truth sometimes appears to take deep hold on the conscience, and some of the scholars seem oftentimes not far from the kingdom of heaven; yet no instance has occurred of any manifest change of heart. All the scholars of the first class, with one exception, have formed decidedly studious habits, and in this respect strongly contrast with the new class, although in play hours they enter into all manner of boyish sports with great zest and glee. This is considered an outrageous impropriety by the Armenians generally, who keep their children under what we should regard an iron restraint.

Syria and the Holy Land.

REPORT OF THE JERUSALEM STATION FOR THE YEAR 1841.

AFTER acknowledging the tender mercy of God in preserving the lives of all the members of the mission families at the station, and giving them so much health and strength as had been enjoyed by them during the year, Messrs. Whiting and Sherman proceed to notice the several departments of their labors.

Preaching at Jerusalem and Bethlehem.

The little native congregation was, of course, dispersed during our absence in March and April; but it was gathered again on the second Sabbath in May, and continued to assemble regularly, and to increase a little in numbers, until about the middle of June, when the ser-

vice was again suspended on account of the temporary removal of Mr. Whiting and his family to Bethlehem—a removal which was rendered necessary by the oppressive heat and their unhealthy residence in the city. A larger congregation, however, was soon gathered at Bethlehem, and a regular service kept up there until the beginning of October. To most of the Bethlehemites preaching was a new thing. Some of them had never in their lives before heard an evangelical sermon. They usually listened to the exposition of the Word of God with respectful attention. A considerable number of those who attended the service were members of the Latin church. They often expressed their regret that they had no scriptural instruction in their own church; and that even their public prayers were in a language they cannot understand.

The residence of a protestant missionary and his family in the village, could not fail to excite attention in such a place as Bethlehem. Who were these strangers? Whence came they? Have they any religious faith, and what is it? Do they believe in Christ? In the virgin Mary? What are their forms of worship? Have they the sacrifice of the mass? Why have they come to this country? What will they give us if we join their church? These and similar questions were often discussed in various circles in the village; and many, it would seem, obtained satisfactory information respecting them. There was one class of the inhabitants who were not satisfied; namely, the inmates of the three great convents. To these, and more especially to the Latins, the residence of the missionary in the village, and his preaching the awful doctrines of Luther and the reformation were by no means agreeable. Still less so was it to find some of their people avowing and defending these same execrated doctrines. Indications were not wanting, to shew that if the people had sympathised with their ecclesiastics, or been so obsequious to them as most of our Jerusalem people are, the missionary and his family would have found it necessary to leave the village. But the Bethlehemites have some independence and energy of character. They are not easily controlled, either by the ecclesiastical or civil power. They are very sociable, and their hospitality and kindness to strangers they even carry to a faulty extreme. In such a community a missionary can hardly fail to have daily opportunities for profitable conversation with the natives.

We are persuaded that one of our families might reside permanently among them with entire safety; and that in cases of difficulty or danger, which, however, we trust are not very likely to happen, they would faithfully defend us, even at the hazard of their own lives.

Bethlehem was found to be a cool and healthy summer residence. It may be proper to add here, that we still regard this village, in connection with Beit Jallah and Beit Sahour, as presenting an inviting field of missionary labor. These three villages embrace a population almost exclusively christian, and more numerous than the entire christian population of Jerusalem. By far the largest part of them belong to the Greek church.

After the return of Mr. Whiting to Jerusalem, (that is, early in October,) the Arabic service here was resumed, and continued to the close of the year. The attendance during the last two months of the year has not, for the most part, been as good as at some former seasons; though we have occasionally had about as many, of both sexes, as could be conveniently seated in our small place of worship. The average number of natives present has been about twelve. Our custom at these little meetings has been, as heretofore, to read a chapter from the New Testament, in course, with brief expository remarks; afterwards selecting some portion of the same chapter, as the basis of a more extended practical discourse. The service is opened and closed with prayer.

Schools and Education—Books Distributed.

The school in Bethlehem, which is the only one we have been able to sustain through the year, was suspended for several months in the summer, owing partly to the prevalence of the plague, and partly to other causes. Strong efforts have repeatedly been made by the monks to break it up; and at one time the teacher grew negligent, and the pupils were scattered. In October we made a new effort to revive the languishing school, and were partly successful. Since that time the number of scholars has averaged twenty or more, and the teacher has been more diligent. The school is not what it ought to be; but still it is doing good. The teacher has encountered no little reproach on account of his protestantism and his continuing in our employment. But reproach and opposition seem not to move him. He is unflinchingly and intelli-

gently a protestant. Would that we could say also that he had become a humble and consistent follower of Christ. Some few of the Bethlehemites appear to have profited by his conversations with them, and by reading the Scriptures, so far as to have become enlightened in respect to the prominent errors of their churches.

Early in the summer an effort was made to re-establish the school in Jerusalem, which had been suspended since the death of our former teacher, in the autumn of the preceding year. In accordance with the earnest solicitations of the people we employed a teacher, who opened a school in his own house, in the midst of the christian quarter. In the course of two or three weeks he had collected nearly thirty pupils, and was devoting himself to the work of teaching them with commendable zeal and with flattering prospects. But the jealousy of the Greek ecclesiastics was soon awakened, and a determined effort made to break up the school. Their first attempts were not successful; but after the expiration of a month they prevailed upon the teacher to separate from us, and remove his school to a room in one of their convents, where he continued to teach as before, but looked to them for his support. To satisfy the parents as well as the teacher, the bishops promised that both this school and the other one which they patronise, should henceforth be, as ours had always been, free schools. Thus we were relieved of the expense and care of the school, at a time when, from the state of our funds, we could with difficulty have supported it. The teacher and the pupils begged to retain the New Testaments and Psalms, with which we had furnished them. To this, of course, we consented; and we only regret that we cannot now control the studies of the school entirely, as we should have done, if the teacher had remained in connection with us.

The people rejoiced to see the monks beginning at last to care for the education of their children; and knowing that it was through our influence the school was established, they loaded us with blessings, and begged us not to cease stirring up the convents to good works, but to go on opening schools and giving them opportunity to take them off our hands. Nothing but the want of funds need prevent us from doing so, both in Jerusalem and also in the neighboring villages; and it is certainly desirable to have as many schools as we can efficiently superintend.

We have in our two families five native girls, whose ages are now seven, nine, eleven, twelve, and fourteen years.

The same general course of instruction is pursued with them, as was described in our last report. There is considerable diversity in the capacities and dispositions of these children; but their improvement, on the whole, in useful knowledge, in domestic industry, and in general deportment, is gratifying. Their appearance is such as to make a favorable impression upon the minds of the people. It has done much to soften their inveterate prejudices respecting the practicability and the expediency of educating females. Frequent applications are made to us, by people in Jerusalem, in Bethlehem, and in other places, to receive their girls into our families and educate them.

Book distribution has been more limited than usual. There were but few pilgrims here during the winter of 1840-41, owing to the disturbed state of the country in the preceding summer and autumn. Consequently very few Greek and Armenian books were disposed of during the last pilgrim season. But since the present winter commenced, Armenian and Greek pilgrims have arrived in considerable numbers; and we are now endeavoring, though with limited success, to get useful books into their hands. The powerful influence of the convents opposes the circulation of our books among the pilgrims of their respective sects. The books are condemned as heretical by all the convents; and the Armenians now oppose them for another reason. They have a printing establishment of their own in operation, and they sell their books at a high price. If they were to encourage the circulation of ours, which are sold low, or given gratuitously, this would of course injure the sale of their own.

The number of Arabic books put in circulation since March last, is nearly as follows: Bibles 10; New Testaments 40; Psalters 92; smaller portions of Scripture 112; and other books and tracts 199; in all 453.

Intercourse with the People.

A missionary in such a country as this cannot do good on as large a scale as can be done by a benevolent man in America. His means of influence are fewer and less imposing. He cannot, for example, collect large audiences to reach to. It should be remarked that at class of the inhabitants among

whom we principally labor are nominally a christian people; that they are all connected with churches, and are under the control of a jealous and powerful priesthood; and that it subjects a man to reproach, and often to direct persecution, to be known to frequent a protestant place of worship. Besides, the people do not at once feel that they need a foreigner to teach them religion. Another disadvantage is, that we have not the aid of that powerful auxiliary, the periodical press. Neither is there any extensive, well directed system of education. But although the missionary cannot at once reach a multitude of minds by means of the pulpit or the press, or by means of schools and colleges all over the land, he may, nevertheless, do something. He may daily come into contact with some of the people, and impart instruction in a more humble and private way. He may minister to the relief of the sick and the poor, give advice to those who are in perplexity, and sometimes plead the cause of the oppressed and the weak. He can shew a conscientious regard to truth and justice in all his business transactions, and can find occasions enough, if he seeks them, to read and converse with individuals in a practical manner upon the great truths of the gospel. In truth, the most of his preaching must be done in a private, conversational way. He must therefore keep open doors; he must be willing, at all hours, to receive visitors; and must patiently bear the interruptions they occasion, whatever studies or other employments he may have in hand. He must be a lover of hospitality; and by persevering kindness and affability must convince the people that he is truly their friend and desirous to do them good. For ourselves, no inconsiderable portion of our time is consumed in this sort of miscellaneous intercourse with the people. Zealous efforts have been made by some of their ecclesiastics to prevent them from visiting us. But we do not perceive that they are less sociable than formerly.

Such, briefly, are the principal ways in which we endeavor to benefit the poor people around us. We could wish for more laborers, for more health and vigor, and for more pecuniary strength. Above all we need the special presence of the Spirit of God. Nothing else can dispose the people to receive spiritual instruction, or qualify us to give it in a suitable manner. The presence and aid of the Spirit can give efficiency to the feeblest instrumentality, while without it

the most powerful and well-ordered system of operations will utterly fail. Pray therefore, oh ye who love Zion and long to hear of her prosperity, that the Spirit may be poured upon us from on high. Then may we hope that the wilderness will soon be converted into a fruitful field, and Jerusalem become a praise in the earth.

Maharattas.

REPORT OF THE STATION AT AHMED- NUGGUR.

Education and Public Preaching.

THE report given below bears date the 25th of February, and embraces the last half of the year 1841.

With the exception that one new girls' school had been opened in Ahmednuggur, and the boys' schools in the adjacent villages had been increased by one, there had been little change in the schools. Of the importance of the education department of their labors the missionaries remark—

We attach great importance to these different kinds of effort for the education of the young of both sexes and of different classes in the community. The class of men educated in our schools and soon to appear on the stage of action will be addressed by the missionary under much more favorable circumstances than their fathers who grew up in ignorance and never heard, until far advanced in life, of any other religion than Hindooism and Mohammedanism. Besides, the school is even now a standing recommendation of the missionary to the people, whose children attend it, and to their neighbors. The school-house is a good preaching place, and the truths taught in the school furnish an excellent basis for religious instruction. In regard to the youth who are brought directly around us and subjected to a constant religious influence, we hope to see some converted to God. We have not only general grounds for such a hope, but particularly also in the long continued religious impressions which the minds of some whom we are instructing exhibit.

Preaching of the Gospel. From the month of June, when Mr. French left this place for his new station, until the end of the year, the Maharatta services of the chapel on the Sabbath were conducted regularly by Messrs. Burgess and

Ballantine. Our congregations have been large, and much interest has been exhibited in hearing the truth. The number of strangers attending our chapel appears to be increasing, though very fluctuating.

We have all made tours at different times in the vicinity of Ahmednuggur and have found much to encourage us in this department of our labors. The people generally have listened to the gospel message with more interest than we have usually seen exhibited. The knowledge of Christianity which they already possess, and especially their knowledge of some individuals who have become Christians, lead them to give a more attentive ear to the missionary and to understand his instructions better, than would otherwise be the case. There is too a growing feeling on the part of those who desire to oppose Christianity, that they cannot gainsay or resist the arguments in favor of it; and they prefer to remain silent, rather than engage in vain efforts to support the absurdities of Hindooism by argument. They accordingly shrink from open collision with the missionary, and allow the common people to listen quietly to his instructions. This is a great point gained: for nothing is more discouraging to one endeavoring to make known the truth, than to see all his efforts completely frustrated by the opposition or raillery of one or two wicked brahmins. Such things often occur; and at such times, if ever, the missionary feels his own weakness and need of almighty aid. He then sees the power of that depravity which nothing but the Spirit of God can remove. He finds himself in the same situation in which the Savior was often placed, in his discussions with the Pharisees and bigoted Jews, who would not come to him that they might have life—who would not believe. We are glad to say, however, that such things occur more rarely now than heretofore; and those who do begin to oppose or rail soon retire from the field, as if conscious that even with such weapons they cannot maintain their unrighteous cause. This remark applies particularly to places repeatedly visited.

Aid from Native Converts.

We are now beginning to derive great assistance from our native converts in preaching the gospel in the neighboring villages—and whenever we have occasion to make tours. On a tour one or two of them always accompany us, and their efforts to bring the people together,

and to impart instruction to them, render our own labors very much more profitable, than if we went alone. Not only so, we often send out two of them together to villages in the vicinity, to spend a day or two in making known the truth and in distributing religious books, and they often return with cheering accounts of the success of their efforts. Towards the close of the year it was determined that Narayan, the elder of the two brothers, should be devoted more entirely to this work, while Haripant should take the superintendence of the girls' boarding-school under Mrs. Ballantine. Narayan is well fitted for the work of preaching to the people, and seems to have the power of interesting them and of making them understand and feel what he is endeavoring to impress upon their minds, equal to any one in connection with us. He has a good understanding too of Bible truth, and a very shrewd intelligent mind. With him we have associated in this work another of our converts named Bhagoo, the account of whose conversion was given in our last semi-annual report. He is the man who came from a neighboring village and became interested in the services of the chapel, which he continues to attend; and at length having given good evidence of conversion, he was received into the church in May last.

Since he was baptized he has learned to read; and although his sight is poor, he is persevering in his efforts to learn to read well. His anxiety to make known the Savior whom he has found to his people is very great. He is a man of much more than ordinary intelligence and mental activity, and in every way well fitted for the work to which we have put him. He is very extensively known to the people of his own caste in the region around, and his conversion has been the occasion of a great door being opened to us for the spread of gospel truth. After he came to live with us, people from all quarters, who had known him and had heard of his conversion to Christianity, came to see him and to inquire why he had left his own religion, and what was that new religion which he had embraced. This afforded an excellent opportunity for giving religious instruction, which was eagerly embraced by our converts, as well as by ourselves. One man, who had long been a gooroo, or religious teacher, came with his children and expressed a desire to receive instruction; and he continues yet to live with us, reading the Scriptures and learning more and more about religion,

and has requested to be received into the church. Another gooroo, who had formerly been well acquainted with Bhagoo, came and spent two or three days with him, for the purpose of ascertaining what the christian religion was. When he went away he declared that our religion was true, and told those who had formerly listened to his instructions that they would do well to embrace it. We understood too from others, who saw him after his return to his village, that he still continued to express the same views after he left us.

But this is not all. Whenever we go out into the villages, Bhagoo collects together the people of his caste, with some of whom he is generally acquainted, and thus brings around us a good congregation under very favorable circumstances to address. It will perhaps be interesting to you to learn something more particularly regarding this class of people, who have thus been brought nearer to us and rendered more accessible in consequence of the conversion of one of their number.

Notices of the Mahar Caste.

The mahar caste is one of the lowest castes, or rather, according to the Hindoo system, outcaste. They have, however, the same rules of caste as the brahmins, though they probably do not adhere to them so strictly. Like the brahmins, they are divided into different castes, which cannot intermarry nor eat together. There are several castes below the mahars, with which they can no more intermarry nor eat, than one of a higher caste can. The mahars are not so low as the pariahs, found on the other side of India. They come next in order below the shoodra caste, which embraces the large agricultural class of the country.

The mahars form part of the officers of every village. It is their business to keep the gates, to attend to the wants of travellers, and provide them food and fuel, and provender for their cattle, whenever it is desired. They are also guides to the traveller, going from one village to the next, and carrying burdens too as far as the next village, whenever required. They also convey all letters from the village authorities to the neighboring villages, or to government officers of the district. They are the village police, and must guard the village from the attacks of robbers, and the village boundaries from the encroachments of neighboring villages. As a

compensation for their services, they receive a certain portion of the produce of every estate belonging to the village, and other perquisites.

From this description of the duties of mahars you will perceive that they are placed in circumstances requiring great activity and considerable intelligence in respect to the common concerns of life. They have more intercourse with the neighboring villages than any other class of people, and are generally the first to receive and communicate intelligence of any important events that occur. This is true of country villages in particular. As a class they have much more general intelligence than the koorabees or cultivators, who are above them in the scale of caste, and they are free from that bigotry and obliquity of mind so generally found in the brahmins; and although the brahmin intellect is naturally of a far higher order than that of the mahars, yet, being so distorted by the absurdities of their sacred books, and by the modes of thinking which these books have generated, they form a much more difficult class to operate upon, than the simple-minded mahars, who have never been fully initiated into the Hindoo system, having only adopted, as it would seem, its external forms. It is true you may operate upon the mind of a single brahmin, if you can once get him away from the society of brahmins, and by constantly repeating correct impressions, you may gradually change the whole character of his mind; and this is the way, most probably, in which the conversion of brahmins in India has generally taken place. But to preach to them in a mass, at present, seems almost a hopeless task. The case is different with the mahars. In conversing with a crowd of them, you meet with none of that wrangling and angry disputation which you usually find whenever a company of brahmins is addressed. On the contrary, a desire to know the truth, and a willingness to acknowledge what is reasonable and true, is characteristic of them, and renders our efforts to instruct them much more pleasant and encouraging.

These remarks are also true of other classes of natives where the influence of the brahmins is but feeble.

Besides the brahmins there is no class of Hindoos which affords so many religious teachers, or gooroos, in this region, as the mahars. There are some noted mahar gooroos in this vicinity, who boast of thousands of disciples; while among the koorabees, or other higher castes,

until you come to the brahmins, you find a gooroo but seldom. Many of these mahar gooroos are opposers of idolatry, and, discarding the Hindoo system of incarnations and the belief in the efficacy of pilgrimages and other Hindoo rites to secure salvation, maintain the doctrine of one invisible God, who alone is to be worshipped, and whose favor is to be obtained by inward meditation upon his character and perfections. Many mahars, on hearing us preach, have exclaimed that this was just the doctrine taught them by their own religious teachers; and it is only when we tell them of the Savior of the world, that they perceive the discrepancy of their system and ours; and even this does not appear to excite in them that opposition which it does in preaching to other classes of Hindoos. This was particularly true in the case of that mahar gooroo who visited Bhagoo after his conversion, as mentioned above.

There are many indications to show that the mahars were the original inhabitants of the country. Some even maintain that the name of the country is derived from them—Mahar-rashtry, the country or nation of the mahars; and not Maharashtra, the great nation, as usually supposed. However this may be, it is certain that, like the hill-tribes, which are confessedly the aborigines of India, the mahars have not the obstacles to becoming Christians which the religion of the brahmins throws in the way of the higher castes. Mahars here come and eat with our Christians, without any fear of losing caste. Of course they are not separated from us by such a barrier as keeps the brahmins and other higher castes at a distance from us.

Opening for Labor among the Mahars—Mission Church.

In December last one of our number spent a few days in a neighboring village with his family, and there every day while he remained, he had a daily congregation of mahars to listen to the truth. They met in the evening after returning from their work, and seemed happy to sit an hour and listen to the preaching of the gospel. They would frequently ask questions as to particular points, showing a desire to know the truth; sometimes these questions would be as to the propriety of some of their customs and observances, and when any thing wrong was pointed out to them, they appeared interested to hear and free to confess whatever was shown to be im-

proper. The women also came in great numbers to the tent to receive instruction from the wife of the missionary. When it became necessary for us to leave them, they expressed a desire that we should come often and teach them more about these things. We hope to be able to adopt this plan more than we have done; to occupy a village for some days, having as much intercourse with the people of the village as possible, and making excursions to the small villages in its vicinity as may be convenient; and repeating these visits to particular places as often as circumstances will allow. One of our number should be constantly engaged in this work, and when the season is favorable for travelling, we think that only one or at the most but two of us should remain at Ahmednuggur, while the others should be scattering the seed of the word in the adjacent villages.

In view of the field thus open to us and of the encouraging prospects presented for laboring in it, in view too of the native help raised up in the providence of God for our assistance, we cherish strong hopes of being able to pursue the work of preaching the word to a much greater extent, and with much more success, than ever before. With our present native helpers three missionaries can now labor in this field to very much greater advantage than when we had but one. Operations here we can commit to their charge when we leave the station, and at the same time we can take one or two with us to assist in proclaiming the gospel. Could we have two or three missionaries sent to strengthen us, we could find abundance for them to do. Indeed we see not how we can fully occupy this field without this amount of help.

Mission Church.—At the close of 1840, our native church consisted of ten members. During the past year, six were added on the profession of their faith in Christ. Some account of these individuals was given in our semi-annual report. Two others, a young woman living in one of our families, and her mother, were examined in December with reference to being received, and it was determined to admit them; but in consequence of the opposition of the husband of the young woman, their admission was deferred, such being their wish. These also are mahars, and all the family were by profession *gossaves*, or religious mendicants. There are some other individuals around us who appear to be in an exciting state of mind, but it would

be premature to say any thing definitely of them at present.

Death of two Native Church Members —More Missionaries needed.

Two of our church-members were removed last year by death. The death of one of these was mentioned in our semi-annual report. The other was blind Gopal, of whom some account was given in the same communication, in connection with the conversion of three of his near relations. At the time we wrote he was very ill, having had an attack of paralysis. From this he never recovered. He endured the severest suffering with the greatest fortitude and never murmured at the providence of God in inflicting such pain upon him. For a month or more, while lying in the hospital, he would converse with the sick around him on the subject of religion, whenever able to do so. We often visited him there ourselves, and employed a reader to spend some time with him every day for the purpose of reading the Bible to him. When the physician had given up all hopes of his life, he was brought home; and his few last days he was allowed to pass in the midst of his family. He would often say, when we went to see him, that he longed to depart; that he had no fears of death; that he knew he was going to his Father in heaven. We had frequent seasons of prayer with him, and he always loved to hear the voice of those who spoke to him of heaven, and who would plead with him for heavenly blessings. Once, when one of us had prayed with him, he was asked whether he wanted any thing. He answered, "I want you to pray again." Haripant, who was present, then led in prayer. It was a pleasure to him to hear the prayers of others as well as to pray himself. He loved too to hear the Bible read. His familiar acquaintance with the Bible and especially with the New Testament was surprising. He could repeat many passages of it from memory, and on particular subjects would adduce texts from every part of it. But he loved to hear it read again and again, and to converse upon it. His advancement in divine knowledge was certainly much more rapid than that of the great majority of Christians; and when we take into account his previous ignorance and his state of bodily blindness, we can only attribute it to a great degree of original mental activity, and to the gracious influences of the Holy

Spirit. He was of the mahar caste, in the opinion of the Hindoos an outcaste, even when among his own people; but evidently chosen of God to be a vessel of mercy and an heir of heaven. He has put even brahmins to silence, when conversing with them on the comparative merits of Hindooism and Christianity. The impression left upon the minds of others by the christian character of Gopal, and especially by the circumstances of his last sickness, will not soon be effaced; and there is little doubt of his instrumentality in the conversion of several persons now members of our church. He has left a widow, blind also, a member of the church, and two little children, a son and daughter. They live in the family of her brother, who, with his wife and mother, were received into the church last year. Gopal, who had labored much to impart religious instruction to these relatives, was permitted to see them by profession Christians before his death; and although too sick to attend on the occasion of their baptism, he spoke of it afterwards with feelings of deep interest, acknowledging the goodness of God in leading them to the knowledge of himself and in giving them a place among his people.

The death of such a man, although a great loss to our little band of converts, we can hardly mourn. Happy the death of the righteous. Gopal, we cannot doubt, is safe in heaven. What a change to him from his circumstances here to infinite glory there! What a victory that of divine grace over the corruptions of such a heart, producing purification of soul and fitness for heaven! What a work accomplished, when such a man has attained complete redemption and become one of the assembly above! This is one of the fruits of Mr. Read's labors in India, for which he and we should give infinite praise to divine grace alone.

The number of native members of our church is now fourteen. Three of these, Dajeeba, his wife, and mother, are with Mr. French in Seroor. Two infant children of our native members were baptized in the latter part of last year, an infant daughter of Nagloo, the brother-in-law of blind Gopal; and the second daughter of Haripant, born last November. The number of native children connected with the church is eleven.

We have now communicated to you the matters of principal interest connected with this station. May those who read this report pray more for us that we

may be faithful in our work, and may labor ever in hope, always abounding in the work of the Lord. We need the prayers of God's people.

Conclusion.—The health of the mission families here has generally been good throughout the year. Miss Farrar still remains at the Hills, apparently in a declining state, but it may be the good pleasure of our Heavenly Father to raise her up again and restore her to that work in which she so much delights.

We cannot but add here that we much need more missionaries. With our present force we see not how Jalna can be sustained. And it is painful to us to contemplate the necessity of giving up that station, where so much labor has already been expended, and where so many advantages now exist for carrying on missionary operations. In the field around Ahmednuggur also we need one or two more missionaries, and we fear that without them we shall be unable to make such a use of the advantages we now enjoy for preaching the gospel to the people around, as we think should be made in present circumstances.

For all the mercies which we have received the past year we give thanks to Him from whom all blessings come. For the funds supplied to carry on our missionary operations, and for the prayers offered up in our behalf by christian friends, we give them unfeigned thanks, and pray that they may be abundantly rewarded.

MADRAS.

REPORT OF THE MISSION FOR THE YEAR 1841.

IN making out their report for the year the missionaries give the following brief account of the several departments of labor to which their attention is directed.

The illness of Doct. Scudder, and consequent removal of himself and family to the Nielgherries, is the principal adverse circumstance to be noticed; and this is much alleviated, not only by the measure of benefit which our beloved brother has derived from the change, but by the good which he has there accomplished. His intercourse with the Europeans, resorting thither, has been in several instances evidently blessed, and he then completed and sent down to be printed a little tract called "Provision for passing over Jordan," which it is believ-

ed, will long be useful. The only source of regret is that, though the change has been in some respects beneficial to his health, it has proved insufficient; and therefore a removal for a time to America seems indispensable.

Both the other mission families were obliged to be absent two or three weeks from Madras, while the hot winds were most trying; but this was attended with very little expense, and yet with manifest benefit.

Before Doct. Scudder left for the Hills, in April, he spent some weeks in tract and Scripture distribution in Madras, on a plan similar to that pursued by him in the country, that of inviting the people to a central place, in different parts of the town, and of spending several hours a day in conversing with them and selecting those to whom distribution should be made. In this manner a large number of the "Blind Way," a stitched volume of tracts, and many portions of the Scriptures in Tamil and Telooگو were distributed. Mr. W. gave some little aid in this, after his return from Bangalore in February, and he has also from Sabbath to Sabbath and week to week distributed in a similar manner, after preaching, whether at a station or in a school-room, these and similar books, with two or three thousand Tamil almanacs. In this way, although the distributions have been much less than when Doct. Scudder was able to spend three or four months in tours abroad for this express purpose, yet a great amount of truth has been sent forth on the printed page, during even the last year.

After Doct. Scudder went to the Hills, Mr. W. preached alternately on the Sabbath, at Royapoorum and Chintadrepattah, residing most of the time at the latter station, and at the former holding a meeting regularly also one evening of the week. This latter service was at a private dwelling-house, in the midst of the Roman Catholics, who made great opposition, sometimes throwing stones and brick-bats at the people when assembled, and at other times disturbing the congregation with every kind of noise, annoying them by burning blue lights near the place of meeting, into which were thrown sulphur, pepper, and deleterious drugs, and finally by burning the building. This was, however, soon rebuilt, and the police authorities interfering effectually, the annoyances were discontinued. There is now a quiet congregation assembled weekly, in a very neat and convenient place for social worship. There has also been preach-

ing at the schools, as circumstances have allowed, and at one, especially, where the service has been maintained regularly every week, in part by a native catechist.

There have been admitted to the communion of the church fifteen native adults, male and female; of whom one was a heathen schoolmaster at Royapoorum, two were Romanists, and the remainder were of christian parents; also one European woman. These were all admitted at a communion season in Royapoorum, when we had the pleasure of uniting with four or five native Christians, from other churches, as occasional communicants. Six children of the natives were also baptized.

The out-schools have been continued at both stations, with a good degree of regularity, and a beginning has been made in forming a small boarding-school for girls. There have been seven or eight girls of good family already in the school, but only five, or perhaps three, can be considered as permanently attached to it. The difficulty is very great of collecting here any girls of good caste. It is such whom we wish, if possible, to collect, as there are other schools already for the lower castes, and they will not mingle at present. The female day-school at Royapoorum has suffered in consequence of Mrs. W.'s absence from that station, but is still continued under the mistress, a Roman Catholic woman of respectability.

A separate report of the printing establishment being forwarded, it is not necessary to say more of it here, than that it has continued efficient, and in course of the year has turned out more than eight million pages of Scripture, nearly eleven million pages of tracts, and of all kinds of printing, in the native languages, 19,430,467 pages. It has cleared to the mission 6,215 rupees, besides the receipts of January, which were included in the accounts of last year.

Samuel Downer, who was baptized in the second year of the mission, is still employed as a catechist, and is, it is believed, in a good measure useful.

Samy-dasen, a native Christian of Vepery, has been employed about six months at Royapoorum, help being the more needed there in the absence of the missionary, and has thus far given satisfaction. W. Ladd, who was a writer and school visitor, has been dismissed as not giving satisfaction, in all respects, and Paransothy, now a member of the church, has been made visitor and su-

perintendent of the schools at Royapoorum.

The encouragements were never greater for our going forward and attempting to carry out the original plan of the mission, not only as to the press, but as to education and preaching. We need only men and money, with faith and prayer. The field is every where inviting. Yet at this crisis we are greatly weakened. May the Lord send us help from the sanctuary and strengthen us out of Zion. May he excite the beloved and favored churches of our native land to more self-denying zeal for the honor of the Savior among the degraded heathens, Mohammedans, Romanists, and protestants, who have a name to live but are dead, that they may be instrumental in turning many to righteousness and from the power of Satan unto God.

In a postscript to the report, dated March 19th, Mr. Winslow writes—

On Saturday last, at Royapoorum, we had the pleasure of uniting again at the communion table, with our beloved brother and sister Scudder, who had been absent about ten months, and of receiving, at the same time, to the church six adult natives as new members. These were all born of christian parents, and had been baptized in infancy. One member was excluded from communion, having become partially insane, and also joined with the Romanists.

Siam.

JOINT LETTER FROM THE MISSIONARIES, 3D DEC. 1841.

THE missionaries mention the decease of Mrs. Johnson, seven weeks after her arrival at Bangkok, and the illness of Mrs. Benham, which had occasioned her departure for the United States.

The labors of the mission are divided between the Siamese and the Chinese portion of the inhabitants of Bangkok.

Siamese Department.

During the past year Mr. Robinson has devoted his principal attention to the translation of the Scriptures and preaching on the Sabbath. Since the last annual report, he has translated the books of Genesis, Daniel, and the gospel of Matthew. The gospels of Mark, Luke,

and John, the Acts of the Apostles, the epistle to the Colossians, and the three epistles of John had been previously translated. Mr. R. has continued the religious exercises at the floating-house on the Sabbath. The congregation has consisted mainly of individuals in the employ of the mission; usually, however, from five to fifteen others have been present. Recently the attention given to preaching has encouraged the hope that our labors have not been in vain. Some have evinced a desire to know and embrace the truth as it is in Jesus. The average number of hearers at Mr. R.'s Sabbath exercise has been about thirty. He has been in the habit of daily distributing tracts at his house in the forenoon. At his daily family worship in Siamese he makes the religious instruction of his household a prominent concern. By vote of the mission he is now superintending the erection of a chapel on the mission premises. In the course of a month it is hoped that it will be completed, and prove a convenient and inviting place for schools and the worship of God.

Doct. Bradley has divided his time between his medical practice and the work of preaching and distributing tracts and books.

With but few exceptions, he has pursued his work of preaching at the tract-house every Sabbath day, and three times during the week, in connection with tract distribution. In these his labors, he is becoming more and more interested. Latterly he has made more preparation for preaching, and finds himself amply compensated in his own heart, and in the apparent results of his labors. His morning family devotions have usually been attended both by those connected with his own family, and by those employed in the printing-office, to whose spiritual good he daily devotes much and serious attention. During most of the year he has held a prayer-meeting on Sabbath morning with such of the workmen and inmates as were disposed to attend. Usually from four to eight have been present, a majority of whom have been accustomed to lead in prayer. He hopes the exercise has resulted in good.

Doct. Bradley has also spent a portion of time on a medical book for the king's physicians, and in efforts to introduce and perpetuate vaccination, with the hope of preventing the ravages of the small-pox. In this he has but partially succeeded.

As the religious notions of the Siamese are very intimately connected with their opinions on astronomy and other sciences, some pains have been taken to give them correct knowledge on these subjects, and with some success. The missionaries remark—

Already some of the most intelligent of the Siamese priesthood have been led to declare as spurious a large number of their religious books, from their manifest inconsistency with their present more enlightened views of geography and astronomy. Thus on various subjects, the truth is gradually penetrating the minds of this dying people; and as its rays brighten and extend, error must hide its head.

Messrs. Hemenway and French have been occupied in acquiring a knowledge of the Siamese language. The latter, while his health would permit, superintended the printing establishment. His health has, however, so far declined, that there is little prospect of his performing much more missionary labor.

Miss Pierce has under her care a few Siamese girls, to whom she gives daily instruction.

Chinese Department—Printing.

Mr. Peet commenced his boarding-school for Chinese boys in April of last year. His school had increased to twelve, and the prospect was that he might have any desirable number. The missionaries say—

Mr. Peet daily, morning and evening, assembles his school, Chinese teachers, and domestics for family worship in Chinese. To the Christian they form an interesting group, when thus assembled for the worship of the true God. In the forenoon the children read christian books in Chinese, and in the afternoon native authors. They are making encouraging progress in their studies. Mr. Peet daily examines them on the lessons of the preceding day, and Mrs. Peet daily devotes an hour to their instruction in English, and to sacred music in Chinese, an exercise of which they are very fond. Every Sabbath morning Mr. Peet conducts public worship in Chinese, his congregation mainly consisting of the school, and those in his employ, numbering upwards of twenty individuals. The exercises consist of singing, prayer, the reading of the Scriptures in Chinese, with such comments on them as his yet imperfect knowledge of the language will enable him to make.

Mr. Johnson is also connected with the Chinese department of the mission, but the state of his health, greatly interrupts and limits his labors.

The mission have commenced preparing and printing a series of juvenile tracts, which they hope will be interesting and extensively useful among the younger portion of the Siamese readers.

Owing to a deficiency of funds, the operation of the press was suspended for a number of months. Of the amount printed during the year the missionaries remark—

The whole number of octavo pages of tracts, and of portions of Scripture printed the past year is 1,143,000; and from the commencement of the mission there have been printed of the same, 4,365,960. Of Siamese tracts and portions of Scripture, there have been distributed the past year 24,160 copies, and there now remains in the depository 23,595 volumes.

Eternity alone can disclose to us the results of tract distribution in Siam during the past and former years. We have abundant evidence that through the medium of tracts some knowledge of divine truth has been very widely dispersed among the dark-minded millions by whom we are surrounded; and that through them the public mind has been in some measure awakened to the gospel. We hope they may, through the divine blessing, be one important means of preparing the way for the ultimate triumph of the gospel over a cunningly devised and long and firmly established system of idolatry, to which the hearts of all classes of this people yet continue strongly wedded, however much the understanding of numbers may be enlightened to see its folly.

Of the important place which the proclamation of the gospel by the living voice holds among the means to be used for converting the nations to Christ, the missionaries remark—

Men of apostolic spirit must go forth into all lands, and by them the gospel must be preached, and preached orally, before the world can be converted to Christ. Schools and seminaries and tract distribution are very important in their place, but they should be regarded as only subsidiary to the public and oral preaching of the everlasting gospel. In this way God has determined to save them that believe. Consequently, if missionaries or the churches depend mainly or principally upon any other means for the conversion of the world, they will be

disappointed and ultimately find themselves obliged to return to the apostolic method of propagating the precious gospel. With her multiplicity of Bibles and religious books, with all her literary and religious periodicals, with all her district and Sabbath schools, her colleges and other seminaries of learning, religion languishes in those portions of our native land that do not enjoy the stated ministrations of Christ's ambassadors; iniquity abounds and careless multitudes rush headlong into everlasting ruin. If in christian lands the preaching of the gospel, according to the divine plan of operation in the moral world, is necessary to the perpetuation of pure religion, who can doubt its being the means, above all others the most important to its establishment in heathen lands. Human nature throughout the world is one and the same; and for the salvation of lost men God has appointed and mainly blest one and the same means. We would not that the above remarks should lead the christian community to feel less interest in establishing schools among the heathen and in supplying them with the Scriptures and evangelical tracts; but we would that Christians generally might feel a far, far deeper interest in multiplying among them wise, holy, and devoted preachers of the glorious gospel.

Encouragements in the Missionary Work.

The encouragements to missionary labor here, both among the Siamese and Chinese, were never greater than at the present time. We cannot but feel that even now God is performing a great work here in connection with the labors, example, and sufferings of his servants for his name's sake, a work preparatory to the future displays of his power and grace in the conversion of multitudes of souls. In due time we shall reap if we faint not. Among the Chinese in Siam there is a peculiarly encouraging field of christian effort. Their children, comparatively speaking, are highly accessible to christian influence. There is little reason to doubt but most of the Chinese schools in this city might be brought under christian influence and religious instruction, both during the week and on the Sabbath, by paying the salaries of their teachers, in whole or in part, averaging probably about six dollars a month. Could we preach in Chinese with ease and fluency, there is much reason to believe that respectable congregations might ere long be collected. The Chinese here are much less enslaved to the

government, to the nobility, and to the established religion of this kingdom, than are the Siamese themselves; and consequently, humanly speaking, the obstacles to their conversion and public profession of the christian religion are fewer and less formidable. Moreover the larger portion of the population of this city has generally been supposed to be Chinese, and it is increasing from year to year by an immense immigration from China. Such, in all probability, will continue to be the fact in future years. Already the Chinese population in Siam is thought to be not less than 500,000.

The papists, who are not deficient in worldly penetration, evidently regard the Chinese here as presenting an important and promising field of missionary effort, from the fact of their neglecting the Siamese, and vigorously prosecuting their labors among the Chinese population. A multitude of this people have already joined them.

Two or three months since there appeared to be an unusual seriousness among the young men employed in the printing department, and among others employed in our families. It continued for some weeks, and we cannot doubt but the Spirit of the Lord was moving on their minds. At the tract-house also there was apparently an unusual attention to the word of God. Of those employed by the mission, four or five expressed hope in Christ, and declared their determination to devote themselves to his service. Four were finally examined and propounded for admission into the church recently organized. But when the time arrived for their baptism and full admission to christian privileges, they shrunk from making a solemn, public profession of the christian religion. Probably the fear of persecution had much influence in deterring them from this public avowal of Christ as their God and Savior. To be the first among millions of devoted idolaters to renounce the established religion of this country and publicly profess a new and opposite faith, in ignorance of the consequences to their dearest temporal interests and their lives, requires no little moral courage and confidence in God. Some of them may perhaps be Christians, though we do not now see that evidence of the genuineness of their piety which we could desire. Their conduct has been to us no small trial. We need wisdom to guide us.

In conclusion, we do earnestly solicit the prayers of God's people for us and

the dying millions among whom we are called to labor. Especially do we desire that they would plead for the descent of the Holy Spirit in his almighty influences, to rest on us and upon this perishing people. We trust we are deeply sensible that without his aid our labors will be of no avail as to their conversion. The unusual effusions of the Holy Spirit upon a dying world cannot be expected, except in answer to unusual prayer on the part of the churches of Christ and the missionaries whom they sustain. What now is most necessary to the enlarged success of christian missions is prayer, effectual, fervent, persevering prayer. Beseeching God to give you wisdom to guide you in all your deliberations on the interests of Christ's cause, and grace adequate to every emergency, we remain, yours in christian love.

LETTER AND JOURNAL OF MR. CASWELL.

Christian Influence upon the Young.

IN a letter dated 1st January, 1842, Mr. Caswell remarks upon the success of a measure, respecting which he had before written. The object in changing the older for a younger class of workmen in the printing establishment was that persons might thus be brought under the influence of the mission, who had for a less time been subject to the hardening and corrupting efforts of their idolatrous system.

In my last report mention was made of a resolution of the mission to employ boys in the printing and binding departments, instead of men. For some time it seemed doubtful whether we should be able to carry this resolution into effect, so difficult was it to obtain boys. This difficulty seems now to be past. I have five interesting boys employed in folding and stitching tracts five hours in the day, and three hours in study. A large part of the time for study is spent in committing to memory hymns and portions of Scripture in Siamese. Every morning I have them recite their lessons, and instruct them in singing. They have all good voices, and begin to be quite helpful in this branch of family worship. A man is employed to superintend their work and to teach them in the hours for study.

Some time since the mother of a boy who has been accustomed to receive and intelligently read our books and tracts expressed a desire that a school for Siamo-Chinese boys should be established in the neighborhood of the tract-

house. A few days since she mentioned the subject, and said that probably fifteen or twenty boys might soon be obtained, and that she would send her own son, who for several months has attended a Chinese school. On inquiry, I ascertained that some days since, some of the boys in the school which her son was attending, were seized for play-actors, and since that time her boy had not attended at all. She evidently feels that her boy would be safer in a school under our superintendence, than in any other. This perhaps is a common feeling among the Chinese who know us. Our mission has just directed me to establish a school for this class of children as soon as practicable.

The Siamo-Chinese, at no distant day, must constitute a very important and influential part of the population of Siam. No provision is made for teaching the Chinese in the wats, and therefore Chinese fathers are seldom anxious to have their boys enter them.

Neglect of the Wats—Effects of the Truth.

The following paragraphs are extracted from the journal of Mr. Caswell.

November 15th. 1841. Having heard that the principal image in one of the king's wats had been struck by lightning, and wishing to know the certainty of the case, I inquired of my teacher, who is exceedingly cautious in admitting any thing that can be in the least derogatory to his religion. He admitted that the wat had been struck, and that the work immediately behind the head of the image was injured, but said that the image itself was uninjured. This is the most splendid wat in Bangkok. The image near which the lightning struck is one hundred and thirty feet long. It is the figure of a man lying on his right side, supporting his head with his hand. About a year since the large image in the Prah Klang's wat was much injured by lightning. Such events the Siamese look upon as bad omens. There is some reason for thinking that the king, Chow Fah, and perhaps some others are quite willing that such events as this should happen. The fact that Chow Fah's wat is almost entirely neglected and fast going to decay, and that the annual ceremony of the king's visiting the wats is attended with constantly decreasing pomp and splendor, together with several others which might be mentioned, seem to indicate that the king may have it in

his heart gradually to withdraw his countenance from the Boodhist religion.

17. A man was present to-day at my preaching exercise, who has long since read all the books we have published, and seems to be convinced of the truth of Christianity, but is not ready to follow his convictions. He has often attended preaching at the tract-house; but some weeks since Dr. B. and myself both conversed with him pretty closely, and from that time till to-day, he has not visited us. He told me he had been sick, and while sick made a vow that, in case he recovered, he would renew his visits to the missionaries. He was convalescent, and had now come to fulfil his vow. Very well, we said, and what do you now intend to do? God has mercifully spared your life: are you now ready to serve him with your whole heart? He hesitated to give a direct answer, partly, as I suppose, on account of the presence of my teacher. The question being pressed upon him, he replied that he intended to serve God. But what God, we asked, the god of the Siamese or Jehovah. Here again he hesitated, but finally said he intended to serve both. I assured him this was as impossible as to be a faithful subject of the king of Siam and the king of Cochin-China at the same time. I then presented various important truths to his mind, and felt unusual freedom, boldness, and solemnity in so doing. Some of the time he manifested much feeling.

18. A man called who was a priest when I arrived in Bangkok. While a priest he read all our books. He is remarkable for the wonderful tenacity of his memory. Some days since I gave him *The Golden Balance*, a comparison of the Christian and Boodhist religions, published by the Baptist mission. To-day, after hearing him give a very full and accurate account of that tract, I requested him to say distinctly, in the presence of my teacher, which he believed to be the true religion. He replied, "The christian religion is true, and the Siamese religion is false." He evidently has an awakened conscience, but is not ready publicly to renounce his old belief.

Dec. 5. This evening, Sabbath, while engaged in catechising the inmates of my family in respect to the sermon they had heard, we were interrupted by a visit from a son of the king, with a retinue of about twenty-five servants. He has visited me some three or four times before. He came, as he said, to have me exhibit the pneumatical and magnetic

apparatus to some of his servants who had not seen it. I told him that, as it was the Sabbath, I could not comply with his request; but that, if he was willing, I would spend a short time in explaining to him and his servants the christian religion. He assented and directed his servants to listen. I then preached for about fifteen minutes with unusual ease and freedom, declaring the existence of one living, omnipotent, and omnipresent God, the creation and fall of man, and the incarnation, sufferings, and death, resurrection and ascension of the Lord Jesus Christ, as constituting the only ground of hope for fallen man. At the close several questions were proposed. One inquired whether Jesus would save a person who was already in hell. Another, whether, if a man should believe in Jesus after having sinned many years, his past sins would be forgiven. One of the individuals before me I recognized as having been a priest but a few weeks since.

18. The prince mentioned above visited me again and requested a full set of our tracts for his father-in-law, who, he said, could not visit me as he is a man of high rank. His request was of course complied with.

China.

GENERAL LETTERS FROM THE MISSIONARIES.

WRITING from Macao on the 1st of January, the missionaries thus advert to the prospect that the Lord was preparing the way for the more free introduction of the gospel to the Chinese.

The near approach of the appointed time for the promulgation of the gospel in China, we think, was never so clearly indicated by the signs of the times as at present. We seem to be on the eve of a new era, when the barrier against ingress to this empire must fall. Those who have ruled here for near two centuries, and who always have been more or less inimical to the religion of Jesus, must soon either grant free intercourse, or allow the reins of government to be wrested from their hands.

Respecting the progress and success of the British forces on the eastern coast of China, they say—

The northward movement of the ships was so impeded by adverse winds, that Tinghai was not taken till the 1st of October. Chinhai, on the main, with all

its defences, fell on the 10th, and Ningpo on the 13th of the same month. At Tinghai and Chinhai, as well as at Amoy, the Chinese made great resistance, and suffered severe losses, all their forts and ships being destroyed, and large numbers of their troops left dead on the field. The number of killed during the year is probably not less than four thousand.

You will be anxious, no doubt, to learn what has been the effect of all these operations. They have shown the Chinese the superior skill and power of the foreigner, have filled multitudes of the people with distress and consternation, and excited the wrath of the emperor and his advisers. At the same breath, the son of heaven reproaches his high officers for their weakness, and the invaders for their temerity. Two sovereigns, he says, cannot stand together under the same firmament. The decree for extermination has gone forth, and the forces are rallying at all points, determined to contend unto the uttermost. Aware of this, large accessions of strength will soon be made to the invading forces.

Amid the distresses and perplexities which have overtaken the inhabitants of this land—by the introduction of opium, by the continuance of war, by inundations, by divisions of councils, by the tumults of the people,—God is evidently carrying on his own great designs; and in wrath he will remember mercy, bring order out of confusion, good out of evil, and make even man's wickedness promotive of the divine glory. His promises are sure; none can stay his hand; the heathen shall be given to his Son; and all the ends of the earth praise him as Lord of all. China and Japan are included in the divine promises, and ere long, will both be visited with the day-spring from on high.

The prospect of soon having access to 400,000,000 of souls, or even to any considerable part of this number, ought to stimulate every true believer in Jesus to awake to righteousness, to put on strength, and to come up to the Lord's help against the mighty. How great is the work here to be accomplished! How few are the means now in operation!

At Hongkong, Amoy, Chusan, Chinhai, and Ninpo—all of which are now occupied by British forces—full protection and free toleration are enjoyed. To these places no missionaries have yet gone to reside; nor, since our last semi-annual letter, has any one been in

Canton, except on short visits. Our labors in Macao have been continued without interruption.

The hospital of the Medical Missionary Society, under the care of doctors Hobson and Lockhart, is the constant resort of the sick and diseased; the names of 2,126 patients have been entered on the books of the institution since the first of last July. Christian books—sacred Scriptures and tracts—are always there accessible, and freely distributed. This mode of administering simultaneously to both body and soul is, especially under existing circumstances in China, worthy of every encouragement and commendation.

The school of the Morrison Education Society, under the care of Mr. Brown is successful, far beyond any thing of the kind hitherto attempted in China, within range of our observation. The third annual meeting of the society was held on the 29th of September. The number of boys was then only six; this number has since been increased three-fold, and might be enlarged to almost any extent, if the means of support and tuition were at command.

Of the attention given to the instructions of the missionaries, they write—

In our religious services, social and public, the interest hitherto manifested has been continued. But confined and restricted as we long have been, we ardently desire to enlarge our operations, to increase our labors, and to extend widely the influences of that holy religion, for the propagation of which we have devoted our lives. We hope the great and dreadful evils which now afflict this nation will soon be checked. It is painful to see thousands of our fellow men cut down by the sword, tens of thousands reduced to beggary and death by an insidious poison—and hundreds of millions going mad after their dumb idols. It is impossible to dwell long on such scenes without deep emotion. But who can interpose? Who is able to hush these contending hosts, and give peace? Who can stay this flood of poison, and bring in the waters of life? Who can cast down all these idols of wood and stone, and convert these millions of immortal beings to the worship of the living and true God? "Awake, put on strength, O arm of the Lord! Awake! For art not thou it that shall wound the dragon?"

Writing again on the 9th of January, the missionaries thus speak of their labors and plans.

Your missionaries have been prosecuting their usual labors during the last six months with very little interruption. These have been so often detailed that they scarcely need a repetition here. Mr. Williams has commenced the preparation of a small elementary volume designed to facilitate the acquisition of the language. All such works are of great importance to save the time and strength of missionaries, and to promote intercourse between the nations. Mr. Abeel returned from the straits near the close of the year, after visiting Singapore, Malacca, and Borneo. As both the chaplain of the church of England and the Chinese missionary belonging to your Board were absent from the former place, he took charge of both services until they were devolved upon others. He visited both Sambas and Pontianak in Borneo, and had much consultation with the brethren there. The only new feature which we now remember in the missions here is the enlargement of Mr. Brown's school. He has now eighteen boys receiving instruction and living in his family.

If the Lord permits we anticipate such a "scattering abroad" of our number during the current year, as we trust will result in a more extensive "preaching of the word" than in past time. Mr. Boone and Mr. Abeel are looking out for a good opportunity to go to Amoy. If the English retain possession of the place, or if the port be thrown open to foreign commerce, they will probably make it a permanent station. Mr. Milne hopes to take the first step for Chusan. If circumstances are favorable, he too will remain there or in those parts. Others expect to remove to Hong Kong, where improvements go on with astonishing rapidity, and a large Chinese population is congregating. It is the general opinion that this island will be held in perpetuity by the English, and that it will become in time an extensive mart of commerce. If the place is to rise in importance, and to enjoy all the advantages of a British colony, it will most probably be found advisable to make it the head quarters of missions for this part of the empire.

In conclusion, we would repeat that we are more encouraged than ever in the field which the Lord has assigned us. We deeply feel that we need more of his grace to qualify us for this crisis.

No class of men in Christ's kingdom require the intercessions of God's people more than missionaries. It is painfully evident that one great cause of our unfruitfulness is the want of more holy and vigorous zeal. We shall probably need, very soon many fellow laborers. Would that they were now preparing for the opening scenes. Let the men whom you send out be strong in mind, firm in health, but above all, "full of faith and of the Holy Ghost." The Lord in mercy dispose the hearts of many such men to offer themselves to his service among the Chinese.

Southern Africa.

LETTERS FROM MR. GROUT AMONG THE ZULUS.

Commencement of a new Station—Readiness to attend Preaching and School—New Alphabet.

WRITING from Inkanyezi, the place which he has selected for a station, under date of 21st Oct., 1841, Mr. GROUT says—

I will endeavor to give you an account of the state of things here, though I cannot report a great amount of labor or success.

The spot upon which I have built, though near the people, was, when we came upon it, covered with grass and weeds. My building materials have been drawn about a day's ride with the wagon from my place. My help, with the exception of a few days labor from an Englishman from Natal, has been my interpreter, a young man of about eighteen years, and two Hottentots; and you may justly conclude that my Hottentot labor has not been great, when I tell you that their wages only amount to about forty dollars, and that I think their pay equal to their work. My accommodations for living in the mean time have been so poor and uncomfortable that I could study but little; and that I might the sooner be situated better, I have labored, working with my hands, otherwise it might have been months yet before I could be situated more favorably for my work. My house is now nearly done; and though it will neither be as good, nor cost as much as a New England barn of the same size, I shall nevertheless think myself very well off, if God shall allow me to occupy it. For the want of a better place, our school is kept

in a native hut, and must be for some little time yet to come, as I have now dismissed all my help but my interpreter and native children, the latter of which I now keep rather for what I expect of them in future than for what they now do.

The people who have attended upon my preaching have, I think, attended as uniformly and regularly as is common in New England, averaging in number, as I judge, about 300; and I have no doubt, if I had had a horse, and could have visited them at their places during the week, I might have induced as many more to attend. They have apparently given me a serious and candid hearing. I sometimes think that Providence has marked out for me a wiser course than I should have directed for myself had I ordered it. Had I been in circumstances to enable me by visiting often and much among the people, I think I should have acquired an influence among them that might have shut up the hearts of the king and chiefs against me. I see by some things that occasionally take place, that the chief men are suspicious of a white stranger that gets influence among the people, lest he weaken their power and influence. These men in high places must first be convinced of our good character, object, and motives, before they will cordially co-operate with us.

Our school, which has now been in operation about two months, was commenced before we had any thing like a comfortable place for it, being, as we felt, rather forced upon us. Children for several days came about the place wishing to be taught, and expressing great interest in being able to tell the names of a few letters, and in being able to put them together so as to make a small word which they could understand. Their interest led Mrs. G. to say to them that they might tell the children around, that they might come regularly every day; and we had at once an hundred in a day. As in our situation nothing could be done with so many, and we presumed that when the novelty of the thing was a little over, so many would not come, we selected six or eight from the nearest villages, enough to make up a number of forty or fifty, and requested that they alone might be sent every day, and they have been quite regularly since. Had we a suitable room for them, we might both have and attend to more.

After describing a new method of writing the language which he had devised, by means of which he hoped the reading and writing of it

would be much facilitated, Mr. Grout remarks on the success which attended the experiment of introducing it among the learners.

I thought that a bright boy would learn to read and write his language in two months, and accordingly engaged two natives, who had just begun to learn in the other way, to come and stop with me two months, that the experiment might be tried: and though one of the months has not yet expired, the boys have nearly completed what I expected of them in the two. They have learned the alphabet, and can not only read the longest words in the language in written characters, but when a word is pronounced, and they are called upon to tell what letters must come first, second, etc., in writing it, they tell readily; and they have in the mean time learned to write all the characters. All they need now, in order both to read and write their own language with facility, is practice under a teacher.

Openings and Calls for more Missionaries.

It will be borne in mind that when the missionaries first entered the Zulu country, that the people were under the government of the capricious and cruel Dingaan, who was driven from his country some three years since by the Dutch emigrants from the Cape colony. Umpandi is the present ruling chief of the Zulus, and is on friendly terms with the Dutch.

After mentioning some tribes not yet visited, which are represented as affording accessible and promising fields for missionary labor, Mr. Grout remarks—

But exploring is not necessary in order to justify sending us a reinforcement. As respects the Zulus, they were greatly reduced by the war between them and the Boers. But they are a nation yet; and though I cannot say how numerous, yet I think them as much so as we reckoned them in Dingaan's day. The population upon the Natal side of the country is comparatively thin, but every body says that most of the country beyond Umpandi to the boundary is peopled very much as it was with Dingaan, and I believe it. We hear of important tribes beyond, upon Umpandi's north and northeast, and near his border. Though none are equal to the Zulus, yet the Zulus say that Soposa, lying upon Umpandi's north or northeast, is the hardest chief they have ever fought. I desire very much that that people should have missionaries. I think them the most interesting and promising

people I know. It is said by all that have been there that they have a more fertile country than this, raising an abundance of food. They are ingenious. I have seen their war-knives of iron ornamented by having fish among other things carved or engraved upon them. They have pots, cut out of wood with legs and handles beautifully ornamented. Although the Zulus have plenty of iron ore, and men that can work it, they in fact go to Soposa's country to buy a great many of the hoes they use in tilling the ground. In fine Soposa's are the most enterprising and interesting people I have heard of in South Africa.

I do not believe that the Zulus or any other of these heathen wish us among them because we are the ambassadors of Christ. When I first visited Umpandi, I was satisfied that he would rather be rid of white men altogether; and I have no doubt but that is now his feeling and the feeling of many of his chiefs. They do not yet understand or appreciate our objects. They are selfish in allowing us to be here.

I have never asked Umpandi if he wished other missionaries to come to his people, because I have always believed that he did not want them, but that he would tolerate as many as should come, and allow them to locate themselves where they should choose. And this I still believe. And as to eligible places, there are enough of them. All the people that are acquainted with the country and people near the mouth of the Umhlatusi, ten or twelve miles from ——— say that the soil is better than it is here, that the climate is as good, and that the people are as numerous and compact. A Dutchman passed here a few days ago, who had been at the mouth of the Umfalozi; he said it was the finest place between here and Cape Town, and that the country was well peopled, and the natives say the same. They and many white people say that there is in all probability a better port or harbor there than at Natal, and it will soon be surveyed.

I could write sheets to shew that there is no want of opportunity here both to labor and extend, were it necessary; and now that we have the field, we ought to occupy it. I work to a great disadvantage for want of associates; and if in God's providence, I should be taken away by death, the cause as well as mission property would suffer.

Moral Habits of the People—Their Feelings towards the Missionaries.

Writing again 7th of November, Mr. Groul makes additional statements respecting the favorable circumstances under which missionary labors may be prosecuted among the Zulus. After further acquaintance with the people he confirms the account he gave three years ago respecting their moral habits.

A few facts should be kept in mind respecting this people, when you are asking whether or not you shall support or give up the mission; and they are facts which, humanly speaking, give us every advantage among this people.

1. We have no system of idolatry to battle down. Now what a brazen wall is this about most heathen hearts. And what a long and persevering system of labor is necessary in order to get at the heart and conscience of an idolater. In this respect the hearts of the Zulus are clean.

2. What a mighty labor must be performed, among most heathen, not only to dry up the sources of intemperance, but to relieve the body and mind from the dissipation to which it has been brought, without alluding to the countless throng of other evils attendant on intemperance. But who ever heard of a Zulu's being intoxicated, till within two years, when the whites arrived here with that devourer, brandy. And now, though it has often been brought into the country, I do not know of an instance where an appetite has been formed for brandy. A few days ago my interpreter was at Umpandi's place, and was presented with a bottle of brandy; and when told by him that it was bad, the king replied, "I have always thought so. This is a bottle that a white man lately here gave me, but I do not drink it, I only give it to white men when they call on me."

3. What a mother of harlots and all uncleanness is licentiousness, in every heathen nation upon the globe, except the Zulus. And how has it risen mountain high before every missionary from Paul's day to this, till in these last days, in these ends of the earth, I can say, without fear of contradiction, that the Zulus have not their equal in this respect, for purity, in any nation upon the globe, pagan or christian, with the exception of polygamy; and that, as there are no laws against it, and no one knows but it is right, does not produce dissipation, as it would, did it have to contend against law and conscience.

4. How strong is the propensity in the human heart, the world over, to steal. Read over the accounts given by our brethren at the Sandwich Islands, West Africa, etc.: or I may refer to any and all men every where, and stealing has been a source of great evil. Well, I see the disposition among this people the same as elsewhere, but the crime is rarely committed; and such is their feeling towards the whites, that for four months most of my goods have lain under a simple shelter from the rain, without a door or window, night and day, and many such things as they value most have been handled over as they chose, and I have not missed a single article.

Now what would our missionaries, any where, say about the work left for them to do, if they could but roll away from before them, the mountains of idolatry, intemperance, licentiousness, and thieving? Why, I venture to say that the change in their prospects would be so great, that they would almost involuntarily cry, victory! But the second thought would compel them to say, no, it was too fast. The human heart is desperately wicked. Laws and customs may prevent outward acts, but the heart is a fountain of iniquity. And in all this we can join them. But you ask for an impartial statement of our case.

As to what white men will do here, we are yet to learn. That the Natal country will immediately come under the English government I have not the slightest doubt; and that they will allow Umpandi to possess all the country claimed and occupied by Dingaan, I believe, from some knowledge of the feelings of the popular party in that government. It is avowed, as a part of their object in coming to Natal, to protect the rights of the natives.

As respects the feelings of the natives towards us as missionaries, I suppose they are the same as in other places. So far as we can protect them or afford them any temporal good they are glad of our presence, but when preaching crosses their inclinations and cherished practices, they do not like us. But it is enough for my present purpose that they tolerate us and throw no obstacles in our way; that the people are allowed to come to meeting and send their children to school; and that they are allowed to enter into our employment as they choose.

But though this people's morality was as good as that of Socrates, and though the people upon the Sabbath should assemble, and sit upon the green grass

before me in such numbers that my feeble voice could not reach them all, I am reminded that all I can do is but instrumental. But here again our ground of hope is equal to that of others.

I can but allude to an occurrence or two, which I think indicate a diffusion of the knowledge we communicate, and I hope it may be overruled for good. Generally in this country there is a scarcity of rain, and thus far this summer it has been unusually scarce. This early in the season led the people about me to allude to the fact, and ask me if I could not procure the blessing so much needed. I frankly told them that God only could give rain. Then they came in large numbers upon the Sabbath and requested that I would pray to God for rain; which I did, and in mercy rain came before night, and so for several weeks we had a good supply, and we supposed that the whole country shared in the blessing. About two weeks since Umpandi sent his servant to me with a cow, saying, that his country was very dry; and having heard that I had procured rain for the people here, he requested that I would get rain for the whole country. At the same time, by way of apology for sending but one cow, he said that it was all that he had at hand, but that he had sent for more, and that they would be forthcoming. I improved the opportunity as well as I could, of making the messenger feel our dependence on God for every good thing, telling him that God was not only a hearer of prayer, but that he required of us all to ask of him all that we needed; and that in such cases all should pray, king and people. Last week Umpandi sent a principal chief, living about ten miles distant, saying that he had yet seen but little rain, and wished to know if I could get more. I had a long and serious talk with the induna or chief, and he listened to my instructions with as much apparent seriousness and attention as any man I ever talked with. He expressed deep regret that he could not attend meeting upon the Sabbath; and as he is to visit the king this week, says he will ask for permission from him to attend. Upon the night and day following the day he was here, we had a good supply of rain, for which he has sent me his thanks, as the people around me have often done. After all that I can say to the contrary, they will have it that I am the author of the rains. Upon a rainy Sabbath I put on my large loose coat, and some of the people asked if the rain did not come from my black coat.

LETTER FROM DOCT. ADAMS, 15TH
FEB., 1842.

THE writer of this letter resides at Umlazi, near Port Natal. In the letter was forwarded a copy of the proclamation of the governor of the Colony of the Cape of Good Hope, announcing that he was about to take possession of Natal and the country adjoining, in the name of the British government. This was mentioned as a probable measure by Mr. Grout in his letter written three months earlier. This movement may be expected to give more stability to political affairs in that quarter.

Of the openings for usefulness around him Doct. Adams remarks—

Since our return to this place in 1839, we have at no time felt that we had reason to be discouraged in view of the prospects for usefulness; on the contrary, we have always felt encouraged and cheered in view of them; and now, taking the whole of this field into view, I do not know of any other occupied by the Board, not more extensive than this, where, as it seems to me, there is more to encourage a missionary, or where labor and money, judiciously appropriated, promise greater or speedier results.

This station is situated in the midst of a population of 6,000 natives, not including those living with the Boers. Another station might be located on this side of the Umzimkulu river, and within fifty miles of this place, so as to be in the centre of a population nearly as great, and there would still be a population of several thousands a little interior, unsupplied. In the Zulu country we know of nothing, except the want of men and money, to hinder extending operations as far as the unwholesome region around Delagoa Bay. We may now consider the native population of this country as permanent and safe under the protection of the English government.

Sandwich Islands.

LETTER FROM MR. LYMAN, HILO, 6TH
NOV., 1842.

Boarding-School—Congregation and Church.

MR. Lyman has charge of the Hilo boarding-school for boys, designed to give an education preparatory to their entering the mission seminary at Labainaluna.

Since the date of my last, 12th November, 1840, our established routine of

labor in school has been pursued with no extraordinary interruptions. Our number of scholars was then fifty-three, fifty of whom remained with us till the close of the year. At the commencement of the present year sixteen, previously members of the school, entered the seminary. The first week in August a new class of thirty was received, making the whole number in school sixty-five. None of these have yet left.

The interest felt by the people of this island in the school is evidently increasing. I am unable to say how many boys of equal promise with those admitted the present year would have entered could they have been received. A hundred is doubtless a low estimate. It is beginning to be seen by those of any considerable discernment among all classes, that knowledge is power; that, joined with a consistent course of life, it confers influence, respectability, and a comparative competency, if not authority and wealth. The new school-laws are leading the people to expect that influence can neither be obtained nor secured without knowledge. The school for the young chiefs under the care of Mr. and Mrs. Cook has also no inconsiderable influence of the same kind. Established, and to a great extent, supported as that has been by the chiefs, the people see that the present rulers are in earnest to promote education as a common benefit; and they judge correctly that, law or no law, educated intelligent rulers will not be likely to patronize ignorance and sloth.

We pursue the same general course as in former years, and with the same apparent results. In many respects the boys are more easily managed than school-boys in the United States. In other respects the contrary is true. Of the sixty-five boys now members of the school, twenty-three are members of the church. Twenty-one of them became so before they entered the school. The other two were admitted to the church last month. The average age of the new class is greater than was that of any preceding class at the time of entering. As many as half of them are supposed to be over fourteen, and a number are over sixteen. Probably several of them will enter the seminary after remaining with us only one year.

The expenses of the school last year were about five hundred dollars. For the present year they will probably be about seven hundred.

Mrs. Lyman continues to teach singing three times a week. The boys learn

as readily and sing as correctly as boys whose parents are not singers in civilized lands. No one has yet been in school a year without becoming able to sing correctly by note. In an intellectual view we think they lose nothing by the attention given to this branch; and we should be extremely unwilling to dispense with the influence it exerts in taming the scholars, and rendering them docile and happy. Mr. Thurston when here, two years since, pronounced them better acquainted with the principles of music than any other Hawaiian choir with which he was acquainted.

Of the congregation and church at Hilo, and the aspect of religious affairs generally at that station, Mr. Lyman writes—

With regard to the state of things in this field I need not speak particularly. The violent opposition, which, at the date of my last, had shown itself in some parts of the district, mostly disappeared soon after. In the vicinity of the station, at least, a stupidity and indifference to religion and its ordinances seems to be the prevailing characteristic. At lectures during the week, if I mistake not, the audience has been as small the last, as during any year of my residence at the station. And even on the Sabbath, if 1,500 is not a large estimate of the congregation now, the estimates for the years 1833 to 1836 must have been considerably too small.

The field for labor here, is wide. There is no probability that the people will become more accessible by delaying to fill it with laborers, but much reason to expect the contrary. Romish priests have not yet come among us. They are doing something by native agents. What, how much, or how little, it is not convenient to ascertain. It is reported that they are making arrangements for the erection of two houses of worship in Hilo.

LETTER FROM MR. BOND, KOHALA, 18TH
NOV., 1842.

*Sphere of Labor—Congregation—Papists
—Means of Support.*

Mr. Bond has entered the field lately occupied by Mr. Bliss on the island of Hawaii. This letter was written but a few months after his arrival and entrance on his missionary labors in the islands.

find our situation a very happy
all respects, affording ample

scope for the exercise of heart and hands. The people are very kind, though exceedingly stupid in the things of religion. The field is situated very favorably for efficient effort, no portion of it being more than four or five hours' ride from the station. As you may already be aware, the population is between six and seven thousand souls, embraced within a territory of fifteen by twenty miles—the extreme width and length. Multitudes of these would be a church-going people, were the house of God to open its doors near enough to their dwellings, and beyond doubt would fill five or six large churches, with motives as pure as our churches are filled at home, and probably no purer. As it is, however, our Sabbath congregations are very large and very orderly. Mr. Bliss and others who have worshipped with us, estimated it at from 2,000 to 2,500, which I should judge a safe estimate—and many of these come from six to twelve miles. Our Sabbath school also is well attended, scores of the children coming the distance of more than ten miles, and of course always on foot. The average attendance is between six and seven hundred.

Our meeting-house at present is a large grass-house, re-built since our arrival, which, in the course of a year or two, will, we hope, give way to a larger stone house, to be commenced next month.

The largeness of our congregations particularly has made me desirous to preach to them personally the words of life. Thus far, however, I am able only to read sermons, from the volume recently published by the mission, and in our week-day meetings to talk to them very imperfectly from some portion of sacred truth. Peculiar circumstances have prevented myself and Mrs. Bond from making so rapid progress in the language as we were hoping to; and the want of some one to correct my efforts has also impeded us a great deal.

In company with Mr. Ives (who spent the first fortnight with us here,) I visited a portion of the field, and completed the tour with Mr. Lyons, several weeks subsequent to its commencement, examining the schools, etc. etc. I was a good deal gratified with the apparent opportunities for doing good to the rising generation, for which, I am persuaded, the great effort should be made, especially now, as danger is so imminent from the papists, who are deluging Waimea and Hamakua, adjoining us, and watching with eagle eye every favorable opening or

sign. May the Lord save this poor people from this immeasurably worse than heathenish error. The schools in this district are very low, owing, no doubt, in a great measure, to the inefficiency of the teachers, who are possessed of knowledge enough to be just above the majority of their scholars. Of our thirty-three schools, the teachers of two only are from the seminary. After next year, however, we shall have an annual increase to our teachers from that source, which is the only thing that can add permanent interest to the schools.

I ought to say in speaking of the danger to be apprehended from the ingress of Romanists, that our head-man, Lunakanawai, is a bold and an avowed opposer to the entire Romish interest; and so far as the tender mercies of French law will suffer, will labor to shut them from Kohala. This, however, is little, nor can any native of these islands, not even the king himself, do any thing effectually to prevent the intrusion of this abominable system, even though he might most fervently desire it. Shameless violation of national rights! One's blood boils with indignation, to see the nation, in its incipient but noble efforts to rise from its degradation and witness the dawning light, trammelled and fetter-

ed with this imposition, to its authors disgraceful in the last degree, both in its origin and consequences. But I need not dwell on this subject.

The media through which affairs are seen here and at home, are very different, and of course matters wear very different aspects. At home, for example, many of the church suppose the natives able, had they the will, to support their missionaries, and therefore little expense should be devoted in future to this field. A feeling akin to dissatisfaction was excited in many minds, in consequence of our designation to this field. My only wish is that all such could cast a single glance over the whole field, for there is no essential difference in their ability, unless it may be in Honolulu, and see for themselves. The proposal, in this field, for example, to support the teacher, would appear to every man, supremely ridiculous; and yet this district is very fertile. Food of all sorts superabounds, and the people would do something, but there is no possible opportunity to exchange their food for cash or any other article, unless it be incidentally; and where and how could \$400 be raised among a people whose whole property, food aside, would not command that sum, thus situated?

Proceedings of other Societies.

FOREIGN.

ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE annual sermon at the 42d anniversary of the society was preached 2d of May, by the Rev. Hugh Stowell; and the annual meeting was held on the following day. The report was read by the Rev. R. Davies, one of the secretaries. During the meeting, which was continued through two sessions, addresses were made and resolutions were adopted; and among the latter was the following, the pertinency and great importance of which is doubtless felt by all missionaries and patrons of missionaries, whose hearts are enlisted in the great work of converting the world to Christ.

Resolved, That this meeting is deeply impressed with the urgent necessity of prayer for the out-pouring of the Holy Spirit upon even the advanced missions of the society, in order to produce conviction of sin upon the minds of the numerous inquirers after christian instruction, so that they may be enabled to leave all and follow Christ; and in order also to establish, strengthen, and settle the feeble graces of the sincere converts to the faith of Christ.

Since the adoption by the society of certain regulations, connecting it more closely with the established church of England and Ireland, it has received the approbation and patronage of the archbishops of Canterbury and York, eight bishops of England, and two colonial bishops.

Students.—Fifteen have been received into the institution during the year, and twenty-nine still remain under preparation in it.

Decease or return of Missionaries.—The committee have to lament the death, during the past year, of one catechist, and five wives of missionaries and catechists.

Seven missionaries have returned home on account of ill health.

Missionaries sent out.—In the course of the year there have been sent forth fifteen ordained missionaries and four catechists; including eight missionaries who have returned to their stations, and one whose services have been transferred to another mission. Fifteen of these being married, the total number of individuals sent out is thirty-four.

Ordination of Missionaries.—Seventeen of the society's candidates have been admitted to holy orders during the past year, at home and abroad.

State of the Finances.—At the last anniversary of the society the state of its finances was such as to occasion the committee much solicitude. That solicitude was increased as the

year advanced. The necessity of reducing the expenditure of the society became apparent. Committees of the society at different periods during the year, after examining fully into its financial situation and prospects reported that means be immediately taken to reduce the expenditure of the society in the Malta, New-Zealand, Trinidad, and Jamaica missions: also the immediate reduction of the scale of the society's annual expenditure to a sum not exceeding £85,000; the laying aside certain parts of the income of each year for the extinguishment of debt, and for the accumulating a capital fund equal to one third of the society's annual income; and the appointment of a finance committee, without whose sanction no increase of expenditure beyond the sum above specified should take place; which were substantially adopted.

It was with extreme pain and regret that the committee came to a decision narrowing the society's operations to so serious an extent. In the actual situation of the society, however, the duty of doing so was plain and imperative. On closing the accounts of the year on the 31st of March, its financial position stood thus:—

Receipts on account of general fund £90,821; expenditure £110,808: showing an excess of expenditure within the year of £19,987.

In explaining this excess of expenditure over income, the committee have to observe, that the amount on account of sick and disabled missionaries, their widows and children, exceeded the amount of the preceding year by upwards of £1,600.

The total amount of debt, on closing the year's accounts, was about £13,500—[about \$66,000.]

There has been received, in the course of the year, £866 on account of the disabled missionaries' fund, and £1,514 on account of the capital fund; making a total of receipts within the year, from all sources, of £93,202—[about \$460,000.]

Contrasting the financial embarrassments of the society with the bright prospects which are opening in almost every part of the missionary field, and earnestly calling for aid, the committee say—

If any one be disposed to blame the committee for having been too lavish of the resources placed at its disposal—for having pushed its missionary operations too far—let such an one pause, and consider some of the instances in which the committee have stopped short in the work and withheld their aid. It is right that the society should know, that during the last year many earnest and touching calls for assistance have been made to them, and made in vain; that prospects have opened before them in which the good hand of the Lord seemed manifestly to be beckoning them forward; but they have felt compelled to draw back.

Having adverted to a number of those calls, the committee add—

But let not this appeal of the committee be mistaken. Let it not be supposed that it is on silver, or patronage, that they found success. God forbid! It is the and full maintenance of those of "the truth as it is in Jesus," and missionaries of this socie-

ty, without compromise and without reserve; it is the sustentation of that scriptural, protestant, and evangelical tone throughout all their ministrations; it is the upholding of the Bible, and the Bible alone, as the foundation and rule of faith; upon which the blessing of God has rested, does rest, and ever will rest.

"If," says the bishop of Calcutta in his last ordination sermon, "the spirituality of our missions be gone; if a scheme which substitutes self, and form, and authority of office, for weight of doctrine and activity of love, be imbibed, *Ichabod—the glory is departed*—may be inscribed upon our church in India; all real advances in the conversion of the heathen will stop; our scattered christian flocks will miss the sound and wholesome nourishment for their souls; our converts will quickly dwindle away to a nominal profession; our native catechists and missionaries will be bewildered; and nothing in the whole world is so graceless, as the eminent Gericke once observed, as a mission without the spirit of Christ."

Nor less are all hopes of success dependent upon the constant fervent prayers of christian friends at home, that the Lord may be pleased to pour out his Spirit upon our works, which alone can arouse the christian church to a sense of the greatness of the occasion—which alone can prosper the labors of our missionaries abroad—which alone can embolden the persecuted and timid inquirers after christian truth to profess the faith of Christ—which alone can support the feeble graces of those infant churches, which need to be cherished as a nurse cherisheth her children. May He who hath the residue of the Spirit inspire the hearts of his people with these prayers, and speedily accomplish the number of his elect, and hasten his kingdom!

EIGHTEENTH GENERAL MEETING OF THE PARIS EVANGELICAL MISSIONARY SOCIETY.

THE meeting of the society was in Paris, 21st April, M. Admiral, Count Ver-Huel, the president, in the chair, who also opened the meeting with an address. The report was then read, showing, among other encouraging matters, that the number of the friends and patrons of the society is steadily increasing. In 1839, the number of churches in France from which it received contributions was 172; while it is now 216. It then was countenanced by 193 pastors; and now by 223. And the number of auxiliary associations has risen from 103 to 118. The 25,000 francs asked for last year for the special purpose of defraying the expense of outfit and passage of four new missionaries have been nearly all collected.

The missionaries of the society, fourteen in number, are laboring at eight stations, the oldest of which began to be occupied in the year 1830. At these stations more than a thousand pupils attend the mission schools; 250 infants of christian parents have been baptized; 230 native converts have been received to the churches; and 160 others are inquirers and candidates for church fellowship; making 1,640 persons in all, who have been within so few

years brought under the direct influence of the gospel.

The ordinary pecuniary receipts of the year amounted to 87,668 fr.; and those from special sources to 22,121 fr.; making the total to be 109,789 fr.: which is 38,670 more than those of the previous year.

The expenditures of the year were 77,001 fr.; and as there was at the beginning of the year a balance in the treasury of 32,126 fr., there remains in the treasury at the end of March last, 64,913 fr. The collection at the close of the meeting was 464 fr.

LONDON MISSIONARY SOCIETY.

THE 48th general annual meeting of the society was held in Exeter Hall, 12th May, the honorable W. F. Cowper, M. P., in the chair. The meeting is pronounced by the society as being remarkably spirited and interesting, and upwards of £900 were collected at its close.

After an address by the chairman—

The Rev. A. Tidman, one of the secretaries, read an abstract of the annual report, containing numerous facts showing that the state and progress of the society both at home and abroad, had, during the past year, been most encouraging. The total amount of income for the year had been £80,874; the total expenditure £87,551; leaving a deficiency, as compared with the outlay, of £6,677.

An adjourned meeting was held on the evening of the same day, at Finsbury Chapel, W. A. Hankey, presiding. At both these meetings spirited addresses were delivered by Rev. Messrs. Lacroix, Pritchard, W. G. Barrett, Moffatt, Gogerly, and Buyers, returned missionaries, and others.

On the Sabbath preceding the anniversary of the society eighty-eight sermons were preached in London in its behalf, besides three on Monday and Wednesday.

DOMESTIC.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE annual meeting of the Board was held on the 17th, 18th, and 19th of May, in the city of Philadelphia.

The receipts have been \$60,324 32, subject, however, to the large discount, owing to the derangement of pecuniary affairs, of \$2,416 03. The balance from last year in favor of the treasury was \$276 76, and the expenditures of the year were \$59,039 82, leaving a balance against the treasury, on the 1st of May, of \$854 77. Besides the sums acknowledged above, \$2,000 have been received from the American Bible Society, and \$2,000 from the American Tract Society, to be expended for the purposes of those institutions.

The *Missionary Chronicle*, a monthly publication of 32 pages, now the organ of the Domestic and Foreign Boards, has a circulation of 5,260 copies. Nearly one third of its circulation consists of free copies, sent to clergymen and to annual contributors of ten dollars and upwards.

Eight new missionaries and assistant missionaries have been sent to different fields of labor during the year.

Under the care of the Board are ten missions, embracing twelve stations; of which there are among the Iowa and Sac, the Chippewa and Ottawa, and the Creek Indians, where are laboring three missionaries, three male and five female assistant missionaries.

One mission is in Texas, where is one missionary and his wife.

One is in West Africa, where are two missionaries, two females, and three colored teachers.

At Singapore are two missionaries, two females, and one physician.

In Siam one missionary and his wife.

In Northern India three missions, five stations, 17 missionaries, three male, and 18 female assistant missionaries, and three native helpers.

In all 26 missionaries, seven male assistant missionaries, including a physician, 29 females, and six native helpers.

A new mission-house has been erected in the city of New York, for the more convenient transaction of the business of that Board.

The Board is also beginning the publication of a small monthly paper, similar in its object and terms to the *Dayspring*.

PRESBYTERIAN BOARD OF EDUCATION.

THE whole number who have been aided by the Board is 1,245. The number of new candidates received during the last year is 91, being more than double the number received during the preceding year. The whole number aided the last year is 300: 109 in theological seminaries, 122 in colleges, 50 in preparatory courses, and 19 engaged in teaching. The whole number of beneficiaries now in a course of education in the Presbyterian church is estimated at from 350 to 400. During the last year 35 beneficiaries have been licensed to preach the gospel, the largest number ever reported as entering the ministry in one year, from under the care of the Board. Three have been suspended from aid; two have abandoned their studies; two have died; and seven have ceased to need aid.

The amount received to the treasury during the year was \$26,628 66; and the disbursements were \$23,725 14; leaving in the treasury a balance \$2,903 52. The receipts of the last year exceeded those of that which preceded it by nearly \$5,000.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

MADRAS.—Mr. Winslow writes on the 22d of April, that Doct. and Mrs. Scudder and their children left Madras in the ship *Washington*, on the first of that month; and that Mr. and Mrs. Hutchings, of the Ceylon mission, had removed to Madras and were occupying the station at Royapoorum, during the absence of Doct. S.

CYLON.—Of the mission families recently added to the mission, Mr. Meigs is stationed at Batticotta, where Mr. and Mrs. Smith, on account of the ill health of the latter, are to remain for the present. Mr. and Mrs. Whittlesey are to reside at Manepy, vacated by the removal of Mr. Hutchings to Madras: Mr. and Mrs. Wyman reside for the present at Batticotta.

SANDWICH ISLANDS.—Mr. Gulick writes from Koloa on Kauai, January 1st, 1842, that the Spirit of the Lord appeared to be carrying forward his work in the congregation at that place. Thirteen were about to be received to the church.

On the 14th of January Mr. Armstrong wrote from Honolulu—

The subject of a native ministry is one of the first importance, and of growing interest. No one acquainted with the state of things in the islands can fail to see the pressing need of more help, in order to fill this land with the combined advantages of a sound literature, the elements of useful science, and the light of Christianity. I believe we are all doing our best now; nay we are sinking under our burdens, and yet there is much land to be possessed, and thousands are perishing for lack of vision, especially in remote districts. The enemy, too, is assailing us on our flanks, front, and rear, and many are falling into his hands because we have not a sufficiency of disciplined officers to go out to the battle. My own mind, therefore, is made up to advocate the establishment of a class or school in theology at our next general meeting, unless my views should greatly change before that time shall arrive. Still the subject is attended with some difficulties; among which the most prominent in my view are, the want of funds, want of stability in the native character, and the want of a suitable man to take charge of such a department.

Of Mr. Locke's manual-labor and self-supporting school Mr. Armstrong writes—

Yesterday I returned from an examination of Mr. Locke's school. Seventeen boys and one girl were examined and appeared very well. Their studies are geography, arithmetic, natural theology, writing, etc. They were clean and neat in their dress, and civilized in their whole appearance. As they are supported by their own industry, much of their time is, of course,

devoted to cultivating the soil. The little farm looks more like yankee thrift than any thing else on Oahu. You see some fifteen acres covered with corn, beans, and sugar-cane. The growth is pretty good, and in some places luxuriant; and not a weed or crooked row is to be seen on the whole premises. This last is sufficient evidence of improvement to any one acquainted with the natives of these Islands, as they have no idea of *straight* in any thing till they are taught it.

The visit was a very pleasant one to me, and the ride over the plains and up and down the precipices for thirty miles, in company with some of my fellow-laborers, was very refreshing, especially at this season when all nature smiles in consequence of the frequent rains.

Of the decease of *Hoapili Wahine*, widow of Hoapili, former governor of Maui, Mr. Armstrong furnishes the following notice, writing 20th of January—

I have just heard of the death of Hoapili Wahine. The particulars are not yet received. She died at her residence in Lahaina a few days since. The last of the old family of chiefs is now laid in the grave; and I might say the best of them too. The old lady was a mother in Israel. For fifteen years past her heart and hand have been in every good work. Her name is precious to all in the Islands who love the cause of the Redeemer. Many, very many of the poor and needy call her blessed, and mourn their loss as those who have lost a kind parent. We, too, as a mission, will not soon cease to feel our bereavement. In trouble we always had a tender-hearted friend in Hoapili Wahine. Blessed be God for her pious life and happy death.

Under date of December 7th, Mr. Coan writes from Hilo on Hawaii—

The state of things here is more encouraging than when I last wrote. Our congregations are fuller on the Sabbath; many wanderers seem inclined to return, and sinners whose hard hearts withstood all the influences of the great and continuous revival, are now gradually being gathered in. All noise and physical excitement have long since ceased; but there is still a gradual, though less powerful work of the Spirit here. Cases of discipline in the church are very few of late, and our schools are prosperous. Very few have, as yet, turned to Romanism in Hilo; but a fiery trial is doubtless before us in this matter. Our new meeting-house is about ready to be raised, and would perhaps have been covered before this time, had not our carpenter been absent for two months past.

Doct. Andrews, writing from Kailua on the same island, December 6th, says—

The schools at this station are prosperous. The new school-law has infused new vigor into the system. The number of pupils has increased from 300 or 400, to about 1,000. I confidently expect that the approaching examination will show a great increase in the number of readers.

Nearly all who can read are supplied with the New Testament. I have furnished them gratis, believing it to be the best antidote to popery that could be employed. Some of our pupils have been drawn away, and many of the parents have refused to labor for the erection of school-houses, and for the support of teachers, employing the time in erecting other houses for papal schools. The teachers do not receive a sufficient support; but it is to be hoped that, as the system becomes more matured, there will be an improvement in this respect. Sabbath schools are still sustained as in former years. That for children, as I have heretofore reported, is variable as to its numbers. My frequent absence from the station on professional calls, when I am obliged to intrust it to natives, is unfavorable to maintaining a full and regular attendance. The average number of pupils now attending is about 130. Mrs. Andrews has also a Sabbath school of about fifty girls.

CHOCTAWS.—On the 14th of June Mr. Byington writes from the Stockbridge station—

There is an interesting state of religious feeling in all our churches at this time. I lately attended a large meeting on the Boggy river, at the council ground. Ministers and church-members from the three denominations were present; as were also the chief and the leading men of the district. About fifty persons asked prayers in their own behalf, and more than seventy joined the temperance society. On the Sabbath after I was at Wheelock, when four persons united with that church on profession. Both there and at my own a good number of persons are solicitous about the salvation of their souls. Temperance is gaining ground fast, and our leading men are its advocates. Industry is becoming more prevalent also. The Lord grants us health, and blessed be his name. It is a fruitful season so far.

Mr. Kingsbury writes, 15th June—

On my last visit to the Boggy, the Blue, and the Washeta rivers, the meetings were more interesting than at any former period. The attendance was better and more solemn. On the last visit fourteen were added to the church, and about twenty asked for prayers on their behalf, and others were serious. We have much reason for devout gratitude that the Lord does not leave us to labor in vain. Meetings in other parts of the nation are unusually interesting. Still we have reason to rejoice with trembling.

CHEROKEES.—Mr. Worcester writes in June from Park Hill, that two Cherokees, named Jesse and Epenetus had been licensed, by the Association of Ministers, with which the missionaries of the Board are connected, to hold meetings for prayer and exhortation, as catechists; which they were capable of doing acceptably and profitable to the Cherokees. Mr. Worcester's oldest daughter and a Cherokee young woman had been admitted to the mission church at Park Hill.

NEW-YORK INDIANS.—Mr. Hall writes on the 1st of July that the whole number of church members at his station on the Alleghany river, is 84, of whom three are under suspension for misconduct, and thirty have been received to

fellowship during the past year. All who have been received during this year continue to give satisfactory evidence that they have been born of the Spirit. Others were expected to join the church on the third Sabbath in that month. The members of the church were harmonious and manifested much brotherly love. There were two schools in operation, comprising 65 pupils. The heathen Indians, Mr. Hall states, were all in favor of education, and not opposed to the prevalence of the gospel.

MISSION SEMINARY IN CEYLON.

Catalogue for the year 1841.

THE mission seminary at Batticotta, was first opened by the American mission in Ceylon, in July, 1823, then called the central school. The pupils, thirty-six in number, were selected from the boarding-schools of five stations then occupied. The course of study was at first designed to occupy a period of three years; but new branches being introduced, the instruction becoming more thorough, and well cultivated native minds being more demanded and better rewarded, the term of study has been increased till it now extends to five years.

The institution now embraces the seminary proper and a select class. The pupils are taken principally from the English schools, supported by the mission at the different stations. Pupils, however, from other schools may be received.

The select class has lately been formed. It is composed of students selected from those who have gone through the regular course in the seminary. The present number is eight, taken from the classes that left the seminary in 1839 and 1840. They are to pursue, so far as the institution possesses the means, such studies as are thought best calculated to fit them for the respective stations they are hereafter to occupy. The term of study at present contemplated is three years.

To show to what extent the seminary is accomplishing its object of training native helpers in the missionary work, the missionaries stated more than two years ago, that of those who had passed through its course of study, *sixty-seven*, exclusive of those employed as instructors in the seminary, eight in number, one of whom was a preacher, were in the employment of different missions in Ceylon and Southern India. Four of them were preachers, and others were preparing for that office.

The requisites for admission to the seminary are as follows—

Ability to read intelligibly in the English New Testament.

Ability to bear examination in the books called "First Lessons."

Ability to write a fair hand in English, at least on the black board.

Ability to write well with the style.

Ability to read the Tamul New Testament with ease and correctness.

A good knowledge of the Smaller Catechism, the Larger Catechism, and the Compend on Bible History, or an equivalent.

A knowledge of Tamul arithmetical tables or the ground rules of English arithmetic.

A knowledge of the proverbs of *Oveiyar* and *Urichol*, a small poetical dictionary, or an equivalent; the eleventh part of *Negandu*, and the abridgment of Tamul grammar.

The missionaries who have charge of the seminary as teachers are Rev. H. R. Hoisington, Doct. N. Ward, and Rev. E. Cope; who are assisted in the several branches of instruction by H. Martyn, G. Dashiell, P. K. Hasseltine, W. Volk, J. Gregorie, E. Rockwood, and B. M. Palmer, native instructors, who have received an education at the seminary.

As most of the members of this seminary have received their names and their support from individuals, churches, and societies in the United States, it may be gratifying to them to see the catalogue of the pupils, which is given below, showing the native place of each, the year of his entering, and the class in which he now is.

Those whose names are in italics are members of the mission church.

First Class.

English names.	Village.	Entered.
<i>David Abel</i> ,	Wannarponny,	1835
<i>Robert Adair</i> ,	Madura,	1837
<i>Joseph W. Barr</i> ,	Tillipally,	1835
<i>George Blagden</i> ,	Batticotta,	1835
<i>George Champion</i> ,	do.	1835
<i>Joseph S. Christmas</i> ,	Wannarponny,	1835
<i>Richard W. Clark</i> ,	Oodooville,	1835
<i>William S. Cross</i> ,	Batticotta,	1835
<i>Grier Davidson</i> ,	Caradive,	1832
<i>John F. Edwards</i> ,	Oodupitty,	1835
<i>Joseph Emerson</i> ,	Copay,	1832
<i>Theodore Frelinghuysen</i> ,	Wannarponny,	1835
<i>Ira Gould</i> ,	Panditeripo,	1835
<i>Benjamin Hamlin</i> ,	do.	1835
<i>Harry Johnson</i> ,	Manipy,	1835
<i>Jedidiah Morse</i> ,	Oodooville,	1832
<i>Nicholas Murray</i> ,	Wannarponny,	1835
<i>Asahel Nettleton</i> ,	Batticotta,	1832
<i>Nathan Parker</i> ,	do.	1832
<i>Edward Payson</i> ,	do.	1835
<i>Isaac Sayers</i> ,	Manipy,	1835
<i>Cyrus Stone</i> ,	Pootoor,	1837
<i>David Stowell</i> ,	Manipy,	1835
<i>William Sumner</i> ,	do.	1835
<i>James W. Tucker</i> ,	Cayts,	1833
<i>John White</i> ,	Sangany,	1832
<i>William Wirt</i> ,	Panditeripo,	1835
<i>Halsey A. Wood</i> ,	Oodooville,	1835
<i>George S. Woodhull</i> ,	Sangany,	1835
<i>Chester Wright</i> ,	Manipy,	1832
<i>Arunasalam</i> ,	Batticotta,	1834

Second Class.

<i>Albert Barnes</i> ,	Wannarponny,	1836
<i>Henry P. Brewster</i> ,	Copay,	1839
<i>Horace Bushnell</i> ,	Batticotta,	1836
<i>Joseph Clough</i> ,	Caradive,	1836
<i>Aaron Cundie</i> ,	Panditeripo,	1836
<i>Luther Dimmick</i> ,	Wannarponny,	1838

<i>David L. Dodge</i> ,	Manipy,	1836
<i>Luke C. Graves</i> ,	Batticotta,	1836
<i>J. G. Hamner</i> ,	Nellore,	1838
<i>Henry Hart</i> ,	Tillipally,	1836
<i>Thomas P. Hunt</i> ,	Manipy,	1836
<i>Samuel J. Judson</i> ,	Nellore,	1834
<i>William T. Ladd</i> ,	Manipy,	1836
<i>William Leach</i> ,	do.	1835
<i>David Magie</i> ,	Panditeripo,	1836
<i>Jonathan McGee</i> ,	Batticotta,	1836
<i>E. T. McLean</i> ,	Caradive,	1836
<i>Veazie Merrill</i> ,	Nellore,	1835
<i>Ell Northam</i> ,	Oodooville,	1836
<i>Jedidiah C. Parmelee</i> ,	Nellore,	1836
<i>John Porter</i> ,	Navatcoly,	1836
<i>Samuel Spring</i> ,	Batticotta,	1836
<i>William A. Stearns</i> ,	Sangany,	1836
<i>Christian Swartz</i> ,	Sundecooly,	1836
<i>C. VanDerVeer</i> ,	Batticotta,	1836
<i>Ryder Veighte</i> ,	Nellore,	1836
<i>Stephen Williams</i> ,	Tillipally,	1836
<i>James P. Wilson</i> ,	do.	1836
<i>Hubbard Winslow</i> ,	Wannarponny,	1836
<i>William Wianer</i> ,	Pootoor,	1839
<i>Henry E. Woodward</i> ,	Oodooville,	1836

Third Class.

<i>James W. Alexander</i> ,	Nellore,	1838
<i>Jedidiah Andrews</i> ,	Mallagam,	1838
<i>James F. Armstrong</i> ,	Batticotta,	1838
<i>George Boardman</i> ,	Tillipally,	1838
<i>John Breckenridge</i> ,	Batticotta,	1838
<i>Charles Cleaveland</i> ,	Tillipally,	1836
<i>Stephen W. Dana</i> ,	do.	1838
<i>Daniel W. Forman</i> ,	Panditeripo,	1838
<i>Stephen H. Gomez</i> ,	Sangany,	1838
<i>David R. Gould</i> ,	Tillipally,	1838
<i>Willard Hall</i> ,	do.	1838
<i>W. T. Hamilton</i> ,	do.	1838
<i>Thomas L. Hamner</i> ,	Mylitty,	1838
<i>Samuel Hemphill</i> ,	do.	1838
<i>Charles Hoover</i> ,	Jaffna,	1836
<i>Walter Hubbell</i> ,	Mylitty,	1838
<i>David Kellogg</i> ,	Atchuvely,	1838
<i>Asa Lyman</i> ,	Manipy,	1838
<i>Samuel I. Martin</i> ,	Jaffna,	1838
<i>Lorria Mills</i> ,	Mallagam,	1838
<i>Erasmus D. Moore</i> ,	do.	1838
<i>Benjamin Miles</i> ,	Mylitty,	1838
<i>Harrison G. Park</i> ,	Sundecooly,	1838
<i>Caleb Pitkin</i> ,	Manipy,	1838
<i>Benjamin H. Rice</i> ,	do.	1838
<i>Samuel H. Stearns</i> ,	do.	1838
<i>John F. Stone</i> ,	Batticotta,	1838
<i>Salem Town</i> ,	Tillipally,	1836
<i>James W. Weir</i> ,	Sangany,	1838
<i>Elisha D. Whittlesey</i> ,	Batticotta,	1838

Fourth Class.

<i>Rowland C. Bailey</i> ,	Chunagam,	1839
<i>William M. Beiden</i> ,	Manipy,	1840
<i>Nicholas J. Bayard</i> ,	Tillipally,	1839
<i>Amos D. Bissell</i> ,	do.	1839
<i>Robert Breckenridge</i> ,	do.	1838
<i>Cathiresan</i> ,	Copay,	1838
<i>Henry W. Carey</i> ,	Sangany,	1838
<i>David Harris Clark</i> ,	Manipy,	1839
<i>George Crookes</i> ,	do.	1839
<i>Robert Cruess</i> ,	Batticotta,	1839
<i>Joshua Danforth</i> ,	Sangany,	1838
<i>Joshua Darling</i> ,	Nellore,	1839
<i>Ansel D. Eddy</i> ,	do.	1838
<i>Payson Elliot</i> ,	Mallagam,	1839
<i>Minot Fairfield</i> ,	Batticotta,	1839
<i>Fransus Hopkins</i> ,	Manipy,	1838
<i>Harvey Hosmer</i> ,	Cayts,	1838
<i>Thomas J. Lee</i> ,	Batticotta,	1838
<i>Samuel McNutt</i> ,	Manipy,	1838
<i>Cyclos Mead</i> ,	Batticotta,	1838
<i>Abel K. Merrill</i> ,	Manipy,	1839
<i>Phelps Morris</i> ,	Tillipally,	1839
<i>John W. A. Nash</i> ,	Batticotta,	1838
<i>Josiah Nourse</i> ,	do.	1838
<i>Jesse Page</i> ,	Mallagam,	1839
<i>Morris F. Payson</i> ,	Tillipally,	1839
<i>Anson G. Phelps</i> ,	Batticotta,	1838
<i>Sylvester J. Pierce</i> ,	Mallagam,	1839

David H. Riddle,
Henry A. Rowland,

Manipy,
Tillipally,

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Fifth Class.

Chandler Bartlett,
Abijah Blanchard,
Abraham Brinkerhoff,
Abner Bryant,
Samuel Buel,
Francis L. Clark,
William Colt,
Robert W. Condit,
David K. Ellis,
Santh Ety,
Joy H. Fairchild,
Joseph Gibbs,
Silas Hubbell,
John W. Hyde,
John Keep,
N. M. Little,
John McDowell,
John N. McLean,
Silas Moody,
Harry Morris,
John B. Park,
Levi Parsons,
Alexander Perry,
John M. S. Perry,
William Whelpley Pitt,
John H. Pogue,
William W. Rogers,
John Talcut,
George Taylor,
Charles Walker,
Henry Willard,

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Sangany,
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Select Class.

Elias Cornelius,
Gerard H. Hallock,
Daniel L. Carroll,
Jeremiah Everts,
Simson Goodell,
Samuel Miller,
Ezekiel Rogers,
David Stickney,

Manipy,
do,
do,
Oodooville,
Manipy,
do,
Sangany,
Batticotta,

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That the reader may be informed of the character of the studies pursued by this class, the following statement by the missionaries is added.

The studies pursued by this class in common are *English literature* and a *Biblical course*. In the latter are included evidences of the divine authority of the Pentateuch; the book of Genesis, with its historical and mythological connections; biblical chronology; Hebrew commonwealth; the doctrine, etc., of sacrifices; connection between the Old and New Testaments, and of their respective books; view of the doctrines and morality of the Bible, as compared with Hinduism; prophecy; miracles.

In addition to the above branches, the study of *Greek*, *Hindu astronomy*, and *Sanscrit*, is pursued by E. Cornelius, G. H. Hallock, D. L. Carroll, and D. Stickney; and the study of *medicine*, by J. Everts, S. Goodell, S. Miller, and E. Rogers.

The following are the names of the pupils who have been regularly dismissed since the publication of the last catalogue, in 1839.

English name.	Entered.	How employed.
Jonas Coe,	1839	Assistant Madura.
Jacob Coggin,	1839	Teacher Eng. school Oodooville.
George Duffield,	1839	
Phillip C. Hay,	1839	
Romae Hoyt,	1839	Assistant Tillipally.
Bela B. Kellogg,	1839	Assistant Oodooville.

Roger Newton,
Joshua B. Osgood,
James Patterson,
David Riggs,

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Seminary.
Assistant Tillipally.
Teacher Eng. school Batticotta.
Assistant Tillipally.
Teacher gov. school.
Assistant Madura.
Assistant Manipy.
Assistant Tillipally.
Assistant Madura.
Assistant Manipy.
Teacher Eng. school Manipy.
Assistant Manipy.
Printing office.
Printer.
Writer, seminary.

Those named below have been dismissed or have left the seminary irregularly since July, 1839.

English name.	Entered.	Remarks.
John Anketell,	1836	Dismissed.
Samuel B. Baldwin,	1838	Dismissed.
Elkanah Carpenter,	1836	Dismissed.
Benjamin Clough,	1836	Dismissed.
Gilbert Crawford,	1834	Printing office.
Leonard Lathrop,	1839	Dismissed.
Luther Lawton,	1832	Expelled.
William Sherrard,	1836	Dismissed.
John H. Thompson,	1837	Permitted to leave.
George Trask,	1835	Dismissed.

Summary.

First class,	-	-	-	-	31
Second class,	-	-	-	-	31
Third class,	-	-	-	-	30
Fourth class,	-	-	-	-	30
Fifth class,	-	-	-	-	31
Select class,	-	-	-	-	8
Whole number in the institution,	-	-	-	-	161
Church members,	-	-	-	-	93
Died,	-	-	-	-	2
Regularly dismissed since the last catalogue, exclusive of the select class,	-	-	-	-	23
Irregularly or prematurely dismissed,	-	-	-	-	10

ANNUAL MEETING OF THE BOARD.

THE *Thirty-third Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in the City of Norwich, Connecticut, to be opened on Tuesday, the 13th day of September next, at four o'clock in the afternoon. The annual sermon before the Board is expected to be preached on the evening of that day by the Rev. W. R. DeWitt, D. D., of Harrisburg, Penn.

It will be borne in mind by the members of the Board that, at its last annual meeting, during the discussion on its financial affairs, the following questions were proposed to all the members present and responded to affirmatively with great unanimity.

1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?

2. Will you attempt to induce all others, upon whom it is, in your opinion, proper you should exert influence, to do the same?

3. Will you, with the leave of Providence, attend the meeting of this Board the next year and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? or if necessarily detained, will you communicate such information?

By a vote of the Board the same questions were, by a circular, proposed to all the members not present at that meeting. As the appointment of the extra meeting of the Board was a subsequent transaction, the meeting intended in the last question is understood to be the approaching annual meeting.

Considering the lively interest felt in the missions of the Board, indicated by the liberal contributions of the year now closing, and the importance of ascertaining, as far as practicable, whether the christian community, from whom the pecuniary resources must come, are prepared to sustain the Board in strengthening and enlarging the missions, it may be hoped that there will be a full attendance of the members, honorary as well as corporate, as the representatives of the churches in all parts of the land.

Donations,

RECEIVED IN JUNE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	1,496 50
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Sandwich, Evan. cong. so.	61 00
Wellfleet, N. cong. so. mon. con.	5 33—66 33
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
Canaan, Four Corners,	50 00
Great Barrington, Coll.	47 62
Hinsdale, Gent. 62,57; la. 46,19; which constitute D. W. Poon an Hon. Mem.	106 76
Lee, Gent. 185,50; la. 78,16; mon. con. 45,50;	309 16
Peru,	24 64
Pittsfield, Mon. con. 265,61; gent. 165,86; la. 145,53;	577 00
Richmond,	92 16
Sheffield, Gent. 137,58; la. 83,63; 221 21	
South Adams,	3 00
South Egremont,	40 91
South New Marlboro',	13 25
Stockbridge,	141 92
Tyringham, Gent. 8,49; la. 13,88; 22 37	
West Stockbridge Centre,	16 00
Williamstown, Williams coll. 99,75; mon. con. 20;	119 75
Windsor, Gent. 16,29; la. 26,76; 43 05—1,830 80	
<i>Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. Mrs. Cunningham, for Augusta Kehoe, Ceylon, 20),</i>	
	1,990 70

<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
Barre, Young la. read and work. so. for a child in Ceylon,	20 00
Warren, Sab. sch. con.	8 00—28 00
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Buffalo, T. Emerson,	3 00
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Dublin, Mon. con.	7 77
Jaffrey, Chh.	55 62
Marlboro', Mon. con.	8 36
Rindge, Young men's benev. so.	25 00
Sullivan, Mon. con.	8 67
Swansey, do.	20 56
Walpole, La. sew. so. for Wal- pole sch. Ceylon,	25 00—150 98
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Byfield, Mr. Durant's so. 20,43; mon. con. 15; a friend, 5;	40 42
Newburyport, Mr. Stearns's so. mon. con. which constitutes Joseph Moody an Hon. Mem. 142,25; J. C. 5; Mr. Dimmick's so. mon. con. 42,40;	189 65
Rowley, Mr. Pike's so. coll.	64 00
West Amesbury, Mr. Clark's so. gent. and la. 46,25; mon. con. 15;	61 25—355 28
<i>Essex co. South, Ms. Aux. So. C. M. Rich- ardson, Tr.</i>	
Ipswich, Mr. Fitz's so. mon. con. 105; fem. miss. so. 20;	125 00
Lynn, Mr. Cooke's so.	21 00
Salem, Tab. so. gent. 53,90; Crombie-st. chh. mon. con. 7,67; Howard-st. do. 8,50;	70 07—216 67
<i>Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.</i>	
Fairfield, A friend.	30 00
<i>Franklin co. Ms. Aux. So. J. Titcomb, Tr.</i>	
Industry, Cong. so.	4 58
New Sharon, do.	25 50
Strong, Indiv.	8 55
Temple, D. Tuck,	1 12
Weld, Cong. so.	5 75—45 50
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Enosburgh, Cong. chh. and so. to consti- tute Mrs. S. Wilder an Hon. Mem.	100 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent, Bath, Constl. presb. chh. 1; W.</i>	
B. 5;	6 00
Burdette, Mrs. W. and Mrs. B.	5 00
Ovid, Presb. chh.	31 63
Rushville, Cong. chh.	40 00
Prattsburgh, Coll. 12,50; mon. con. 9;	21 50
<i>Seneca Falls, Mon. con. 15; sab. sch. 11,12; for D. W. Foreman, Ceylon,</i>	
Wheeler, W. Reed and fam.	10 00—140 24
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Bethlehem, Mon. con.	4 23
Campton, Cong. chh. and so.	24 52
Plymouth, Gent. 17,50; la. 34,71; 52 21—80 96	
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Bloomfield, Mon. con.	8 00
East Windsor, 1st so. coll. 55,25; mon. con. 11,06;	66 31
Granby East, Gent. and la. 63; mon. con. 7,38; fem. cent. so. 5; 75 38	
Hartland West, S. Goodyear,	25 00
Manchester, Gent. 165; la. 95,12; 260 12—434 81	
<i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i>	
Middletown, 1st so. (of which fr. Mrs. ELIZA A. WARD, which constitutes her an Hon. Mem. 100.)	153 30
<i>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</i>	
Merrimack, Cong. so.	62 25
<i>Lincoln co. Ms. Aux. So. Rev. J. C. Goss, Tr.</i>	
Litchfield Corner, Cong. chh. mon. con.	20 00
North Edgecomb, R. K. Sewall,	2 00
Union, Cong. so.	15 00—37 00
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Watertown, La. for fem. sch. at Bom- bay, 12. mater. asso. 3,50;	15 50
<i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i>	
Lowell, John-st. chh. mon. con. 154; sab. 33;	187 00

<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Franklin, Mon. con.	35 00
<i>Middlesex South, Ms. Conf. of Chhs.</i>	
O. Hoyt, Tr.	
Holliston, Fem. benev. so. for Pine Ridge,	16 00
Hopkinton, La. to constitute Rev. Eli N. Sawtell, Havre, an Hon. Mem.	70 00—86 00
<i>Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.</i>	
Barre Centre, Rev. J. Hovey, 13;	
Mrs. S. Reed, 20;	33 00
Clarkson, Cong. chh.	60 75
Medina, Presb. chh.	18 66
Mendon, L. Russell,	2 10
Millville, Presb. chh.	39 53
North Bergen, do.	17 14
Rochester, 1st presb. chh. 176, 17;	
Brick do. 50; fem. miss. pray. meeting, 60c.	226 77
Scottsville, Mrs. W. H. Hanford, for Mr. Coan, Sandw. Isl.	5 00
Yates, Presb. chh.	22 00—424 85
<i>New Haven City, Ct. Aux. So. J. Frisbie, Agent,</i>	
New Haven, N. chh. and so. 75; Prof. and students of Yale coll. 100; mon. con. in do. 15,03; do. in united so. 34 88;	224 91
<i>New York City and Brooklyn, Aux. So.</i>	
J. W. Tracy, Tr.	2,181 31
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Brookline, Kingsbury sew. so.	15 00
Dedham, L. P. D.	50
Franklin, Cong. chh. and so.	
24,88; Mrs. I. Fisher, 11;	35 88
Roxbury, Elliot chh. and so. gent.	
261 50; mon. con. 18,81; juv. miss. so. 23; H. 11,50; la. 50c.	315 31
Wrentham,	101 10—467 79
<i>Northampton and vic. Ms. Aux. So.</i>	
J. D. Whitney, Tr.	
Easthampton, Mon. con. 60, S.	
Williston, 1,401,65;	1,461 65
Granby, Mon. con.	91 20
Northampton, 1st par. mon. con. 95 80; Edwards chh. do.	
16,28; a friend, 2;	114 08
Plainfield, E. Snell,	5 00
South Hadley, 1st par. mon. con.	112 17
West Cummington, Mon. con.	13 00
Whately, Mon. con.	46 12
D. Sanders, 50; an indiv. 50;	100 00—1,943 22
<i>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</i>	
Fairhaven, Centre chh.	23 00
Middleboro', Mr. Putnam's so. gent. 135; la. 74;	209 00
New Bedford, N. cong. chh. and so.	502 00—734 00
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Augusta, Cong. chh.	37 09
Boonville, 1st cong. chh. mon. con.	11 00
Burlington, 1st cong. chh. do.	1 00
Camden, Cong. chh. mon. con. and coll.	50 77
Cassville, Cong. chh.	2 14
Deerfield, C. Preston,	10 00
Hamilton, 2d cong. chh. to constitute Rev. ROBERT DAY an Hon. Mem.	50 00
Lenox, Cong. chh.	12 00
New Hartford, Coll. 15,50; Mrs. H. Kellorg, 3;	18 50
Rome, 1st cong. chh.	70 20
Utica, J. Bidwell,	10 00
Volney, Presb. chh.	13 25—285 96
<i>Orleans co. Vt. Conf. of Chhs. T. Jameson, Tr</i>	
Craftsbury, Mon. con. 18,50; juv. so. for chil. in Ceylon, 8,90; cont. 7,10;	34 50
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Abington, 1st par. mon. con.	
7,54; la. 59,60; Mrs. H. King,	
50; I. N. 1; 2d par. mon. con.	
4,60 3d par. gent. 27,61; la.	
24,05; Mrs. Rachel Lane,	
dec'd, 50; Miss L. Beal, 10;	
4th par. mon. con. 18,15;	252 55
Braintree, S. par. mon. con.	33 20

Braintree and Weymouth, United so. gent. 25,75; mon. con. 42,35;	68 10
Bridgewater, Trin. so. mon. con.	18 66
East and West Bridgewater, Mon. con.	28 23
Hanson, Gent. and la.	12 50
North Bridgewater, 1st par. gent. and la. 112,86; S. par. gent. 19,84; la. 22,63; fem. benev. so. 11; mon. con. 9,59;	175 92
North Middleboro', Gent. and la. Randolph, 1st par. gent. 65,61; la. 30,68; E. par. mon. con. 27,25;	40 00
	123 54—752 70
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Abbot, Cong. chh.	55
Baigor, 1st par. mon. con. 24,45; sab. sch. which and prev. dona. constitute ALEXANDER DRUMMOND an Hon. Mem. 56,07; Hammond st. cong. chh. 37,39; juv. pray. meet. 2,15;	120 06
Blanchard, Cong. chh. special effort,	8 45
Brownville, Cong. chh. and so. to constitute Rev. WILLIAM SWEALL an Hon. Mem.	50 00
East Brewer, Cong. chh. and so.	23 18
Foxcroft, Cong. chh.	3 41
Frankfort, Mon. con.	9 44
Garland, Cong. chh. 9,28; fem. miss. so. 4,50;	13 78
Monson, Cong. chh. 11; special effort, 31; H. F. 1;	43 00
Old Town, Cong. chh.	2 00
Orono, Cong. chh. mon. con.	15 00
Sangerville, Cong. chh.	2 38—291 25
Pilgrim Assn. Ms. Rev. R. B. Hall, Tr.	
Kingston, Evan, cong. chh.	6 30
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Derry, Presb. chh. and so. 143; mon. con. 27;	170 00
Exeter, Mrs. G. Sullivan,	50 00—220 00
Somerset co. Me. Aux. So. C. Selden, Tr.	
St. Albans, Mr. Douglas's chh. and so.	23 63
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Sanbornton, Cong. chh. and so. 50; mon. con. 7,67; ded. ackn. in March, 15;	42 67
Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.	
Acworth, Miss S. McPherson,	10 00
Washington, Cong. chh.	5 30—15 30
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	899 33
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Brattleboro', East, Mrs. Z. F.	2 00
Fayetteville, Mon. con.	14 86
Halifax, do.	10 00
Jamaica, do.	3 00
Saxton's River, M. Severance, 10; Mrs. R. A. Severance, 10;	20 00
Wardsboro', Cong. so.	34 83
Westminster, E. par. cong. chh. mon. con.	9 00—93 69
Windsor co. Vt. Aux. So. E. C. Tracy and J. Francis, Trs.	
Sharon, La. to constitute Rev. J. B. CLARKE an Hon. Mem.	50 00
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
Bliddeford, Miss M. Cleaves,	15 00
Saco, 1st par. benev. so.	60 00
Sanford, J. Frost, 2d, 12; a friend, 4,43;	16 43—91 43

Total from the above sources, \$16,278 09

VARIOUS COLLECTIONS AND DONATIONS.

A lady, tithes on av. of labor, 20; less dis. 6;	14 00
Anonymous, A friend,	20 00
Albany, N. Y. 4th presb. chh. mon. con.	75 00
Amsterdam Village, N. Y. Mon. con. 29,67; for C. Bartlett, Ceylon, 20; mater. asso. for Montgomery Goodale, Ceylon, 20; sub. 17,06;	86 73

<i>Andover, Ms.</i> Mr. Jackson's so. gent. (of which fr. John Smith, to constitute his pastor an Hon. Mem. 50.) 116,24; la. 34,26; juv. miss. so. for <i>Joseph W. Barr</i> and <i>Sarah L. Holt</i> , W. Africa, 40, mon. con. 10,5; 201 00	<i>Troy, N. Y.</i> 1st presb. chh. 44; 2d do. Mr. and Mrs. S. W. Dana, which and prev. dona. constitute Mrs. S. W. Dana and <i>Esther Ann Dana</i> Hon. Mem. 155; (of which for <i>Charles H. Kellogg</i> , Ceylon, 20;) 125; R. D. Silliman, 25; A. Snyder, 20; Z. C. 10; E. W. 10; indiv. 18,50; 467 50
<i>Bedford, Ms.</i> Trin. so. mon. con. 43,06; A. H. m. box, 8,02; a little boy, for Sandw. Isl. 75c. indiv. 17,17; which and prev. dona. constitute Mrs. S. H. Emery an Hon. Mem. 69 00	<i>Union City, Mich.</i> 1st cong. chh. 11 42
<i>Belfast, Me.</i> Mon. con. 31 27	<i>Walton, N. Y.</i> 1st cong. chh. 31 00
<i>Bennington, Vt.</i> Rev. Dr. Hooker, 10 00	<i>Wantage, N. J.</i> 1st presb. chh. 18,32; av. of Lyceum, 2,30. 20 62
<i>Brandon, O.</i> A. MCP. 1 00	<i>Washington City, D. C.</i> 1st presb. chh. miss. asso. 433,36; 4th do. 100; 533 26
<i>Brooksville, Me.</i> Mrs. M. Shepherdson, 1 00	<i>Westerville, N. Y.</i> Presb. chh. 40 00
<i>Cambridge, Me.</i> Shepard chh. mon. con. 42 00	<i>Westhampton, N. Y.</i> Presb. chh. mon. con. 20 55
<i>Cantabury, N. Y.</i> A friend, 16 50	<i>Wheelock, Choc. na.</i> Chh. 38 93
<i>Carbondale, Pa.</i> Dr. T. Sweet, 5 00	<i>Whitefield, N. H.</i> An indiv. 2 00
<i>Centreculage, Ga.</i> Capt. Babbitt, U. S. A. 19 00	<i>Wilmington, Del.</i> Hanover-st. chh. 163 62
<i>Charlestown, Ms.</i> Winthrop chh. and so. 1,607 00	
<i>Chelsea, Ms.</i> Winnisimmet chh. and so. 25; coll. 32, mon. con. 12,29; 69 29	Ded. bank certif. rec'd as a remittance and not yet paid, 760 00
<i>Chicago, Ill.</i> Presb. chh. mon. con. 101,75; young la. sew. so. 35,25; less dis. 7,75; 129 25	\$21,547 65
<i>Cincinnati, O.</i> Rev. E. Goodman, 10 00	\$20,787 65
<i>Cooperstown, N. Y.</i> Mrs. Stowell, 5 00	
<i>Dalton, N. H.</i> Cong. chh. and so. 7 50	
<i>Dandridge, Ten.</i> Hopewell chh. 16; H. Martin, 5; 21 00	
<i>East Machias, Me.</i> Mon. con. 3 00	
<i>Edgartown, Ms.</i> Cong. so. 41 25	
<i>Elkhart, Ia.</i> Rev. N. Cooke, 5 00	
<i>Fort Constitution, N. Y.</i> Mrs. M. C. Dimmick, 2 50	
<i>Gainesville, N. Y.</i> Presb. chh. 30 00	
<i>Galesburg, Ill.</i> Presb. chh. mon. con. 65; less dis. 4 50; 60 50	
<i>Harlaem, N. Y.</i> Sab. sch. for Ceylon miss. 6 00	
<i>Hoosick Falls, N. Y.</i> Presb. chh. and cong. 29 32, sab. sch. 5; 34 32	
<i>Houlton, Me.</i> 1st ortho. cong. so. mon. con. 9 00	
<i>Hudson, N. Y.</i> Presb. chh. male miss. asso. 125 00	
<i>Hunter, N. Y.</i> Presb. chh. mon. con. 15 00	
<i>Kinsman, O.</i> Mrs. R. Kinsman, 100 00	
<i>Lacock and Octoraro, Pa.</i> Cong. 30 00	
<i>Lewiston, Pa.</i> Fem. youth's miss. so. of presb. chh. 1 00	
<i>Lima, O.</i> Mr. and Mrs. B. Ballard, 50 00	
<i>Lockport, N. Y.</i> 2d presb. chh. Miss M. Roberts, 5 00	
<i>Lodi, N. Y.</i> Presb. chh. rec'd at Cattaraugus, 18 89	
<i>Loell, Me.</i> Mon. con. 7,75; fem. sew. cir. 3,20; 10 95	
<i>Lumberland, N. Y.</i> Cong. chh. and so. 6 30	
<i>Malden, Ms.</i> Trin. cong. so. 9 28	
<i>Matagorda, Texas.</i> A lady, 6 00	
<i>Matteawan, N. Y.</i> Presb. chh. 15 16	
<i>Mexico, N. Y.</i> Presb. chh. 5; P. Chandler, 10; 15 00	
<i>Nantucket, Ms.</i> 1st cong. so. mon. con. 45 00	
<i>Natchez, Miss.</i> A friend, 4 85	
<i>Natural Bridge, Va.</i> A friend, 50	
<i>Newton, Ms.</i> E. par. mon. con. 33 31	
<i>New York City, L. F.</i> Gray, 3 00	
<i>Norristown, Pa.</i> Presb. chh. mon. con. 72; sub. 53; 125 00	
<i>Northern Liberties, Pa.</i> 1st presb. chh. Ind. so. for an Indian youth, 60 00	
<i>Oxford, Me.</i> Cong. so. 4 00	
<i>Philadelphia, Pa.</i> Fem. bible so. for bibles for Nestorian miss. 100; sab. sch. 10th presb. chh. for <i>H. A. Boardman, W. Shippen, W. Sargent, A. W. Mitchell</i> , and <i>J. E. Negus</i> , at Cape Palmas, 25; Miss S. 5; a friend, 5; 135 00	
<i>Poughkeepsie, N. Y.</i> Presb. chh. which and prev. dona. constitute <i>ALVIN LATIMER</i> an Hon. Mem. 20 00	
<i>Providence, R. I.</i> A friend, 10 00	
<i>Quincy, Ill.</i> Presb. chh. 10 00	
<i>Richmond, Va.</i> Mrs. E. W. P. 5 00	
<i>Rome, N. Y.</i> 1st and 2d cong. chhs. united mon. con. 62 43	
<i>Sandwich Islands</i> , Miss M. C. Ogden, 61 50	
<i>Savannah, Ga.</i> Fem. Chinese so. for ed. in China, 252 00	
<i>Scituate, R. I.</i> Cong. chh. 36 00	
<i>South Reading, Ms.</i> Ia. asso. 64 80	
<i>Stephentown, N. Y.</i> Master Rollo, 1 50	
	<i>Augusta, Ga.</i> W. A. Mitchell, by S. Norton and W. Catlin, 1,000 00
	<i>Northampton, Ms.</i> Lemuel Clark, by Hiram Ferry, Ex'r, (prev. rec'd, 400.) 100 00
	<i>Norwich, Ct.</i> Miss Elizabeth M. Mitchell, by T. S. Perkins, Adm'r, 10 00
	<i>Spencer, Ms.</i> Mrs. Olive Stebbings, by James Draper, Ex'r, 150 00
	\$1,260 00
	Amount of donations and legacies acknowledged in the preceding lists, \$22,047 65. Total from August 1st, to June 30th, \$302,612 80.
	DONATIONS IN CLOTHING, &c.
	<i>Batavia, N. Y.</i> , A box, fr. fem. miss. so. 106 00
	<i>Colchester, N. Y.</i> , A box, for Mr. Conde, Sandw. Isl. 106 00
	<i>Colebrook, Ct.</i> A box, fr. la. so. for Mr. Stocking, Nestorian miss. 113 00
	<i>Conneaut, O.</i> A box, fr. la. sew. so. 113 00
	<i>Cooperstown, N. Y.</i> , A box of books, for Tuscarora miss. 15 00
	<i>East Rutland, Vt.</i> A box, fr. la. 108 00
	<i>Fairfield, N. Y.</i> Two boxes, fr. Mrs. P. Bryan, for Mr. North, Singapore. 15 00
	<i>Franklin, N. H.</i> , A box, fr. la. and juv. miss. so. 21 00
	<i>Geneva, N. Y.</i> , A box, fr. fem. miss. so. 50 00
	<i>Granby, Ms.</i> A box, fr. young la. sew. cir. 50 00
	<i>Moravia, N. Y.</i> , A box, fr. ladies. 15 00
	<i>New Berlin, N. Y.</i> Blank books and paper, fr. cong. chh. 15 00
	<i>New Haven, Ct.</i> A box, fr. J. F. Babcock, for Mr. Ball, Singapore, 15 00
	<i>New York City, (via.)</i> A half barrel, for Dr. Judd or Mr. Dibble, Sandw. Isl.; a box, for Mr. Robinson, Bankok; do. of boots and shoes. do.
	<i>Oxford, N. Y.</i> , A box, for Sandw. Isl.
	<i>Utica, N. Y.</i> , A box, fr. la. miss. so. for Mr. Ayer, Ojibwa miss.
	<i>Wheelock, Choc. na.</i> 50 bushels corn, fr. I. Folsom; 15 do. fr. an indiv.; 2 pr. shoes, fr. a friend.
	<i>Unknown</i> , 12 prs. shoes.
	The following articles are respectfully solicited from Manufacturers and others.
	Printing paper, writing paper, blank-books, quills, slates, &c., for the missions and mission schools.
	Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel cloth, flannel, domestic cotton, &c.

THE

MISSIONARY HERALD.

VOL. XXXVIII.

SEPTEMBER, 1842.

No. 9.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. THURSTON, AT
KAILUA ON HAWAII.

Accessions to the Mission Church.

THE period of time to which this letter relates is about seven months. Mr. Thurston's last letter was dated on the 6th of May, 1841, and was inserted at page 150. Writing on the 22d December, he says—

The state of religious interest and feeling among the people, mentioned in my last, has continued to the present time. There has been no period when there have not been serious inquirers; and many, it is hoped, have turned to the Lord. The influences—the gracious influences of the Holy Spirit have been felt among the people. Additions have been made to the church. None, however, have been received short of three months' trial, after they have professedly turned to the Lord. There are, weekly, new instances of awakening among the people. The work of the Lord is less in some parts of the field than it was a few months ago; but it is greater in other parts. It has, however, been gradually going on since I last wrote. May these heavenly influences continue till all shall have been blest. The whole number received during the period embraced in this letter is 371; and thirty-three are to be admitted the next Sabbath, if the Lord will. There are about one hundred and fifty others, who profess to have turned to the Lord; some of whom may

soon be admitted, if they continue to appear well.

Romanism seems to be rather at a stand; not making much progress of late in this region. Some of the children in their schools are leaving them, and are entering our schools again, where they can be taught something besides *ave marias* and *patres nostros*. One suspended member of this church, who had joined them, has left their service, and may soon be restored. There are four others who have joined them, who, I am not without hope, will by and by return to their duty and to their God. There have not been so many cases of discipline, during the six months past, as during the six months previous. But few instances of gross offences have come to light. The state of feeling in the church generally is encouraging. A good degree of union and brotherly love is manifested, and there are a goodly number of actively engaged Christians in the church. The Lord be praised for all the manifestations of his love and mercy to this dying people. He is, I have no doubt, preparing a people here to shew forth his glory to endless ages; who, washed in the blood of Jesus, shall enter heaven with songs and everlasting joy. How blessed, how exalted the privilege of assisting, in any measure, in leading souls to Christ, and in bringing back the wandering sheep to the fold of the great Shepherd! But how many are still wandering from God! How many in these islands are still out of the fold! How many in the dark places of the earth have never heard of the Shepherd, or of the fold! Who will go and tell them his name and lead them into his fold?

LETTER FROM MR. CONDE, AT HANA
ON MAUI.

*Encouraging State of the Church and
People.*

WRITING on the 23d of November, Mr. Conde
says—

Our religious meetings, particularly on the Sabbath, are very well attended. We have to lament, however, that so many about us seldom or never attend the regular exercises of the sanctuary. To such the gospel is now and then preached in short addresses, wherever I meet them during my visits from house to house. Of those who attend meeting regularly there are some 300 or 400, exclusive of church members, who either profess to be Christians already, or to be anxious for the salvation of their souls.

For a few months past there have been frequent cases of new awakenings, in individuals too, who, previously, from the commencement of our labors here, had manifested the utmost indifference to religious subjects. Truly there are none so hardened in sin, or so stupified by unbelief, whom the power of the gospel, when accompanied by divine influence, cannot soften and arouse to a serious consideration of eternity and eternal things. The grey headed man and woman, just on the brink of the grave, have by its sound been awaked from their spiritual lethargy of three score years and ten, and induced to seek, even at the eleventh hour, a preparation to meet their final Judge. But among the youth and middle aged the cases of conviction and professed conversion are particularly numerous. Of these two classes great numbers crowd around us every week, to converse about the concerns of their souls. Some, of course, it is to be feared, are but very partially impressed with a sense of their great guilt as sinners; while others appear to be more deeply convicted, and some give evidence that they have found the Savior precious to their souls. How many there are of the latter I have not as yet bestowed sufficient pains to ascertain. Many of them have stood on trial several months, and will probably be admitted to church fellowship ere long. I have before remarked that great caution has always been observed in receiving candidates into the church, not only as to the duration of their probation, before being received, but especially as to the nature and degree of evidence they afford of being

truly penitent for sin and reconciled to God by faith in Jesus Christ.

Several small accessions have been made to our church since my last date. As to the members in regular standing, they are still very constant in the observance of all the ordinary means of grace. Some two or three have been excommunicated for unchristian conduct the past year. I cannot but hope that many of our professors of religion are growing in grace and in the knowledge of Jesus Christ; and that the importance of religion is being felt more and more extensively in our field. There has recently been a very great call for the Bible and other religious books. The Scriptures are evidently beginning to be highly prized, not only by church members, but by a very numerous class without. This we regard as a very favorable omen, not only that religion is extensively sought after, but also the Bible, the only infallible guide, is believed to contain it. Besides, a general taste for reading the word of God will tend very much to retard the progress of popery, which is just beginning to be introduced into our field. I had fondly hoped, that several years might elapse before the enemy found his way to this distant and isolated part of the island, by which our people, just emerging from the darkness of heathenism, might become, in some measure, equipped for the contest. But he is already among us, in the persons of two natives from Oahu, who are said to have been baptized by a priest and presented with small brass images, the objects of their worship—and which they wear, suspended in front by a small cord around their necks. The practice, so evidently idolatrous, renders them the objects of derision by all who have been taught through the Bible the folly of their ancient heathen rites. I do not, however, apprehend much injury from such ignorant creatures, as long as they are unaided by the presence and co-operation of one of their leaders.

Our schools, to the number of thirty, have been in operation during the past year. Some have been more flourishing than during former years. But the progress of the children and youth generally in learning must be necessarily slow as long as the schools are so poorly supplied with competent teachers. Two of our most promising youth, being both members of the church, are now connected with the seminary; and some four or five have recently entered Mr. Locke's manual labor school at Waialua on

Oahu. It is hoped that in the course of a few years, all of them will be returned to us, with qualifications to labor as teachers in some part of our field.

Ceylon.

LETTER FROM MR. POOR, TILLIPALLY,
31st MARCH, 1842.

Entrance on his Labors at Tillipally.

IN March, 1836, Mr. Poor was transferred from the mission in Ceylon to the new mission then begun at Madura in the southeastern part of peninsular India. After spending five and a half years there, he re-joined the mission in Ceylon, where he commenced his work among the heathen, as one of the first company sent from this country to that island. The detailed statements given below will be interesting as a sample of missionary arrangements and labors at a single station.

Mrs. Poor and myself, accompanied by Mr. and Mrs. Spaulding from Oodoo-ville, came and took up our abode at this place on the 14th of September, 1841, being one month and one day short of twenty-five years from the time of my first settlement here; then with other companions and under other circumstances. The station had not been occupied by a mission family for the preceding seven months, its affairs being conducted by native assistants, under the direction of a missionary, who statedly visited the place for the purpose.

The following are the statistics of the station, taken on the month preceding our arrival:

Native assistants ten, including two belonging to the native station at Valvertty.

Schools five, containing 301 boys and 33 girls.

Schools exclusively for girls four, containing 113 girls.

English school one, containing forty boys.

Number of church members forty-two; children of church members forty-seven.

The presence and supervision of a missionary at the station is necessary in proportion, other things being equal, to the number of native assistants employed. And this necessity is increased in proportion to the general diffusion of light and knowledge in the heathen community around us. Very partially educated youths, who might in former days profitably impart instruction on religious subjects, would not be listened to at the present time. Our assistants, therefore, demand our best services, both to teach and to guide them.

On meeting this large and interesting class of assistants at this station, I was happy to recognise them all, as having been, at different periods, my own pupils; it was easy, therefore, to renew acquaintance with them.

On looking around in pursuit of the people of my charge, I found that to a great extent, instead of the fathers, have come up the children: and that many, both old and young, with whom I formerly had pointed contests on the subject of the great salvation, have been called to their account.

To apprise the people in a formal manner, of my return to Tillipally, and to remind them of the weighty message I have to deliver to one and all in the name of my Lord and Master, I dictated a circular letter, addressed to the inhabitants of the parish, inviting them to meet me statedly at the church on the Sabbath, where I should read and expound the word of God, and confer with them freely on many subjects which it is important for them to know. In this circular they were referred to the 2d and 55th chapters of Isaiah, the 2d psalm, and other portions of Scripture, setting forth the object of my coming among them, and the urgent claims which the subject has upon their immediate attention. This letter was simultaneously written on the ola by the native assistants, who were directed to pervade different villages for the purpose of reading the letter, which bore my signature, and also the portions of Scripture explanatory of my message. For several weeks the meetings for hearing the reports of the assistants were lively and interesting. They made good use, it would seem, of this peculiarity in the manner of their visiting the people. Many who manifested no wish to see the catechists coming among them, were much interested on being informed that they had a letter to read, addressed to the Tillipallians by the missionary. The catechists also were much encouraged by the many attentive hearers they found, and their readiness to converse on the subject contained in the letter. After addressing the people of the parish generally in this manner, I have since made some special efforts, with the assistance of the catechists, to reach the parents of the children in the schools, and to induce them, if possible, to attend church on the Sabbath. These special efforts have been partially successful. In consequence of them a few uniformly, and sometimes many, have been induced to attend the public preaching of the word. There is,

however, at the present time, a falling off in attendance, by which we are powerfully reminded of our own impotence, and constrained to exclaim,

"Who but *thou*, Almighty Spirit,
Can the heathen world reclaim?"

This is a sentiment which we wish to cherish. It is indeed the rock on which we can quietly rest, and enjoy, by way of anticipation, the triumphs of the cross in our field of labor, in proportion as conscience testifies that we are putting forth the appointed instrumentality, which the Spirit is wont to bless to the conversion of souls.

Native Free Schools.

The statements made below indicate how high and growing an estimate the people set on the education of their children, even their daughters, and how much they are willing to do to secure it. They show also what facilities schools furnish for securing attention to the preaching of the gospel. And again they show with what steady and growing efficiency the work of undermining the idolatrous systems of the people is going forward.

The great reduction of the native free school establishment, in consequence of the want of funds, and the great desire on the part of the people, more particularly of the dismissed schoolmasters, for the re-establishment of schools, gave occasion for proceeding, in some respects, on an improved plan. In reply to the many applications that were made, the inhabitants of the village for which a school was requested, were required, first, to furnish a school-bungalow; second, to send at least, twenty-five girls to the school; and third, to be in attendance at meetings for preaching in the village, and to show their interest in the school by occasionally attending the church. Applications, in accordance with these conditions, soon exceeded the resources of the station, and it was deemed expedient to limit any further enlargement to female schools.

At the close of this month, March, 1842, the school statistics were as follows:

Schools exclusively for boys five, containing 303.
Schools for boys and girls seven, containing 329 boys and 165 girls.
Schools exclusively for girls eleven, containing 371.
Total, 536 girls and 632 boys.
Total, boys and girls, 1,168.

In addition to the schools taught in immediate connection with this station, and which assemble weekly at the church, three schools in the parishes of Miletty and Atchively have been recommenced on trial, the continuance of which must depend upon a sufficiency of mission funds, and upon the teachers obtaining the specified number of females. The present number of boys in the three schools is 164, and of girls 47, total 211; making the whole number under my superintendence 26 schools, boys 796, girls 583, total 1,379.

In addition to the schools above mentioned, which are exclusively for instruction in the Tamil language, there is an English school taught upon the premises, containing thirty-six pupils.

On looking over the catalogue of the Batticotta seminary, it appears that forty of the pupils were entered from the Tillipally English school, and are natives of this parish and vicinity. On inspecting the catalogue of the Oodooville female boarding-school, it is found that seventeen pupils are from the single parish of Tillipally. These parish statistics taken in connection with the prosperous state of the two seminaries at Batticotta and Oodooville, are satisfactory, as it regards the instruction of a portion of the community in the higher branches of education. This state of things furnishes appropriate encouragement for imparting elementary instruction to the "masses of society," as the means at command will allow. Between these two courses of educational operations, there is an obvious and a reciprocal influence. In proportion as these are fully and successfully prosecuted, we have direct access to the rising and risen generation, for a full and faithful delivery of the gospel message, both by European and native preachers. This remark naturally introduces the all-important branch of mission labor.

From the foregoing statement it is seen that of the youthful population in Tillipally and the immediate vicinity, 796 boys and 583 girls, 1,379 in all, are in the mission free schools, under christian instruction, daily conversant with the truths of the Bible; while forty boys and seventeen girls are enjoying the advantages of an education in the higher branches of knowledge taught in the seminaries at Batticotta and Oodooville, and of the latter about two thirds are members of the church. What do such facts as these augur in respect to the education and character of the next generation in and around Tillipally?

Formal Preaching of the Gospel.

1. The principle, "Go ye and disciple all nations." "Preach the gospel to every creature;" "in season and out of season," and "from house to house." "He went about doing good." "Train up a child in the way he should go, and when he is old he will not depart from it." It cannot be supposed that in these pointed injunctions, the rising generation are excluded from the missionary's cure of souls. But how can heathen children be approached but in the schools, and under authority over which he has some influence. It is far more easy to encounter a company of disorderly heathen adults, than of unrestrained heathen children. If any portion of the rising generation are exempted in the injunction to "preach the gospel to every creature," it may be fairly asked, who they are, and at what age they should be preached to by the missionary? But what could excuse the missionary, in the judgment of the heathen, for his seeking out minors, to induce them to renounce the religion of their fathers, and consequently to become out-casts from the community in which they were born and nurtured? The very proposal of this question awakens a fresh surprise in my mind, that the most bigoted heathen in the land, for the sake of saving a few pence that must otherwise be paid for tuition, is willing to place his children in a mission-school, where he well knows the most direct and pointed means will be used for his children's conversion to Christianity. It is proof at once of the sottishness of the heathen, and of the overruling providence of God, who has promised to give to his Son the heathen for his inheritance. There are no such occasions for going "from house to house," and of holding intercourse with the people "in season and out of season," and no such occasions for going about doing good to soul and body, and certainly no such opportunities for holding friendly intercourse with adults, male and female, as those afforded by the establishment of a system of native free schools. It furnishes, probably, the happiest combination of influences for doing good to soul and body that can possibly be devised by the missionary. It is far more acceptable to the people of this country than would be the same amount of expenditure even for medical purposes.

2. Preaching in practice. (1.) At the station, immediately on my arrival, the number of school children rapidly in-

creased, even before additional schools were established. This suggested the expediency of holding a juvenile service, entirely distinct from that held for adults. In my labors at Madura I had some experience of the advantages of such a service. On the establishment of additional schools specially for females, the number of children was such, that it was found expedient to hold separate services for the two sexes. From the 14th of November last my course of preaching on the Sabbath has been as follows: At nine o'clock, A. M., for boys' schools, attended by the pupils, monitors, and schoolmasters; the number of attendants on an average, is something more than five hundred. At half past ten, A. M., for adults, attended by church-members of both sexes, domestics, school-teachers, English school children, and as many of the fathers of the children as can be induced to attend by special invitation in the course of the week. This congregation varies from seventy-five to one hundred and twenty. At four o'clock, P. M., a service is held exclusively for females, attended by school children, teachers, mothers of the children, and other women. This congregation varies from three hundred and fifty to four hundred. A Sabbath school is held morning and afternoon with the school children one hour previously to the service. The number belonging to these three congregations may be estimated in round numbers at one thousand, nine tenths of whom are ordinarily present. This statement is applicable to the Sabbath attendance at the station, till within the last fortnight. With a view to the more extensive preaching of the word, and to meet the case of six of the more distant female schools, we have commenced a service on Sabbath afternoon in those villages, to be conducted by the native assistants at the same time that I hold a service in the church for the female schools that are near. At these several places there has been hitherto an encouraging attendance of adult females with the children. This will probably be the case till the novelty of the service is gone, when there will be a falling off, unless the Spirit be poured out from on high and floods upon the desolate places. It is distinctly understood that these meetings are exclusively for females. This is a new feature in my mission labors, and one that promises something important to the progress of divine truth among the people. In the foregoing remarks, I have briefly noticed our preaching engagements on the Sabbath.

Other Meetings for Instruction, Examination, Business, and Prayer.

To accomplish as much as possible, and with the least amount of time and strength, in the way of impressing the truth of the gospel upon the minds of the school children, all the boys connected with the schools of the station assemble at the church on Tuesday morning, for the two-fold object of being instructed and examined in their monthly lessons, and of being familiarly addressed on the subject of the great salvation. As this is parade day, on which occasion the number of children present is noticed, there is usually a better attendance than is ordinarily to be found at the school bungalows. On this occasion the spacious church at Tillipally is put fully in requisition. The schools are arranged in order, being seated upon mats, and spend about two hours in attending to their ordinary studies. My attention is usually directed to a particular school or to the members of a particular class from all the schools; or to those particulars that most need supervision. The children are then brought together as a congregation for a religious service. This is sometimes conducted by the native assistants in rotation, but more frequently by myself. Soon after the children are dismissed, a meeting is held with the schoolmasters and catechists for business and instruction. On Friday morning the female schools assemble at the church, and pursue a course similar to that pursued by the boys on Tuesday. A portion of the girls, weekly, are brought under a more rigid examination than the boys; it being in reference to a system of small rewards of clothing, awarded them for a specified progress within the term of six months. At four o'clock, P. M., of the same day, the weekly church meeting is held. This is a season for taking counsel on the affairs of our little Zion, and of looking to the Lord for assistance.

On Wednesday the monitors from the boys' schools, about twenty in number, spend six hours at the station, under a course of instruction in reference to what they are required to teach in the schools, and also to their own improvement as candidates for the office of schoolmasters in time to come. They are taught by one of the school superintendents, who has opportunity of noticing their doings at the schools. On the evening of this day, Wednesday, the weekly missionary prayer-meeting is held, alternately at Manepy, Oodooville, and Tillipally. The

pleasure of seeing white faces, and of holding free intercourse with our fellow-laborers, presents a strong motive for a punctual attendance. This meeting should be put quite as much to the score of the social and self-indulgent, as to religious exercises. The variety of developments at our several stations furnishes inexhaustible topics for conversation with each other, and for petition before the Lord.

The first Monday in the month is devoted to the monthly missionary prayer-meeting. This meeting, I am happy to find, is continued with the same spirit and interest with which it was commenced in olden time.

In the afternoon of the last Monday in the month, two meetings are held at the station simultaneously; the one a mothers' meeting, and the other a meeting for baptized children. Thursday is a day for miscellaneous business. An arrangement has recently been made for having a short religious service on Thursday, at four o'clock, P. M., in every school-room, to be conducted by the schoolmasters, (most of whom are church members,) by the catechists, and myself; all pursuing a prescribed course of instruction on the occasion. Saturday is devoted to preparation for the services of the Sabbath.

To enlist the attention of my juvenile congregations, my arrangement is for them to take part in the services. All, at the Sabbath morning service, who are able to read, are furnished, each one with a copy of Mark's gospel, and required to be ready to read, and to be questioned upon half a chapter, which comes in course week by week, and which has been previously read by them in the schools, or at home, or at the Sabbath school. My text for a short discourse, which is catechetical, as far as it is necessary to keep up the attention, is taken from the portion read in course. At the afternoon service the girls who are able to read are furnished with the gospel of John. In each congregation a small tract hymn book is used, and the older children required to commit to memory the hymn that comes in course to be sung. All who are in regular attendance at the service for adults, are furnished with copies of the book of Psalms, which is read and commented upon in course. This mode of proceeding secures variety of subjects and renders preparation comparatively easy—no time being lost in searching for subjects. In this connection, the Bible is a world that cannot be duly traversed by the longest-lived missionary, however nu-

merous may be his congregations and services.

Besides the English school, there is a common Tamil school taught upon the premises. These two schools, together with our domestics and whoever may be present at the station, assemble at the church for daily prayers and reading the word in Tamil, at twelve o'clock. Morning and evening, late in the afternoon, are seasons for exercise and intercourse with the people. One practice which I brought from Madura serves me to good purpose here, i. e. of visiting the people, while seated on my poney; this has several advantages over going on foot, and entering their houses; except it be on some special occasion, when it is expedient to dismount. It will often happen when halting under a tree to speak with an individual, ten or fifteen individuals, men, women, and children, will unexpectedly come out, and listen to what I may have to say, first from curiosity, and subsequently from acquaintance's sake.

The foregoing remarks will convey some idea of my daily course, for a week and a month. The arrangement, however, is such, that, with the exception of the Sabbath, I may safely confide in my native assistant, for occasionally attending to the appointed duties of the day or week. Hence I feel at liberty to spend a considerable portion of my time at other stations, or abroad in the district, as circumstances may seem to require. I have spent some pleasant days at each of the stations, at protracted meetings, and in special preaching engagements, and cannot but hope there will be special calls for more extensive labors of this kind.

Once it was matter of regret that the Sabbath among the heathen was no better than any other day for attending to religious services. Now, the feeling is that almost every day is equal to the Sabbath, for the purpose of engaging in direct appropriate mission duties. In this important particular I cannot but see and feel that I am favored above most of my brethren in the missionary field. The general observations promised in my introductory remarks, on topics suggested by a review of the past in comparison with the present state of affairs at the station, must be deferred for a future communication.

From the foregoing remarks it is readily seen, that, so far as opportunity to bring christian truth into contact with the minds of the people is concerned, the change, in the last twenty-five years, is almost immeasurably great.

LETTER FROM MR. SPAULDING, OODOOVILLE, APRIL, 1842.

Schools, Meetings, Preparation of Books.

In making his report for the quarter ending with April last, Mr. Spaulding gives the following particulars.

For the last quarter, as well as for the last year or more, I have occasionally spent a day or two in meetings at other stations; but most of my time has been spent at home. We have now seven Tamil schools at this station, in which are about 267 boys and 88 girls. Of these about 220 attend service on the Sabbath, and 140 attend as readers on each Friday. Forty-five of the more promising lads attend a central English school.

On the Sabbaths and on Fridays these children assemble promptly and regularly at half past seven o'clock, generally before this time, and continue on the Sabbath until nine o'clock, when they form an interesting part of the congregation; and on Friday until ten o'clock, when I endeavor to explain and enforce Bible truth by parables, facts, or direct appeal. In addition to these meetings with these children I meet the English school each Saturday to watch over their progress and to speak with them about their souls. I have often seen considerable interest manifested on these occasions, and not unfrequently discerned at least a temporary effect of truth upon the heart.

In the female boarding-school there are now 100 girls, whose progress in their studies is much as it has been, and whose general conduct is commendable. The number who have been educated in our boarding-schools, and who have been married to christian husbands, is sixty-five. Of these five now rest from their labors, and are, I trust, with Jesus. Of the remaining sixty, three are with the church missionaries, three with the Wesleyans, three with the Madura mission, and one at Madras. Most of these are employed in teaching, and some of them with success. Those connected with our own mission are variously employed. Some do little else than attend to their domestic duties; some add a little sewing; and some teach school. As far as I am acquainted with facts, they are, with few exceptions, to be commended for their good behavior, and for the manner in which they train their children.

Our native church numbers at present only fifty members. I know of nothing more alarming in the church, or concerning any member of it, than a state of coldness and want of energy in the cause of Christ. Besides those belonging to the church, there are a few girls in the boarding-school, one cook woman, and one or two others, who give some evidence of a change of heart; but I am not decided whether it is, or is not best to receive them to christian fellowship.

In the afternoon of each Sabbath we have a meeting in the church and generally at three or four places in the neighborhood. I speak thus indefinitely because we cannot always have these meetings at the same places, and because we sometimes fail altogether.

Having mentioned that he is assisted in the various labors of the station by twelve native helpers, of whom three are principally devoted to studies with reference to particular spheres which they are hereafter expected to occupy, Mr. Spaulding proceeds—

Perhaps some report of progress in the work which occupies more or less of my daily labors, Sabbath excepted, when at home, may be expected. I need not remark that making books is like building houses. After the most careful and accurate estimates you must add one third or a half to the time, labor, and expense, or you will be deceived. The work I undertook towards the close of 1838 at Mr. Knight's earnest request, and which I hoped to finish in two years, is now just out of press, making three years and a half.

The manuscript of English and Tamil which was committed to my hands more than a year ago, and which I thought I could arrange and fill up by the close of 1841, is still in hand. It is now about six months since the first rough copy of what Mr. Knight had prepared, and the addition of many more English words, was transcribed and ready for filling up. The manuscript contains 800 pages. Of these I have revised and filled up 700, leaving at least, one month's hard work to finish the first course in Tamil.

I have sometimes had misgivings in reference to spending so much time on these works, but I am reconciled to the expense of time and hard work from two considerations, viz., that it has been done while I was not able to take tours, as it was my habit ten years ago, and while sedentary habits could not well be avoided. Another consideration is that by these two dictionaries and the one Mr.

Hutchings has in hand, the Tamil language is not only in a great measure settled, in respect to orthography and definition, but brought within the reach of Tamil and English students in our villages and seminaries, and of those engaged as translators of the Bible, book-makers, and preachers.

There are a few facts among the people near me which are encouraging. Two of the schools for girls are taught by young women, one married and the other unmarried, and both members of our church, who formerly studied in our Tamil free schools. One other of the same class has just commenced teaching a small school; and one or two others, who have not attended church for several years, are now beginning to return. Some of the mothers of the little girls whom we have taken into the boarding-school from the more respectable families in the neighborhood attend occasionally on the Sabbath afternoons. Progress is slow, and that may be one reason why at such times the fainting heart makes much of little things.

Madurai.

LETTER FROM MR. MUZZY, AT TIRU-
POOVANUM, 5TH APRIL, 1842.

Survey of Affairs at the Station.

THE temporary residence of Mr. Muzzy on the Nielgherries was adverted to at page 189. Mrs. Muzzy having regained her health, they returned to the field of their labors about the close of the last year, and in March they removed from Tirumungalum to Tirupoovanum, left vacant by the removal of Mr. Crane to Dindigul. Of the station where he is now laboring, Mr. Muzzy remarks—

We found this station in a flourishing condition. There were seven day schools, containing 157 scholars and a boarding-school of twenty-six boys. All of the latter and a part of the former make up the principal part of our audience on the Sabbath. This, however, we hope will not be the case after a place for worship can be erected. There has been a considerable number of calls for books and conversation, and much instruction has been given, which, in almost every case, has been well received. The schools are gradually increasing; and now the harvest is over, we expect a full attendance. In consequence of removing and the cares of the station I have been

unable to make tours among the people, as I wish and hope to do hereafter.

We observe some difference between the people at this place and those at Tirumungalum, whilst the middle and lower classes here appear more respectful, the higher classes and females are less accessible. Heathenism puts on a very bold front, and few days have elapsed for two or three months past, when there has not been celebrated a feast of some kind. A short time since was the great annual festival when three cars were drawn once in course. The show was imposing, and the attendance numerous. Some days previous to this a feast of the fishermen-caste occurred, at which fifty sheep and forty fowls were sacrificed, a singular feast among a people who do not think it right to take the life of any animal, as is the case with many among this people. The heads and shoulders were taken off and offered to the idol, while the remainder was eaten by the sacrificers and their friends.

One reason for this great show of idolatry probably is, that connected with the two large temples in the village, are sixty-two others in the surrounding country, which unitedly own two hundred villages and the land belonging to them, amounting in value to some millions of rupees. As I have witnessed the extent and expense of this vast establishment, and the zeal and regularity with which it is conducted, as also the other effects of heathenism, which every where meet the eye, I can but wish that some of our christian friends were present to receive from observation the valuable lesson they teach. The originator and actors in this scene are heathen; and although they are influenced only by superstition and bigotry, and the object of their devotion is nothing more elevated than a stone or a sinful mortal like themselves, the monuments of their zeal and devotion have filled all the land. The tanks that fertilize the soil, the numerous rest-houses, where charity is bestowed upon travellers, the long shaded avenues, the multitude of temples with their charitable institutions and vast revenues, are all memorials of their devotion whilst living, and of their benevolence and consistency when dying. How strong is this appeal to those who profess to worship the infinitely pure and holy and all-wise Jehovah, and to be laboring for the salvation of immortal souls. Shall they be surpassed in effort or zeal or con-

sistency by these heathen? Shall they not rather be provoked by their zeal to labor and pray much more abundantly? How soon, then, should we see the strong holds of idolatry giving way, and the coming of Him whose right it is to reign.

To assure you that we are not left entirely without hope that this glorious event may ere long be witnessed here, as it is in some other parts of the heathen world, I will mention a circumstance, which though so unimportant that I had passed it by, may impart some encouragement that your labors for this people are not altogether without success. A man of much respectability in this place has for some time past been reading the Scriptures and other religious books with considerable attention. It is more than six months since he began, and his visits to my predecessor, as well as to myself, have been numerous and interesting. He notices every mistake in print or language, and has many inquiries to make respecting the meaning, etc. A day or two since, I gave him a book, (*Life of the Apostles*), and five large tracts, all of which he read before he slept. The next morning he appeared more than usually interested, and came very early so as to find me alone, as he said. He said he had very many things to talk about, and the first question he proposed was, What is the meaning of the passage, "except a man be born again, he cannot enter the kingdom of heaven?" He had read of the metempsychosis as set forth by the heathen, but was sure there must be a difference between this and that. He appeared serious and satisfied with the explanations given him; said that he had no objection to do as we did; indeed he knew it to be his duty to forsake his sins; but said if he did, all his friends would forsake and persecute him. He was shewn the sin and danger of fearing man more than God, and the importance of forsaking at once what he acknowledged to be sinful and vain. He appeared to be hoping for a more convenient season to do it. He seemed to be much rejoiced at the reception of a New Testament. He is now reading Rhenius's *Body of Divinity*, and carefully looking out all the references in the Bible, as he goes on. Although we have been so often deceived that we can put no confidence in any thing this people say or do, yet we believe this case demands our special prayers and efforts.

Syria and the Holy Land.

LETTER FROM MR. SMITH, BEYROOT,
28TH APRIL, 1842.

Commencement of Intercourse with the Druzes.

At pp. 229—33 of the number for June statements were inserted respecting the political condition of the Druze population of Lebanon, and the circumstances and prospect of the mission among them at the beginning of the current year. Below is a review of the origin and character of their intercourse with the missionaries, and of the measures which have been adopted for their benefit. Having mentioned that the mission had decided to establish a new station on Mount Lebanon, Mr. Smith proceeds—

This station is intended especially, though not exclusively, for the Druzes. In the deliberations that have led us to resolve upon its establishment, we have reviewed the history of our intercourse with that people, and the various aspects of the advances they have made towards us and our religion, in order to arrive at an enlightened and safe opinion in reference to a measure of such importance. The facts thus brought under review and our opinions respecting them we have thought it our duty to communicate to you. We shall aim to present them in the same cautious and discriminating manner, in which we have endeavored to look at them ourselves: not for the purpose of impression upon others, but in order to form for ourselves a safe and correct judgment.

1. The first advances of the Druzes towards us, of which we took much notice, was in the winter of 1835—6. They were then threatened with the military conscription, which, under the Egyptian government, was such a terror to all in Syria who professed Mohammedanism. Hitherto, though in their hearts despising that religion, they had professed it, for the sake of protection. But now they found their christian neighbors better off than themselves, they being in no danger of impressment into the army. This temporal advantage of Christianity commended it to their favor, and from time to time, numbers presented themselves to us with an urgent request for baptism. Their application, indeed, was for a full introduction to the doctrines and rites of Christianity, and was accompanied with a professed readiness

to comply with all its duties. The secular motives which urged them were not concealed from us, nor did we fail to make them known to you. Yet we did not feel obliged by them to exclude such inquirers from our houses. On the contrary, in the exercise of that charity which hopeth all things, we trusted that among them might be found some sincerely anxious for their salvation. Especially did faith in the promises of God require us to use the means, in the hope that he would not withhold his blessing. We were the more encouraged by the fact that the number of applicants increased, after it was fully made known that we had it not in our power to afford the protection sought. It was then that the greatest number, both of the nobility and of the common people, flocked to us. They came, making no application and expressing no hope for protection, though we did not conceal from ourselves the fact that they doubtless expected their temporal condition to be in some way improved by a profession of Christianity. Thus this first aspect of the Druze movement, originating in a desire for individual protection, had a decidedly religious character.

This Intercourse promoted by their Political Revolutions.

2. In another aspect of it, it was connected with a desire for national protection. The Druzes originally owned and governed the part of the mountains in which they live. But some seventeen or eighteen years ago, their power was broken, and they have since occupied a subordinate position, oppressed by a christian ruler, obliged to yield the precedence to the Maronite people, and suffering severely in many of their dearest rights. In these circumstances, a particular family, in point of rank belonging to the second grade of nobility, and in point of character and intelligence, second to none in the sect, conceived the idea of securing some sort of protection from England for the whole community. This design came to our knowledge near the beginning of the movement for individual protection already described. That was confined chiefly to the uninitiated, the leaders in this were from the initiated. The one who first proposed it was of that class. In carrying it forward he was indefatigable, not only laboring to commend it to his countrymen, but he travelled also as far as Constantinople and Malta, in pursuit of it. He is now no more; but we shall not soon forget

the gentleness of his deportment and warmth of his friendship in private, and the unaffected dignity of his countenance and person, as he took his place in our congregations on the Sabbath. He was the most interesting Druze we have known. This part of the Druze movement had also a religious aspect; for it was only upon a proposed profession of the protestant religion, that they based their expectation of protection from England. It was this that made it of interest to us as missionaries. For they knew that we were neither political agents, nor Englishmen; yet as teachers of the protestant religion, it was natural that our acquaintance should be sought, and our instructions received. Thus we found ourselves in such a peculiar connection with the sect, that in our journeys among them, the initiated were the first to receive us, and our stopping places were their sacred temples. There was also connected with this part of the movement a desire for schools, which was diligently fostered by the family already alluded to.

3. A third aspect of the movement among the Druzes was connected with a desire to regain their political ascendancy. The general revolution in Syria, by which the government was transferred from Mohammed Aly to the sultan, brought about a great change also in the internal affairs of Lebanon. The governor of the mountains, whose power had reduced them so low, was banished, and their great sheikhs, some of whom had been in exile for seventeen or eighteen years, returned and resumed their authority as feudal lords of the sect. These were strangers to the movement, which, in the meantime, had taken place among their people, in favor of protestantism. Yet the idea of English protection was seized with avidity; and in connection with it, they were willing to countenance schools, both among the common people and the nobility. That they would, in this connection, manifest the same favorable inclinations towards our religion, as their countrymen had done, it was natural for us to expect. But we are obliged to say, that in our intercourse with them, during the past summer, we saw nothing of it. And throughout the sect, either because the necessity of protection in which it originated, had ceased, or from a spirit of conformity to the will of their leaders, which, with the Druzes, is very strong, the disposition to inquire on the subject of religion very much decreased. The desire for schools, however, was evidently stronger and

more extended than ever before, both among nobility and common people. Yet this, we at length perceived, was rather countenanced by the high sheikhs in others, than entertained heartily by themselves. In a word, it became evident, that protection of trade and schools was not the great thing they desired from the English. And when they became satisfied that no aid was to come from that quarter to assist them in regaining their political ascendancy, they took their own independent measures to accomplish the object. And at length, to secure themselves in the position to which the war that followed raised them, they applied to the Turks for that for which they had looked to the English in vain. Two or three of our schools were broken up in consequence, and Mohammedan teachers scattered among the people. But this political ruse of the high sheikhs, we have reason to believe, had not the approbation of the more sensible of the people. And they have now their reward. For the favor shewn them by the Turks, proves to have been only a bait held out to catch them; and they have been caught. Almost every one of them is now under arrest at Beyroot.

Such is a brief history of our intercourse with the Druzes. In reference to it, we need only add, in justice to the Druzes, that in every instance where their disposition to cultivate friendly relations with us has been checked, it has been owing to imminent danger of oppression and persecution.

Present Position of the Mission relative to the Druzes.

1. By the recent civil war, the power of the Maronite patriarch, which has always presented the greatest obstacle to our labors, of any thing in the country, has been, at least for the present, destroyed. That he will regain some of it, we do not doubt. But it seems hardly possible that he should rise to the position from which he has fallen, and possess again the power to persecute as he has done.

2. The power of the high sheikhs, whose intrigues and political designs have of late interrupted, in a great measure, our labors in the mountains, has apparently fallen. And thus we are left again to have direct intercourse with the same class of the people that in former years have so earnestly sought our friendship.

3. Among them, our acquaintance has now become very widely extended.

And this acquaintance is of such a nature that we believe we are universally looked upon as friends; so that wherever we go, we have free access to them.

4. This access is to a people with whom the choice of religion is voluntary. The Druzes are the only sect in the country, among whom birth does not bring the obligations of membership. Their covenant of admission requires that the candidate be in possession of soundness of mind and body, and that it be adopted with an entire freedom of will; or else it is not valid. The consequence is, that more than half of the community have never adopted the profession, and are, strictly speaking, members of no sect.

5. An impulse in favor of schools has now been extensively given, and in favorable circumstances, we could doubtless establish them in very many places.

Among such a people thus situated, we should consider ourselves justified in establishing a station, even did no religious inquiry exist among them. How much of this there is now, we are unable to say: recent events have to a great extent concealed it from us. Yet, though it be now dormant, we are not without hope that it may be awakened, and under proper instruction, lead to a saving knowledge of the truth.

Still, we do not conceal from ourselves, nor would we from you, the existence of obstacles which may hinder the success of the contemplated station, and perhaps even prevent its establishment.

1. The present unsettled state of the mountains may lead to disturbances which will render a residence there wholly unsafe. Since the arrest of the sheikhs, the Turkish authorities have taken such a course, that their designs remain wholly unknown. And what will be the result of the present position of things, we feel entirely unable to conjecture.

2. The jealousy of the Turkish authorities may present a serious obstacle. They are now excessively jealous of foreign intrigues. And after all that has happened, the pasha who governs the mountains might easily suspect our operations of political designs, and arrest them at the outset. Yet we hope, by seizing a proper opportunity for entering upon our labors, and by adopting such principles to guide us, as shall direct us clear of all just grounds of complaint, to escape such an evil. At any rate, in view of the present attitude of the Druzes, and the expectations that have been raised at home, we could not do

otherwise than make arrangements to labor among them, even at the risk of detaining at Beyroot through the year, the brethren set apart for that field.

By letters of a more recent date intelligence is received that the political affairs of Syria remain in a most unsettled and unpromising condition. The alliance entered into by the Druzes and the Turkish authorities had been broken off, and many of the Druze sheikhs had been imprisoned. Albanian soldiers were arriving daily at Beyroot, destined, it was supposed, to fall upon and disarm the Druzes; while these, apprehensive of intolerable oppressions, were probably ready to make a desperate resistance. On all hands were suspense and anxiety. The intercourse of the missionaries with the Druzes was almost entirely suspended, and a dark cloud seemed, for the time, to be hanging over that unhappy country.

LETTER FROM DOCT. H. A. DE FOREST,
BEYROOT, 30TH MAY, 1842.

Obituary Notice of Mrs. Smith.

WHILE the labors of the missionaries are so greatly impeded by the disturbed and uncertain state of things around them, the afflictive hand of God has been laid heavily upon their little circle in removing by death one who had just entered it, and begun to mingle her prayers and labors with theirs.

Mrs. Smith was the wife of the Rev. Eli Smith, the writer of the letter given in the last article. She was the daughter of Moses Chapin, Esq., of Rochester, N. Y. She embarked at Boston, to enter on her missionary labors, 27th of April, 1841, just a year and one month previous to her death. Of her last hours, Doct. DeForest says—

Mrs. Smith, whose departure from Rochester a little more than a year since interested the feelings of so many among you in our mission, has been called to reap the reward of her self-denial, after a residence here of only eleven months. She had been unwell for some time, but her disease assumed no unusual or formidable character until two days after the birth of her child, and two weeks before her death, on the 27th May. The first week after the disease manifested itself in its severity, she was considerably stupified by its effects and the influence of her medicines. On Monday, May 24th, she sank so low from the effect of large internal hemorrhage, that we supposed she would not survive the day; and at the same time her con-

sciousness was entirely restored. Her husband then announced to her that death was very near, as her physicians supposed. Taken entirely by surprise, she was at first startled; but in a moment her usual and remarkable composure returned, and she manifested the same quiet calmness as when told on board ship, that a powerful vessel, borne on the wings of a storm, was about crushing their little barque; and that the company had not five minutes longer to live. As the strength given her at that time, when apparently about to be cut off in full health, left her entire self-possession, and enabled her to minister to others who were less favored; so now, when enfeebled by disease and almost fainting from loss of blood, she bore the announcement that death's hand was upon her with more composure than is generally manifested under the trifling disappointments of ordinary life. Just at this time the Alexandria packet brought letters from America, and among others, one from her brothers to Mrs. Smith giving news of their conversion unto Christ. She said she had "never received such a letter, never, never," and exclaimed, "Oh, how I have prayed for those brothers!" Was not this a fulfilment of the promise, to be always with those who go to the world's end to preach the gospel? When "passing through the waters" He was with her, and now when "walking through the valley of the shadow of death" he sent her those glad tidings to sustain her faith and renew her confidence in him. At sometimes during her illness she felt some apprehension lest she might be deceived in her hopes of heaven; but afterwards she expressed a sense of her Savior's nearer presence and of comfort in the assurance of his favor. As her strength failed, she complained of the difficulty of fixing her thoughts, and requested those about her to speak of Christ and quote his promises; and she continued this conversation during the entire day, with some intervals of sleep. After receiving some messages to her friends, Mr. Smith left her to rest, but she called him back to "say one thing more while she remembered it and had strength;"—it was, that she was not sorry that she had come to Syria, even though she came but to die. This testimony is the more valuable because it was unasked; not a word had been said upon the subject until she voluntarily made the above declaration. On Thursday she sank still lower, and her mind wandered through the day, and most of

the night; but a short time before her death she became entirely rational, and conscious, although excessively weak. When asked if she knew us, she replied by a peculiarly expressive smile; and when asked if the Savior was near and precious, the smile spread a heavenly radiance over her whole face, lighting it up in a manner which, in all my death-bed watchings, I had never seen equalled. Soon after this she expired, at twenty-five minutes before two o'clock on Friday morning. Her funeral was attended by a number of English residents and numerous native friends. The services at the house were an address and a prayer in Arabic by Mr. W. M. Thomson. Then a hymn was sung called "Departure" in the Spiritual Songs, commencing,

"Friend after friend departs;
Who has not lost a friend?"

After which an appropriate address was made in English by Mr. Wolcott, followed by a prayer. Her child, who, at her request, is to remain with us until old enough to be sent home, was then baptized—being named for the two brothers above mentioned. Her coffin was borne on the heads of Arabs along our rude pathways, to the mission grave-yard, and was deposited near that of Mrs. Hebard. Here we sang, "Unveil thy bosom faithful tomb," etc. A fig-tree shades her grave, and a young cypress is growing at its foot. If you know the delicate sensibility of Mr. Smith and his discipline of heart to bear his Father's will, you may guess something of his state of feeling under this afflictive dispensation. But surrounded as you are in America, by supports and stays on every hand, you can know nothing of the desolation of such bereavement in a land like this. God give him strength to bear whom he thus chastizes! I believe that I give only the eulogy of exact truth, when I say that the promise of speedy and extensive usefulness afforded by Mrs. Smith, exceeded the high hopes of her acquaintances at home. Under the teaching of her husband, and of a well educated native assistant, whose tears at her funeral bore witness to his attachment to her, she was fast overcoming the difficulties of this most difficult language. Her well ordered household, while it gave a comfortable home to her family, furnished a good and necessary model to the natives of her own sex, who frequently came to inspect it. It was her intention to open a school for girls in the mountain during the coming summer,

and she was in the habit of assisting at the female school at Beyroot. The poor natives have lost much in losing her instruction, and the quiet teachings of her upright example.

What means our God by thus cutting off the teachers of this people? To be angry with us that we would instruct them in his law? or does he try our faith and show us that our strength and confidence are only with him? How much more urgently do we need your prayers now that our numbers are smaller! The work is as great and as difficult as ever, but we are feeblers. Pray for us, that we be not disheartened, that we trust the hand which hath smitten us, and love the God who in love doth chasten.

LETTER FROM MR. SHERMAN, AT JERUSALEM, 26TH APRIL, 1842.

Superstition and Wickedness of the Pilgrims and Residents in the Holy City.

It would afford you, I doubt not, great pleasure to receive accounts, as it would me to detail them, of a powerful work of the Holy Spirit in Jerusalem. Such accounts, I fully believe, will, at a future day, be given, and cause the hearts of all true Christians to rejoice with exceeding gladness. But the statements which, at present, I am constrained to make, will unfold an altogether different scene from that just referred to.

It is the corruption and profanation of religion, instead of its reviving, which especially attracts our notice and calls for deep humility and prayer. The season of the year has returned in which the city is filled with visitors and pilgrims, drawn together, I had almost said, from every kindred and nation under the whole heaven. The ostensible motive of the thousands thus collected is, as you are aware, to pay homage to the place rendered sacred by our Lord's ministry, sufferings, and death. It is probable that not less than eight or nine thousands are now assembled here for this purpose. If we add to these the number of Moslems who have come to attend one of their annual feasts, we shall find the multitude of strangers now in the Holy City to amount to twelve or thirteen thousand. Were the object of this large assembly to unite in sincere and devout worship to Him who sent his Son here to die for the sins of the world, we should not only applaud the measure, but re-

joice in the privilege of witnessing such a sight. But alas, we feel that Satan finds greater occasion for triumph at these seasons, than at any and all others. It is then that iniquity prevails in high and holy places. The wickedness of the priesthood shows itself out in a manner shocking to the feelings of true and humble Christians, if such are to be found witnesses of their deeds. It is not the worst of their deeds to persuade the multitude who come to worship, that they secure the highest favor of heaven by going through the worse than idle forms and the profane mummeries prescribed by the church; by visiting and worshipping at the sacred places on appointed days; by manifesting a zeal in performances, which, to the eye of the unbeliever even, pour scandal upon the christian name. An important ceremony on Friday of the present week, performed by the officiating clergy of the Armenians, Greeks, Copts, and Syrians, is the literal crowning, crucifixion and burial, in effigy, of the Son of God! It is thus they crucify him indeed afresh, and put him to an open shame. On the succeeding day is another ceremony, perhaps equally shocking and profane, guided by the bishop himself. I refer to the ceremony of the "holy fire," with which you are made familiar. The zeal with which the pilgrims seize this fire, when issued from the place of the sepulchre, shows to what extent the delusions practised by the priesthood get possession of their minds. And the sums they are urged to give in return, as the proof and measure of their love to Christ, and avowedly as the price they pay for, and for which they receive him, go equally to show the awful and daring profaneness of these professed spiritual guides. What, in the view of the world, is a religion like this! What may infidels and opposers justly say of a Christianity characterized by such scandalous perversions! Well may the Moslem and the Jew revile the leaders and the principles of such a religion. We cannot suppose that minds under the influences of delusion like these, can, in any way, be actuated by a genuine principle of love to God. Neither the love of God, nor a love for the truth, impels them to acts of devotion, self-denial, or sacrifice. It is not strange, therefore, that persons of such a character, however much zeal they may manifest in their religious observances, should be convicted, and prove guilty, of falsehood, error, and crime, in their common intercourse with men. It was but last Sabbath we were shocked by an event

which occurred in the very church of the holy sepulchre. An affray took place between an Armenian and a Greek Christian, which shortly enlisted a very large body of Christians of both sects in a violent fight, and had nearly ended in the destruction of several lives. All this occurred near to the sepulchre of our Lord, for which these multitudes, engaged in open quarrel, profess such supreme veneration! Do they truly love their Master?

Yesterday a vast crowd of pilgrims left for the Jordan, to return on Thursday. On Monday next, they begin to disperse for their respective homes. We cannot but hope that some seed has been scattered among them, which will ultimately spring up and produce rich fruit. We have had frequent calls for books by native visitors, and, our depository not being well known to pilgrims, we have employed men to go out and expose our books for sale in the market places. We have thus been able to distribute a good number of copies in the Arabic, Greek, Italian, and Armenian, as well as several in the Hebrew language. The power of the Spirit is not limited. Often he chooses these simple and quiet means to prepare the heart for his renewing and saving influences. May he thus employ the messengers of truth we have been permitted to send out, "that his way may be known upon the earth; his saving health among all nations."

Choctaws.

LETTER FROM MR. WRIGHT, AT WHEEL- LOCK, 21ST JUNE, 1842.

THE report given below relates to the several departments of missionary labor among that portion of the Choctaws who fall properly within the influence of the Wheelock station, and under the general supervision of Mr. Wright.

Out-Station and Laborers.

Since the last report, Mr. Olmsted has, by request of the Choctaws, settled about five miles northwesterly from Wheelock. He has commenced an interesting week-day school and Sabbath school. Having received license to preach the gospel before he left the north, he preaches one Sabbath a month at Wheelock, and one on Red River. The other Sabbaths he is at home with his Sabbath-school, or attending religious meetings in the neighborhood.

Miss Ker, Miss Burnham, and Pliny Fisk, a native assistant, reside at Wheelock. Miss Ker has charge of the school at this station. Miss Burnham's labors are on Red River, about eight miles from Wheelock. She resided there from October to May, and taught school during the week, and superintended a Sabbath school and Bible class on the Sabbath. As that location is unhealthy in the summer, she did not remain there after the middle of May. She has a little cabin where she lived a part of the time alone, and a part of the time had one or two children with her. Her cabin is close by the house of a half-breed family, from whom she received the assistance she needed. She is spending the summer at Wheelock, but continues her labors on the Sabbath on Red River. At the age of sixty-four, the oldest in the service of the Board, she goes every Sabbath, with untiring diligence, to her work. Nor does she labor in vain. Three, who have been her Sabbath-school scholars, are now members of the church, and others appear to be serious. Fisk is studying under direction of the presbytery, with a view to his being licensed to preach the gospel. He acts as a catechist, and gives instruction on the Sabbath at the several preaching places connected with this station. He is, I think, "apt to teach," and is quite acceptable to his people. He has as yet received aid from a benevolent society of females in Charlestown, S. C. Besides his labors on the Sabbath, he teaches a class of about twenty adult Choctaws in writing and arithmetic on Saturdays at Wheelock, and once in two weeks he meets a class of beginners five miles from Wheelock.

In regard to my own labors, although I find enough to occupy every hour of the day, yet I have to study and labor according as my physical strength will bear. Besides, the care of providing for the ever-recurring wants of a large family and the never-ceasing calls for medicine and medical advice make such encroachments upon my time, that but little is left at my own command. In regard to administering medicine, I have much to do. And although I do not undertake to see one tenth of those who apply to me, yet the necessary inquiries and the preparing of appropriate medicines, occupy no inconsiderable portion of my time, especially during the sickly season. This is a burden from which I would gladly be relieved, if I knew how it could be done. But when the people are

sick, they are afflicted, and in their affliction they come for relief, from ten to twenty, or even sometimes fifty miles; and the spirit of that gospel which we came here to preach, requires us to administer relief as far as in our power.

I have been engaged a part of the time since last December with Mr. J. Dwight, a native assistant, in reviewing the Choctaw translation of the gospels. We have been through Mark, Luke, and a part of John, and hope to be able to finish the remainder of John in a few weeks more.

Since the last report, the Epistles of John, printed at the Cherokee press, have been put in circulation, and have contributed, I trust, to the spiritual good of many of the humble followers of the Savior. Also, within the same period, one of Mr. Gallaudet's tracts, entitled "Bible Stories on the Fall," somewhat abridged and printed at the same press, has been circulated among the people and read with much interest.

Preaching, Religious Meetings, and the Church.

The stated places for preaching are Wheelock and four others. There is much in the attention that is given to preaching in all these places to encourage us in our labors. At Wheelock and two other places meetings are held regularly every Sabbath. If neither the catechist nor any preacher is present, there is reading, singing, and praying, conducted by an elder, or some leading member of the church. Beside the Sabbath exercises, the monthly concert is observed, a weekly prayer-meeting at Wheelock and Boktuklo, and a weekly female prayer-meeting at Wheelock. Miss Burnham also conducted a weekly female prayer-meeting at her school, during her residence on Red River.

What was formerly the Boktuklo church, has, since the last report, been united with the Wheelock church. The churches thus united numbers ninety-five members; eleven have been added by profession and seven by letter during the year. Five have died, some been cut off, and so many have transferred their relation to the churches beyond the Kiamechi, that the number remaining with us has somewhat decreased since the last report. The whole number received on profession since December, 1832, when the Wheelock church was organized, is one hundred, viz. eighty-six to the Wheelock church, and fourteen to what was the Boktuklo church. Of these,

thirty-three have been added since September, 1840. At the sacramental meeting at Wheelock, the first Sabbath of the present month, seventeen requested the prayers of the church. Previous to that meeting a number had made a similar request; so that there are more than twenty, whom I consider as inquirers, and most, if not all of whom, I trust will be brought into the fold of the Great Shepherd. In the congregations to which I preach, the process by which persons are brought in, is generally something like the following. They first become constant and attentive hearers of the word. I notice this constant attention for months, and sometimes for a year or more; then they request the prayers of the church; and then in from three to six months, generally unite with the church. Most of those who have been received in this way have run well. There have, however, been some painful exceptions, which shewed that they were but tares among the wheat.

Sabbath and Week-day Schools—Temperance.

The Sabbath-school and Bible-class at Wheelock numbers about seventy. The one on Red River, under Miss Burnham's superintendence, has between thirty and forty, and seventeen in the Bible class. There is also a Sabbath-school of twelve or fifteen at Lokfata, taught by a native member of the church and his wife, who were educated at the mission schools in the old nation.

The school at Wheelock has had thirty-nine scholars—twenty-seven girls and twelve boys; the average attendance was twenty-five or thirty. The large boys have been transferred to Mr. Olmsted's school, and we wish this to become a female school altogether. Miss Burnham's school on Red River was continued twenty-eight weeks, and consisted of twenty scholars, the most of whom attended to Choctaw studies only. Beside the daily attendance, six or eight young Choctaw females came every Thursday, the prayer-meeting day, to be taught to read. The Sabbath-school, mentioned in the last report as under the instruction of Mr. Folsom, is still continued, although under a modified form. Mr. Folsom does not teach himself, but employs a teacher, who teaches on Saturday writing and arithmetic—on the Sabbath reading the Scriptures and religious tracts. The present number who attend is about thirty-four. The teacher, who is also a judge of the supreme court,

is not a professor of religion, but a moral man, and a warm advocate for temperance. A young female member of the church, who lives about three miles from Wheelock, has a class of young females whom she instructs once a week. Mr. Fisk, as stated before, has also two schools under his care.

The cause of temperance has received a new impulse during the year. There are three societies in the neighborhood of Wheelock—an adult, a juvenile, and a female society. Of these societies there are not far from two hundred members. There is to be a temperance celebration the present week, and accessions are expected to the ranks of the cold water army.

A mere statistical report of our schools does not shew the progress that knowledge is making among the Choctaws. The desire for knowledge and improvement is extending, and many, in places remote from any school, have learned to read. The truths thus brought into con-

tact with their minds, it is hoped, will be like the leaven hid in the three measures of meal. An instance of this kind has recently come to my knowledge. In a settlement fifty or sixty miles from Wheelock, a number have learned to read, among whom was a promising youth of sixteen or seventeen years of age, who had heard little or no preaching. He became deeply interested in what he read. But he was soon taken sick and died. On his dying bed he enjoyed great peace of mind, and spoke much of heaven, and tenderly exhorted his father and other relatives to be ready to follow him. His exhortations have made a deep impression on his father's mind, which, it is hoped, may lead to his saving conversion. This fact shows the importance of our Choctaw books, and also, how desirable it is that suitable reading matter should be furnished for so many minds which are now beginning to thirst for knowledge.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN KRISHNAGHUR.

THE religious awakening in the Krishnaghur district in Bengal has repeatedly been noticed in this work, and copious extracts from the communications of the missionaries have been inserted here. Since the last extracts were given, at page 502 of the last volume, other reports of the missionaries have come to hand in the Missionary Register for June, which will enable the reader to form an opinion as to the character and value of this religious movement after the first excitement has passed away.

Reports of the Missionaries.

The Rev. W. J. Deerr writes from Chupra—

The number of converts attending divine service is nearly the same as stated in former reports. I have reason to believe that, however slowly, they do grow in grace. Seven readers are employed to go into the villages, to assemble the people for prayers. These teachers are not far advanced in christian knowledge, and are therefore, as recommended by our excellent bishop, themselves trained and instructed at home.

The pupils in my school, twenty-eight in number, rejoice my heart. Their firm and unshaken belief in the Bible; their profound rever-

ence toward God their Savior, which they shew, by never pronouncing the blessed name of Jesus slightly; their lively feeling and interest in the word of God; together with the spiritual conceptions which they evince; are a source of daily consolation to me. I do believe that the natives of this country, after they have been brought up in the nurture and admonition of the Lord, will conspicuously adorn the christian character.

From Solo, another of the stations, Rev. A. Alexander writes—

The several branches of labor have been continued by myself, the catechists, and readers, as heretofore. The attendance on divine worship at the different village chapels, ten in number, has been pleasing; and the growth in divine knowledge of many of the poor people is gratifying.

The number of communicants is about forty, and of their growth in grace I am disposed to think favorably.

We have had 155 adult and 96 infant baptisms during the year. The people bringing forward their little ones for early baptism is a pleasing feature. I constantly endeavor to impress on the minds of all a sense of their duties toward these helpless ones, of whom the Savior has said, Of such is the kingdom of heaven. The number of marriages solemnized is 22.

With regard to persecution, a number of cases have been brought to my notice, of a trying nature. Remedy there is none; nor can there be, in the present state of things: our only help is from on high. The hatred of the landholders to the name of Christian is beyond conception: the following instance will suffice to shew how they are disposed toward us.

Having received from friends the means, to a great extent, of building a new mission-house, etc., at Joginda, some miles to the northeast of this, I proceeded to take on lease, from a Mussulman fakeer, four biggahs of land for that purpose. A ditch was cut round the premises, one kiln of bricks prepared, and another was in a state of forwardness. The work was at once stopped, and the natives prohibited from working for the padre sahib. The poor man who gave the lease to me lodged a complaint at court, and the land was proved to be his; but the talookdar denies it, and is bringing false evidence to prove his assertion: he will do all he can to drive us from the place, and will most likely deprive us of the bricks, etc. The cry of these enemies is, "We will have no Christians: these people are false Christians." Thus it has been from age to age: "We will not have this man to rule over us." Our inquirers, in those parts, are numerous; and had not these hindrances fallen in the way, the mission-house in Joginda would have been nearly ready, and I might have been giving a good portion of my time to looking into the nature of the work there. But let us not despair: we know who has promised—yea, even sworn—"Unto me every knee shall bow."

Rev. C. T. Krauss thus describes the state of things at Kabastanga.

The conduct of the native congregations in the different villages of this division is, upon the whole, more satisfactory than it ever has been. Some few are exhibiting in their lives and conversation the influence of the Spirit of God upon their minds.

Divine service is regularly performed twice on the Lord's-day, in the principal villages. I go myself to one in the morning, and in the afternoon service is performed the second time at home, with about twenty Christians, men and women, who live in my compound, and attend prayers regularly every day in my house.

The catechist, Panchoo, visits the villages, besides the duties he has to perform at home: and the christian readers in my employ have prayers with the Christians in the villages every day.

The number of individuals admitted into the church during the year is seven—six adults and one child.

The number of christian families in this division is 162, or 722 souls; of whom 317 have been baptized, and 405 are still on the list of inquirers.

While the dwelling-house was being erected, the Christians were sifted, and reduced in number, by a close and constant examination of their real christian character, as well as by the oppressions of the zemindars, who, looking with a suspicious eye upon the edifices rising so quickly in different directions, thought it the proper time to drive the Christians with their missionaries away.

The Rev. C. W. Lipp gives the following account of that portion of the mission which falls under his care at Rottenpore.

My time has been much occupied with the erection of the necessary buildings, which are now completed; but the people have been visited as often as practicable. My charge, living in the mission compound and in sixteen villages,

consists of 602 Christians—213 married men, 143 married women, widows included, 130 boys, and 116 girls. Of these, 265 adults and children are baptized, and 346 are unbaptized. The boys and girls are not under regular instruction, except a few boys who are taught to read and write by the readers who visit the villages. Many children, however, attend divine service in their own villages, and nearly all of them with their parents are looking forward to the time when they may be regularly instructed in a boarding-school.

In the course of the past year eight children and three adults were admitted into the church by baptism.

The Christians are still suffering a great deal from the cruelty of the zemindars and others.

Divine service is regularly held, twice on the Lord's-day, and in the villages during the week. Seven villages are visited weekly by seven readers, and such arrangements are made, that the Christians of the other villages may also attend. The number of regular attendants upon divine service is small, 143—owing to the unwillingness of many of the baptized and inquirers to be instructed, to their not having appropriate buildings in which to assemble, and to their fear of the zemindars, who threaten to apprehend them at the places of worship. When I took charge of my district, there were two mud chapels, one at Anunda Bas, and another at Jugunathpore. I have built three more, one at Bagwan, one at Bromhonagore, and one at Jupinathpore: two more are required, and then I shall have a chapel in every principal village.

Rev. Mr. Blumhardt in his report says—

It is six months since I took charge of the station. I am happy to be able to say that the work is greatly progressing. Some of the chief difficulties have, through God's help, been removed, and peace and general order restored. New habits, new feelings, and, I humbly trust, a new life of spirituality are advancing in many of our Christians, so that I can evidently see that God is working among us.

My present sphere of labor is extensive and important: it comprises 26 villages, besides the duties at the station. Here I have regularly, on every Lord's-day morning, an English service, at which all the residents usually attend. In the afternoon I have service in Bengalee, which is pretty well attended, and the people are regular and attentive. The average number of native Christians is about 20 adults, together with the boys of my school. In the christian seminary, which is under my care, I have at present 22 boys, who receive instruction in reading and writing English and Bengalee, and arithmetic. I have hitherto taken the first class myself in English; and, on the whole, the school gives me much encouragement.

For the twenty-six villages I have one catechist, Caly Comar Ghose, who resides at Bohirghatchee. He has the work quite at heart, and proves very useful to the people, by the care which he takes for their spiritual and temporal welfare. In these villages there are twenty-eight christian families: some of them were baptized when the bishop was last here, and the others have been subsequently admitted into the church by me. The number of inquirers in my district amounts to fifty-seven families; of whom some will shortly be baptized, and the others are under instruction. The cate-

christ has a small girls' school at his place, conducted by his wife: it is in a very hopeful condition.

Rev. Mr. Kruckeberg makes the following interesting statement.

There are, at present, six parties in Hindoo-stan opposed to idol worship—the Christians, Mohammedans, Vedantists, Anglocists, and Kurta Bhojahs. Of these, very few, on the whole, become obedient to the gospel; but as all are opposed to image worship, it is an astonishing fact that it should continue so long to enslave millions of Hindoos.

Summary View of the Mission.

In December last the Rev. J. Innes, secretary of the Calcutta Corresponding Committee, having visited the Krishnaghur mission, made a report on its condition, in which, after confirming the statements of the missionaries, he adds the following concluding observations.

The work in Krishnaghur is in a more favorable state than at any former period. There was, as is well known, much misapprehension on the part of the natives, as to the nature of Christianity itself, and many of those who joined themselves to the christian party—whatever may have been their motives, of which I now say nothing, whether they were sincere or insincere—did so in ignorance of the religion which they were adopting. Knowledge and light have been spreading among the people: their errors are being chased away by a firm and enlightened mode of proceeding on the part of the missionaries, who found their people laboring under such misapprehensions; and it is found, that, as the gospel becomes more known, the sordid and grasping spirit demanding money, which would startle and distress the christian laborer when he entered a village, is giving place to a conviction of the uselessness of such applications, and an understanding of the real purport of the missionary's visits. The people have likewise been tested by the fuller explanation of the gospel to them; and the event has proved, that there are many glad to welcome the missionary, not as a mohajan to lend money, not as a protector to take up disputes with zemindars or planters, but as a preacher of the gospel of Jesus Christ. There is, then, a better feeling generally among the people on the subject of religion than there has been hitherto, and a dawning of religious knowledge in their minds.

The missionaries have now a firmer hold in the district than ever. This is an important point. They are getting more and more settled. They have taken possession, as it were, in the name of the Lord, and who will eject them? Is there any fear that they will be obliged to fly? Is there any danger of their being driven out? None whatever. The Christians desire them to stay, that their children may be taught, and for many other reasons. The heathen will not turn them out, for they hope to have their sons educated in the missionary's school. The planters will be glad to have ministers of the gospel in their neighborhood. All appearances tend to shew, that if a missionary should leave his mission, he would leave it voluntarily, and not by any compulsion of the natives. There

has been a feeling, I believe, among the zemindars, that the missionaries might be induced to relinquish their intention of settling among the villagers, if a little opposition were offered; but this hope is now given up. They may still desire to drive the missionaries out of the district, though this does not appear quite certain; and if they find that the Christians learn, under the influence of the missionary, to pay their dues more regularly, and with a more cheerful spirit than before, they will soon begin to value his presence in the midst of their riots. But if they still desire the departure of our missionaries, they have less reason than ever to expect the fulfilment of this desire: for the substantial nature of the buildings erected by the missionary is, to those among whom they dwell, a type of the christian courage in their own hearts, which will not be dismayed by difficulties, or overcome by persecution.

After statements relative to the promising condition of the schools, Mr. Innes remarks—

I must conclude by expressing my conviction of the prosperous state of things, in every respect, throughout the district. I have gone from one place to another, seeking for discouragements, but I have found none. Wherever I turn, a bright prospect meets my eye. Whatever inquiry I make, the answer is full of hope. All the districts are yet in infancy; but an infancy which gives promise, in each case, of ripening into vigorous manhood. I protest against the partial judgment, which, looking but at one part of the field, would extol it, to the disparagement of other portions, less known, perhaps, but equally hopeful with the other: and I testify to the falsity of the assertion, that the work is languishing in any part of this mission, either from want of experience in the missionary, or defect of system, or any other cause whatever. I left Calcutta for Krishnaghur with fears and misgivings, for we had heard and read of difficulties and discouragements; but the bright aspect of the work, when I came to look upon it myself, speedily dispelled my apprehensions, and gave me confidence that it is of a stable character. I would not compare Christianity in this place with what it is in other missions, or at home in a rural district; though such comparisons are apt and reasonable. I will not compare it here with what it is there, because there may even be doubts entertained of the character of religion as exhibited in such distant places; but I will take religion as it is in Krishnaghur, and set it against religion as I find it portrayed in the Bible: and if I find it in the sacred record appearing in the lively faith of one, the burning zeal of another, the fervent love of a third, and the deep humility of soul which may characterize a fourth saint, I turn to the native flocks and observe the germs and commencements of such graces in one and another of the Christians. Perfection is not here to be looked for till after a season of probation and trial, nor maturity till after a time of growth. All here is at present only budding forth and germinating. It is the spring-time of the mission; but a spring which promises to ripen into the rich autumn of a David's fervor, a Peter's zeal, or a love like that of the favored son of Zebedee.

Let Christians, instead of encouraging a spirit of curiosity and constant inquiry concerning the progress of the work—which reminds one of the child who takes up the plants in his garden from

day to day to see how the roots are growing, and so receives no flowers in reward for his toil—let them cherish a large-hearted liberality; and give freely of their substance, till the laborers, who are best able to judge of the need of funds, cry out, "It is enough;" and, instead of being doubtful and desponding, let them believe, and in the exercise of a lively faith, approach the Throne of Grace and plead the abundant promises of God with fervent supplication; and then our hearts would soon be made glad, not for what missionaries have done, but for what heavens have received from God by their instrumentality, for what the Lord himself has done in the earth for the glory of his own name. Let the instrument be little accounted of: let man be forgotten. May the time soon come when the harvest shall spring up abundantly; and the stately plant rear its head on high, so as to out-top the pigmy husbandmen who sowed the precious seed, and are now preparing to reap and gather into the garner of the Lord! and, as the breath of the Holy Spirit passes over the golden grain, may it wave and bow in adoration to the God of heaven alone, the Redeemer of sinners, Jehovah Lord of Hosts!

GOSPEL-PROPAGATION SOCIETY'S MISSION NEAR CALCUTTA.

Religious Awakening at Baripore.

THE bishop of Calcutta makes the following statement relative to a newly awakened attention to Christianity which has recently manifested itself in connection with the mission of the Society for the Propagation of the Gospel, which seems to be similar in many of its features to that in Krishnaghur. The bishop says—

The society may, I think, rest assured, that in their missions at Baripore and Jangera there is a great movement—a widely-spread spirit of religious inquiry—a shaking among the dry bones—something of the same kind as the contemporaneous awakening at Krishnaghur. I was myself at Baripore two months ago, and there were 250 candidates announced, some of them from a distance of twenty or thirty miles, for confirmation. The Rev. C. E. Driberg called on me on the 8th of April, and informed me that all the mission was going on well; that several accessions of families to the christian flocks had taken place in the south; and that, more especially, a village named Kristumpere, about thirty miles from Baripore, consisting of one thousand Kurta Bhojahs (worshippers of the Creator)—the very same class as our Krishnaghur inquirers have sprung from—was beginning to ask after the heavenly doctrine. The people have frequently been over to Mr. Driberg's nearest catechist, about six miles, in bodies of twenty or thirty at a time, to inquire after Christianity, and have remained disputing and arguing till midnight. Their spiritual guide, called "Gossein," says, "He is perfectly convinced of the truth of Christianity, but wishes to wait till he can bring over his flock with him." Mr. Driberg humbly hopes that they will join the faith of Christ ere long.

CHURCH MISSIONARY SOCIETY'S MISSION IN EGYPT.

WRITING relative to his labors during the year 1841, Mr. Kruse says—

We have been visited during the past year with many severe chastisements from our heavenly Father; but we desire to begin this new year with thankfulness to God. "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

After our reports of former years, in which we stated the progress of the mission and pointed to the large field open in all parts of Egypt, we confidently expected to receive efficient help from home; but, on the contrary, I find myself alone, scarcely able to maintain the various establishments. The Lord, however, has given strength according to the day.

Divine service in English has been better attended this year than ever, owing to so many travellers passing through Egypt. On their account we have had two services, one in the morning and another in the evening.

The services in Arabic have been continued every Lord's-day morning, conducted, for the most part, by the teachers Metery and Yousef Hanna, one in the seminary and the other in the boys' day school. Both these teachers having been trained in the day school, are now efficient helpers; they do their utmost to conduct these services according to our directions. After the service they distribute among the children religious tracts, which are always received with great joy and thankfulness.

Our several school establishments have proceeded steadily; with the exception of April and May, when Cairo was visited with the plague. When the schools were re-opened they appeared to be better attended than before. The various branches of instruction were stated last year: and having continued much the same this year, I need not repeat them.

The word of God is read daily in all our school establishments; and we can impart christian instruction without the least obstacle from without.

The seminary numbers this year 24 pupils, of whom 10 are boarders and 14 day-scholars: 8 of these pupils are Copts, 3 Roman catholics, 4 orthodox Greeks, 2 Armenians, and 7 Mohammedans. Fourteen have been admitted during the year, and fifteen have left the establishment. Of these, one was sent to Malta, and is engaged in the translating department with Mr. Schlenz, one has become teacher in the Armenian school, two have found employment as interpreters to English travellers, and others are engaged as clerks in the service of the government. The European teacher is now employed only in the forenoon, an Egyptian youth acting as English reading-master in the afternoon. The Arabic grammar is taught by a teacher trained in the seminary.

Day school. The number of boys on the books is 62, and the average attendance about 50. Forty-four are Copts, three Greeks, four Armenians, and eleven Mohammedans. In the course of this year, thirty have been admitted, and fifty-seven have left. Of these four have been received into the seminary: most of the rest have been put to some employment by their parents. We trust, however, that they have so learned to read the word of God, that it may be their guide in after life.

The number of girls on the books is 131, and the average attendance 85. During the year 37 have left and 31 have been admitted. Of those on the books 89 are Copts, 4 Greeks, 20 Greek catholics, 7 Roman catholics, and 11 Mohammedans. The higher class, formed last year, continues to receive instruction in the forenoon from Mr. Ayoub, in Arabic reading, writing, and arithmetic; and the same class is daily instructed by Miss Lewis in English reading, and in European needle-work, which the natives highly appreciate: the progress which they make is very pleasing. Another class has been formed this year, under Mrs. Um Soliman, of those girls who read in the New Testament. While Mr. Ayoub and Mrs. Um Soliman are teaching the higher classes, Miss Lewis superintends the monitors, who teach in the common school in the morning.

The various departments of our mission are in a progressive and flourishing state: and many pleasing evidences of the instruction given to our scholars are manifest in their deportment generally. Our religious school-books have been introduced into several Coptic schools; the Armenian school has been amply supplied; and the Jews' school has been partially provided with Hebrew and French bibles. Thus the Lord continues to open many doors of increasing usefulness.

Mr. Leider, engaged in the same mission, makes the following statements respecting the distribution of the Scriptures and other books.

The demand for the Holy Scriptures and other useful works has, during the past nine months, been greater than at any other period of our stay in Egypt. I myself have distributed and partly sold, nearly six thousand copies; viz. 1,109 of the Holy Scriptures, 2,597 books, and 2,145 tracts, from the society's press at Malta.

LONDON SOCIETY'S MISSION IN THE WEST INDIES AND GUIANA.

Of the growth and promising character of the mission in Jamaica the society say—

The reports from our stations in Jamaica for the past year have been of a truly gratifying character. The operations of the society in this island were commenced in the year 1834. Since that period the number of our agents there has risen from six to nineteen, including six native assistants.

Our missionary brethren have established permanently eleven principal stations, with several out-stations; and they have erected fourteen commodious, and, in some instances, spacious chapels, beside several school-houses. The aggregate number of their congregations is not less than 6,000, and more than 1,500 children are receiving the benefits of instruction in their schools. Upwards of 500 persons are united in the fellowship of their churches, and about three times that number are included in their probationary classes of inquirers. The number of their church members might have been greatly increased, for the desire of the negroes who attend christian worship, to enjoy the external privileges of religion, is strong and universal; but our brethren have been compelled, though reluctantly, to believe, that to a

great degree this desire is the offspring of ignorance, vanity, and superstition, rather than enlightened piety; and in some instances, that it is prompted by no higher motives than the distinction and advantage by which membership is usually attended. In the admission, therefore, of members to their churches, they have been anxious to exercise a holy prudence and fidelity; and, by a judicious course of catechetical and scriptural training, and by their direct personal labors, (in all cases for many months and in some for years,) they have endeavored to prevent the intrusion of the unworthy and self-confident; while, to the diffident and contrite, they have delighted to present all the encouragements and facilities which their state demands. We are happy in bearing testimony to the general purity and zeal of the mission churches of Jamaica, under the pastoral oversight of our beloved brethren; and, as an evidence of their love to the gospel and to their teachers, it may be stated, that, at several of the principal stations, the amount of their free-will offerings during the past year was more than equal to the salary of the missionary.

Of the mission in Demerara and Berbice the society say—

In Demerara and Berbice the unwearied and persevering efforts of our missionaries continue to be blessed with manifold and peculiar indications of prosperity. The places of worship are too small for those who are anxious to attend, and crowded congregations listen to the word of life with lively interest and fixed attention. The churches continue to hold forth the word of life, and, by the divine blessing on their holy example and their active efforts, many that were wanderers and outcasts have been restored to the Shepherd and Bishop of souls. The christian liberality of these negro churches, which formerly awakened no less astonishment than admiration, has, during the last year, attained a yet higher standard. The Rev. James Scott, of Demerara, whose congregation of about 800, consists, as he has more than once stated, exclusively of "field-laborers," wrote thus to the directors, in January last—

The sums raised by the church and congregation, during the year, have exceeded in amount my most sanguine expectations, being in all rather more than £800 sterling. I have thus been able to meet the entire expense of the station, including current and extra expenses, repairs, etc., my own and teacher's salary, and to place between two and three hundred pounds to the building fund.

You will not be surprised, when I say it affords me much joy, that the liberality of the people has enabled me to go on conducting the extensive and complicated machinery of this station, including all its schools, without drawing a farthing from your funds. This would have been delightful under any circumstances, but at the present moment, when we hear so much of the embarrassed state of your finances, it is peculiarly so. We bless the Lord who has given our people money, and a heart to consecrate a portion of it to himself.

The Rev. Mr. Roome, of Berbice, states—

The services connected with the opening of the new chapel were held on the first and second of January, when the brethren Haywood and Davies preached. As the chapel will cost

a considerable sum, I felt it my duty and privilege to set a good example before my flock on that occasion, and gave all I had (about thirty-five guineas.) This was nobly followed by my beloved people; so that the collection exceeded £400 sterling. I communicate this little matter respecting myself, simply and only to show you that I have no wish to spend the society's money, without, in addition to no little toil and anxiety, giving of my own, to the utmost of my ability.

I am, moreover, very happy to be able to say, the entire income of my station for the past year amounts to 21,000 guilders, exactly £1,500 sterling, being (exclusive of the thank-offerings of the people) nearly £300 sterling more than that of last year.

The Rev. E. Davies, of New Amsterdam, gives a similar gratifying account of the liberality of the people under his care—

It is not from a wish to spare ourselves that we cry for help, but rather that we may be sooner in a position to help the world. Two thousand pounds sterling, our church, of only between 300 and 400 members by all working, raised towards the cause of God during last year; so that whilst we are not ashamed to beg, we are not too lazy to labor.

In view of these facts the society justly remark—

From these facts, it is evident, that the churches of Guiana well deserve the assistance they have received from the churches of Britain, and that at no distant period they will not only repay their debt of love, but aid us, by their generous contributions, in our efforts to extend throughout the earth the blessings of salvation.

AMERICAN BAPTIST MISSION IN ARRACAN.

ARRACAN is a province lying on the west of Burmah, along the eastern shore of the bay of Bengal, and is under British control.

Climate—Notices of a Sect at Ava.

Of the climate Mr. Kincaid writes 28th of April—

The cholera still rages with great violence, sweeping to the grave from ten to twelve persons daily. The heat is terrible; the mercury does not fall below 80° in the night, and exposed to the sun it rises to 134°. We can expect no abatement in the heat till the monsoons set in, which will be about the middle of May, and all are looking most anxiously for the rains to cool the burning atmosphere, and remove the cholera and fever. The bazaars and streets are forsaken from eight in the morning till four in the evening, and even then but few are seen moving about. At evening I generally have visitors, all of an interesting character. The fear of death sits on every countenance, and multitudes appear to be disposed to think and reason soberly.

Again, May 10th, Mr. Kincaid adds—

Yesterday it rained for the first time in more than six months. It was accompanied with high wind, sharp flashes of lightning, and moderately

low thunder. The rain fell in torrents for about three hours and then nearly ceased, but the wind steadily increased from twelve o'clock till eight in the evening, when it rose to a perfect gale, tearing up the roofs of houses, and in some cases carrying them entirely away. When the wind rose to its highest pitch, between eight and nine in the evening, the peals of thunder were like the continual roar of heavy artillery, and the whole atmosphere was filled with sharp, forked flashes of lightning. To-day the whole heavens are covered with dark, rolling masses of clouds, driven by strong wind. The change in the atmosphere is most refreshing. The thermometer has fallen from 96° in the shade to 80°. For two months and a half it has seldom fallen below 96° during the day, and 80° in the night. The natives confidently expect the cholera will now cease.

Again, on the 29th July, he gives the contrast—

The sun has not shined this month, and it has rained night and day, without the cessation of an hour. The wells are all full of water; it is supposed that, on an average, three inches of water have fallen every day during the month.

June 8. Several Burmans from Ava are now in the city, on their way to Benares, the celebrated seat of Hindoo learning. Their report is, that the king was much displeased at the great increase of the number who believe in the "white books," and of those who are becoming *Para mats*. Many were taken up and confined, but when it was ascertained that there were six or eight thousand of these two classes, the king put a stop to all further persecution, and inquired into the cause of this defection from Boodhism. The result was, that these people denied that Gaudama was either worshipped or known as a god, in the great country where the sacred books say he became divine. The king then consulted the brahmins, and appointed this deputation to go to Benares, and there examine the inscriptions, and the most ancient records for evidence of Gaudama's incarnation. This is the substance of their report. There is some truth in it, no doubt; but how much, it is impossible for me to say. By the "white books," are meant, the christian Scriptures, which, in 1837, were in the hands of people in Ava, Unerapora, and Sagaing. Then there was in Ava a church of twenty members, and between fifty and sixty inquirers, several of whom were among the first families in that city, who professed to believe the gospel. Besides this, it is reasonable to suppose that a large number, in secret, were instructed and enlightened by the preaching they heard, and the tracts and books they read—that is, very many who read and heard to good purpose, through fear or other causes made no revelation of their feelings. I have reason to think there were many such. By the *Para mats* is meant a class of metaphysicians, which arose about forty years ago in Ava. Ko San was the founder of this sect, and he, together with about fifty of his followers, suffered death for adherence to their principles, by order of the grandfather of the present king. They regard all the sacred books, except one (the A-be-dema,) as a compilation of fables and allegories. Gaudama himself was a fabulous being, intended as a personification of the eternal rule of right. The worship of idols, penance, the counting of beads, the voluntary poverty, celibacy and exclusive dress of the

priests, they treat as a gross imposition, intended by its outward show to deceive the unreflecting and ignorant multitude; their system of religion (if it can be called such) is made up of negatives. All the most learned men in Ava were either openly or secretly *Para mats*. They have no idea of a Creator, but hold that mind and matter are eternal, the true principles of good and evil. Therefore to adore an idol, or reverence a shaven-headed priest, is the prostration of mind to matter—it is to abjure reason, and become the abject slave of gross material substance. The "white book" people and the *Para mats* sympathized with each other in reference to idolatry, and all the out-works of paganism, and the *Para mats* read most eagerly the tracts and books we distributed; so that a revolution for the better was gradually taking place in their views. About a year since, a royal order was issued to extirpate the "white book" religion from the empire—so the brahmins say, and several Burmans from Ava, report the same. It was about this time, too, that the Karens in the country around Bassein, Pantanau, and Rangoon, were visited with such severity.

A Buddhist Monk Converted—Inquirers.

10. Ko Too-a was baptised this evening, in the presence of a large assembly, probably five hundred. I have mentioned this man on several former occasions, and need not here repeat the facts connected with his examination of the Scriptures and final conversion. For nine years he was a priest. The first years were spent in his native city, La Toung, about fifty miles west of Ava; the last three years he passed in the queen's monastery, where there are usually five hundred monks; in this celebrated monastery, he, with about twenty others, were in the habit of using cocoa-nuts for their pillows; at the slightest turn or motion, the head would slip from the cocoa-nut, and this was a signal to resume their studies, at whatever time of night it might be, so eager were they to reach the highest grade of learning. It was here, too, that he became disgusted with the monastic life. He was witness to such scenes of gross immorality in some, such contempt of monastic rules in others, and such levity and indifference in all, that he resolved to lay aside the habit of a monk as soon as circumstances would permit. As such a step is disgraceful, after having been examined and taken a degree, and as most of his friends were opposed to it, particularly an uncle who was governor of the south gate of the palace, he proposed going on a pilgrimage to some of the most celebrated shrines. To this his friends consented and he came direct to Arracan. He is a man of superior understanding, and a first rate Burman scholar, and I shall be much disappointed if he does not become a preacher of the everlasting gospel; he has a depth of feeling and a tenderness of heart which seem to point him out for usefulness.

22. I have hardly had an undisturbed hour for reading or writing this month. Almost constantly, from morning till ten o'clock at night, some one or more has been at the house to get books, to propose questions, to listen to the gospel, or to dispute. A great number appear to be aroused to investigate the subject of religion. It is stated by the disciples, and some of the best inquirers, that between one and two hundred are so much enlightened that they have abandoned the pagodas, idols, and priests.

I feel intense anxiety for these awakened souls; they are standing upon a precipice. Opposition, too, is more bitter and persevering than it ever has been before.

July 6. I have just received a very interesting paper from the mountain chief. He first gives his own name and title, "Chet-za, the great mountain chief;" then follow the names of thirteen petty chiefs, who are his neighbors, with the statement that they and their people for ages have been without the knowledge of God and his law—that they have no books, and, therefore, can neither read nor write—that in ancient days God gave their fathers a good book, written on leather, but being careless, a dog carried it away and destroyed it, and thus the divine displeasure appeared against them—that they are anxious to know the true God, and be taught the true book, though no one has ever appeared till now, "bringing the good book." "Our sons and our daughters we shall deliver over to you to be taught, if you will have compassion on us." Then follows a list of 273 names of boys and girls whom they wish to place in school, if I will come to their mountains.

There is something singular, as well as deeply interesting in this request. From time immemorial they have had intercourse with Burmans, but have resisted idolatry. They have looked with apathy, if not with contempt, upon the imposing ceremonies of Boodhism—its temples, pagodas, monasteries, idols, shaven-headed priests, its ten thousand burning tapers, its prostrations, its beads, its celebrated shrines, and its pilgrimages. Like the Karens in Tenasserim, and in Burmah, they appear to be looking for the "good book" which will tell them of the true God. There is an overruling Providence in this, and the request of the mountain chief and his friends sounds to me like the Macedonian cry, "Come over and help us."

Persecution Commenced.

Under date of October 29th Mr. Kincaid gives an account of a persecution which was prevailing in Akyab.

Soon after I last wrote you, a most determined and bitter opposition began to manifest itself in this town. The baptisms and the number who were reading our books and listening with attention to the preaching of the gospel, aroused the priests and hundreds of the people. Those who had been baptized, and those who were inquirers, were thrust out of the pale of society—they could not go into the streets without being assailed by men, women and children, with all the low, insulting, and opprobrious epithets in the language. Many of them were threatened with what is called a lynching in America, and this mode of taking private vengeance, or playing the part of assassins, is no uncommon thing in this town. I have seen several who have been stabbed or cut down with an axe while going along the street in the evening. The opposition now is as violent as it was in August. The two disciples baptized last were worn out with insults and oppression, and at length became timid and went away. We greatly fear they will fall away entirely, if they do not apostatize, though it seems impossible that they should ever deny the Lord that bought them. We have more or less visitors at the house daily, but then they are mostly people

from the country. There are many in the town who keep the books we have given them and read, although ridiculed and treated as heretics; so we still have hope that God has some people to be gathered into the fold of Christ. I expect soon to see the mountain chief and some of his people, though I often fear the priests and their zealous supporters may frighten that simple-hearted people.

BRITISH AND FOREIGN BIBLE SOCIETY.

Desire for the Bible in New Zealand.

THE Rev. W. Williams, writing from Poverty Bay, says—

I take the earliest opportunity of expressing my thankfulness to the Committee of the British and Foreign Bible Society for the great liberality with which the application has been met, for a supply of Testaments for the New Zealanders; but I am obliged to write as a solitary individual, being far removed from communication with the rest of my brethren. The feeling of the New Zealanders will be shewn most substantially by the manner in which they regard the boon. So soon as it is known that books are to be had, the attention of all is directed to that quarter, and though a desire for European clothing is becoming universal, yet a desire to possess the Word of Life holds the first place. Of the books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of, and I have the gratification of sending you the sum of £30, 15s. 6d., received from the natives in payment of a portion of them. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3,000 in this part of New Zealand: so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

Your are perhaps aware that the papists are making a vigorous effort in this country. They number nearly as many missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many natives will pay for a copy of the Scriptures who cannot read, and I have found that the mere possession of the book is enough to deter them from listening even to the first overtures of the papists, and many who professed to belong to them, have said, "Supply us with books and we will join you." But when once in possession, there is an inducement to learn to read, which is generally effectual, in old as well as young.

I pray that the Bible Society may be prospered yet more and more, until all the tribes of the earth shall read for themselves the wonderful love of God in Christ Jesus.

Evidence that the Lord blesses Efforts to diffuse Scripture Knowledge.

That the heathen are willing to receive and read the Scriptures, assailing as they do, their long-cherished religious systems and their vices—that they are willing to send their children to schools, where the aim will be to eradicate their heathen notions and implant Christianity in place, and that too when all the corrupt

inclinations are opposed to such a change, affords very strong evidence that the Spirit of the Lord is co-operating in this work. This thought is well expanded and illustrated by the bishop of Chester in an address before the British and Foreign Bible Society. He says—

It is a great comfort, with regard to all the proceedings of this society, that we cannot proceed one step in it, except as God, if I may so say, leads us by the hand. He, whose word we are circulating, must co-operate in every transaction which we attempt. It is well worth consideration, that there is one thing only which the society could do without the co-operation and assistance of Almighty God in their measures: this they could do—they might purchase Bibles and stow them in a chest, and freight a vessel with them, and land them on a foreign shore: and this is all the society could do of itself; and this, I believe, is what some people imagine to be the character of the society's operations, for it was only last week that I read in a tract intended for general circulation, that ship-loads of Bibles had been sent to foreign countries, trampled under foot there, and so thought taken whether the persons were ready to receive them, or whether they could be of any benefit to those who had them. This is the idea which some have entertained with regard to the society's operations. But how different is the fact! We can send Bibles: can we incline the people, to whose country those Bibles are sent, to become distributors of them through their land? We can send and we do send our Bibles to France, but can we insure that there shall be eighty-seven colporteurs, of whom the report speaks, who shall carry those Bibles through the provinces of France, and persuade the people to give what is valuable in return for that book? I think it is only He, with whom are the preparations of the heart, that can do this. Again, we can send Bibles to the Bechuanas, but can we persuade them to give up their sheep and their goats for them? We can send Bibles to the South Sea Islanders, but can we persuade them to accept them? Could we have persuaded the people of Australia to send £175 to this country, out of their little store, for these Bibles, and for the sake of giving them to others? The acts of the society depend on its agents, but He alone whose Spirit moves the heart can induce people to do what to us, beforehand, might seem impossible—that there shall be, for instance, colporteurs in France ready to carry these books, or that foreign nations shall be anxious to receive the Bible, waiting on their shores till it comes, and ready to bestow what is most precious to them, in order that they may obtain it. He alone can make the people of Madagascar to value their Bibles, which they cannot even read without the greatest personal danger, and which they are forced to conceal, for fear that their discovery should cause them to be put to death; and they complain, we are told, that these Bibles are worn out. Is there not the agency of God in this? Therefore we may, without danger, proceed in the operations which we have begun, and of which we have heard such interesting accounts—accounts which, in the thirty-eighth year of the society, compel us to say, that although it has reached its manhood, it certainly shows no signs of approaching old age. I wish, that as it is a Bible Society for the world, so it may be the Bible Society of the world.

ASSOCIATION FOR THE PROPAGATION OF
THE FAITH.

THE number of the Annals of the Propagation of the Faith for May states that the total receipts of the Association for the year 1841 amounted to about \$550,000; which, with a balance remaining in the treasury from the preceding year, made the whole sum at the disposal of the society about \$675,000. Of this sum about \$295,000 was contributed in France, \$47,000 in the British Islands, \$42,000 in Bavaria, \$31,000 in Belgium, and \$41,000 in the Sardinian States. The residue was contributed in smaller sums from other parts of Europe and from North and South America. From North America the amount received was about \$850. This is, of course, exclusive of the much larger sums which are received on this continent, and especially in the United States, directly in support of the missions there established. The centre of the society's operations, it will be remembered, is at Lyons in France.

The expenditures in support of the missions of the society in the several countries where they are established are summarily as follows:

Missions in Europe,	\$55,000
Missions in Asia,	190,000
Missions in Africa,	31,000
Missions in America,	176,000
Missions in Oceanica,	61,000

The expense of printing and publishing the "Annals," the periodical of the society, issued six times a year, is nearly \$42,000. Of this work it is stated—

One hundred and forty-one thousand copies of the Annals are now printed; namely, 70,000 French, 20,000 German, 15,500 English, 3,000 Spanish, for South America, 4,000 Flemish, 26,000 Italian, 2,000 Portuguese, and 600 Dutch. This number, published six times a year, gives a total of eight hundred and forty-six thousand copies. The number published in the course of the last year has been somewhat less on the average than this: but there must be added, besides, the printing of the Gleanings, prospectus, collectors' sheets, etc., in all languages, as well as the re-printing of several of the old numbers. In the expenses of publication must be also included paper, printing, stitching of the numbers, editing, translating into foreign languages, engravings, maps, etc.

More full accounts of this society and its missions were inserted at pp. 23—26, 69—85, and 402 of the last volume.

DOMESTIC.

EPISCOPAL BOARD OF MISSIONS.

THE seventh annual meeting of the Board of Missions of the Protestant Episcopal Church

in the United States, was held in the city of New York, beginning on the 22d of June. The Rev. Mr. Van Pelt was re-elected secretary of the Board; and the Rev. Mr. Carder and the Rev. Dr. Vaughn having resigned their offices, the former as secretary of the Domestic Committee, and the latter of the Foreign Committee, the Rev. N. S. Harris was elected to fill the place of Mr. Carder, and H. J. Whitehouse, D. D., to fill that of Dr. Vaughn. The pecuniary affairs of the domestic department are thus stated.

Since the date of their last annual report the committee have received \$25,088 59 as the contributions of churches and individuals to the domestic missionary work, in which sum is included a bequest of \$5,000 by the late Thomas Otis, Esq., of this city. They have also received from miscellaneous sources \$2,428 91; making the aggregate receipts for the year \$27,517 50.

The payments for the same period have amounted to \$32,406 97, being \$4,889 47 greater than the receipts, by which the balance last year in hand \$7,569 91, has been reduced to \$2,697 44.

The aggregate receipts are \$2,596 08 less than were those of last year, while the payments have exceeded those of last year \$1,335 44.

Of the sum mentioned above the state of New York furnished \$11,726, and South Carolina \$4,034.

Of the missions under the care of the domestic committee the report states—

The number of missionaries employed the whole or some part of the year has been 100, being five more than the number last year; and they have officiated at 240 places.

The number of families reported at 108 places is 1,984; and the number attending divine worship at 108 places is 10,613, being an average of 98 at each, and an aggregate increase of 3,454 on the number reported last year.

The number of infants baptized at 88 places is 659, being 191 more than the number reported last year: the number of adults baptized at 49 places has been 193, being 94 more than the number last year.

The number of persons confirmed at 53 places has been 337, being 119 more than the number reported last year.

The number of communicants at 110 places, on the first of April, 1842, was 2,071: being an increase of 604 upon the aggregate number reported last year; from which it is estimated that the additions to the communion are not less than 700.

The number of children under catechetical instruction at 56 places is 2,076, being 785 more than were reported last year.

The amount of the free-will offerings to domestic missions at 51 places is \$596 72.

Of their receipts the foreign committee say—

The receipts during the year have been \$29,279 27, being \$6,361 24 more than the year preceding. Of this sum \$5,000 was re-

ceived from the estate of the late Thomas Otis, of the city of New York.

In these receipts are included the sums contributed for special purposes, except \$400 from the American Tract Society for Greece and Africa. The expenses of the year, it will also be seen, have been \$2,834 56 more than the year previous, amounting in all to \$33,349 40, and \$200 remitted to Greece for tracts.

The missions under the care of the foreign committee are six, comprising those in West Africa, China, Athens, Crete, Mesopotamia, and Texas.

In West Africa are five missionaries, one of them a physician, one lay assistant, and five females. Another missionary is under appointment.

In China is one missionary and his wife.

At Athens one missionary and three female assistants.

In Crete one missionary and two females.

In the mission to Constantinople and Mesopotamia one missionary and his wife.

In Texas are two missionaries.

Miscellaneous.

BIOGRAPHICAL NOTICES OF AFRICANER.

MOST of the readers of missionary intelligence twenty or five-and-twenty years ago were familiar with the name of Africaner, the savage chieftain of the Namaquas of Southern Africa. He was converted in connection with the London Society's mission, in the year 1815, and died in 1822, having been one of the most remarkable samples of the transforming power of the christian religion that is to be found on record.

The Rev. Mr. Moffat, who for some years was the religious teacher and guide of Africaner, in his work entitled "Missionary Labors and Scenes in Southern Africa," furnishes many interesting statements respecting this converted chief, some of which are given below. Of his character before conversion Mr. Moffat says—

As I was standing with a Namaqua chief, looking at Africaner, in a supplicating attitude, entreating parties ripe for a battle, to live at peace with each other, "Look," said the wondering chief, pointing to Africaner, "there is the man, once the lion, at whose roar even the inhabitants of distant hamlets fled from their homes! Yes, and I," patting his chest with his hand, "have, for fear of his approach, fled with my people, our wives and our babes, to the mountain glen, or to the wilderness, and spent nights among beasts of prey, rather than gaze on the eyes of this lion or hear his roar."

It was evident to me, as I approached the boundaries of the colony, on the way to Namaqualand, that the farmers, who of course had not one good word to say of Africaner, were sceptical to the last degree about his reported conversion, and most unceremoniously predicted my destruction. One said he would set me up for a mark for his boys to shoot at, and another that he would strip off my skin and make a drum of it to dance to; another most consoling prediction was, that he would make a drinking cup of my skull. I believe they were serious, and especially a kind motherly lady, who, wiping the tear from her eye, bade me farewell, saying, "Had you been an old man it would have been nothing, for you would soon have died whether or no; but you are young, and going to become a prey to that monster."

Soon after Africaner's conversion, Mr. Moffat, having gone to his residence, thus describes his first interview with him.

After remaining an hour or more in this situation, the chief, Christian Africaner, made his appearance, and after the usual salutation, inquired if I was the missionary appointed by the directors in London; to which I replied in the affirmative. This seemed to afford him much pleasure, and he added, that as I was young, he hoped that I should live long with him and his people. He then ordered a number of women to come; I was rather puzzled to know what he intended by sending for women, till they arrived, bearing bundles of native mats and long sticks, like fishing-rods. Africaner, pointing to a spot of ground, said, "There, you must build a house for the missionary." A circle was instantly formed, and the women evidently delighted with the job, fixed the poles, tied them down in the hemispheric form, and covered them with the mats, all ready for habitation, in the course of little more than half an hour. Since that time I have seen houses built of all descriptions, and assisted in the construction of a good many myself, but I confess I never witnessed such expedition. Hottentot houses (for such they may be called, being confined to the different tribes of that nation) are at best not very comfortable. I lived nearly six months in this hut, which very frequently required tightening and fastening after a storm. When the sun shone it was unbearably hot, when the rain fell I came in for a share of it, when the wind blew I had frequently to decamp to escape the dust, and in addition to these little inconveniences, any hungry cur of a dog that wished a night's lodging would force itself through the frail wall, and not unfrequently deprive me of my anticipated meal for the coming day, and I have more than once found a serpent coiled up in a corner. Nor were these all the contingencies of such a dwelling, for as the cattle belonging to the village had no fold, but strolled about, I have been compelled to start up from a sound sleep and try to defend myself and my dwelling from being crushed to pieces by the rage of two bulls which had met to fight a nocturnal duel.

Of Africaner's diligence and success in acquiring religious knowledge Mr. Moffat writes—

To reading, in which he was not very fluent, he attended with all the assiduity and energy of a youthful believer; the Testament became his constant companion and his pressing ap-

peared unto all. Often have I seen him under the shadow of a great rock, nearly the livelong day, eagerly perusing the pages of Divine inspiration, or in his hut he would sit, unconscious of the affairs of a family around, or the entrance of a stranger, with his eye gazing on the blessed book, and his mind wrapt up in things divine. Many were the nights he sat with me, on a great stone at the door of my habitation, conversing with me till the dawn of another day, on creation, providence, redemption, and the glories of the heavenly world. He was like the bee, gathering honey from every flower, and at such seasons he would, from what he had stored up in the course of the day's reading, repeat generally in the very language of Scripture, those passages which he could not fully comprehend. He had no commentary, except the living voice of his teacher, nor marginal references, but he soon discovered the importance of consulting parallel passages, which an excellent memory enabled him readily to find. He did not confine his expanding mind to the volume of revelation, though he had been taught by experience that that contained heights and depths and lengths and breadths, which no man comprehends. He was led to look upon the book of nature, and he would regard the heavenly orbs with an inquiring look, cast his eye on the earth beneath his tread, and regarding both as displays of creative power and infinite intelligence, would inquire about endless space and infinite duration. I have often been amused, when sitting with him and others, who wished to hear his questions answered, and descriptions given of the majesty, extent, and number of the works of God; he would at last rub his hands on his head, exclaiming, "I have heard enough, I feel as if my head was too small, and as if it would swell with these great subjects."

During the whole period I lived there, I do not remember having occasion to be grieved with him, or to complain of any part of his conduct; his very faults seemed to "lean to virtue's side." One day, when seated together, I happened, in absence of mind, to be gazing steadfastly on him. It arrested his attention, and he modestly inquired the cause. I replied, I was trying to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human woe. He answered not, but shed a flood of tears! He zealously seconded my efforts to improve the people in cleanliness and industry; and it would have made any one smile to have seen Christian *Africaner* and myself superintending the school children, now about 120, washing themselves at the fountain.

Of the contrast between *Africaner* as the ferocious savage, and as the docile and tender-hearted Christian, Mr. Moffat says—

It may be emphatically said of *Africaner*, that "he wept with those that wept," for wherever he heard of a case of distress, thither his sympathies were directed, and notwithstanding all his spoils of former years, he had little to spare, but he was ever on the alert to stretch out a helping hand to the widow and fatherless. At an early period I also became an object of his charity, for finding out that I sometimes sat down to a scanty meal, he presented me with two cows, which, though in that country giving

little milk, often saved me many a hungry night, to which I was exposed. He was a man of peace, and though I could not expound to him that the "sword of the magistrate" implied, that he was calmly to sit at home and see bushmen or marauders carry off his cattle, and slay his servants; yet so fully did he understand and appreciate the principles of the gospel of peace, that nothing could grieve him more than to hear of individuals or villages contending with one another. He, who was formerly like a firebrand, spreading discord, enmity, and war among the neighboring tribes, would now make any sacrifice to prevent any thing like a collision between two contending parties, and when he might have raised his arm, and dared them to lift a spear or draw a bow, he would stand in the attitude of a suppliant, and entreat them to be reconciled to each other; and, pointing to his past life, ask, "What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?" At an early period of my labors among that people, I was deeply affected by the sympathy he, as well as others of his family, manifested towards me in a season of affliction. The extreme heat of the weather, in the house which I have described, and living entirely on meat and milk, to which I was unaccustomed, brought on a severe attack of bilious fever, which, in the course of two days, induced delirium. Opening my eyes in the first few lucid moments, I saw my attendant and *Africaner* sitting before my couch, gazing on me with eyes full of sympathy and tenderness.

It was deemed expedient that *Africaner*, subsequent to his conversion, should visit the colony, where, previous to that event, he had been so much feared and hated. Mr. Moffat gives some incidents that occurred by the way.

Arriving at Pella, (the place, as before stated, to which some of the people from Warm Bath had retired when the latter was destroyed by *Africaner*), we had a feast fit for heaven-born souls, and subjects to which the seraphim above might have tuned their golden lyres. Men met who had not seen each other since they had joined in mutual combat for each other's woe; met—warrior with warrior, bearing in their hands the olive branch, secure under the panoply of peace and love. They talked of Him who had subdued both, without a sword or spear, and each bosom swelled with purest friendship, and exhibited another trophy destined to adorn the triumph of the Prince of peace, under whose banner each was promoting that reign in which—

"No longer hosts encountering hosts,
Their heaps of slain deplore;
They hang the trumpet in the hall,
And study war no more."

The following describes an interview between Mr. Moffat and a farmer of the colony while on the journey above adverted to.

On approaching the house, which was on an eminence, I directed my men to take the wagon to the valley below, while I walked toward the house. The farmer, seeing a stranger, came slowly down the descent to meet me. When within a few yards I addressed him in

the usual way, and, stretching out my hand, expressed my pleasure at seeing him again. He put his hand behind him, and asked me, rather wildly, who I was. I replied that I was Moffat, expressing my wonder that he should have forgotten me. "Moffat," he rejoined, in a faltering voice, "it is your ghost!" and moved some steps backward. I am no ghost, I said. "Don't come near me!" he exclaimed, "you have been long murdered by *Africaner*." But I am no ghost, I said, feeling my hands, as if to convince him and myself too, of my materiality; but his alarm only increased. "Every body says you were murdered, and a man told me he had seen your bones;" and he continued to gaze at me, to the no small astonishment of the good wife and children, who were standing at the door, as also to that of my people, who were looking on from the wagon below. At length he extended his trembling hand, saying, "When did you rise from the dead?" As he feared my presence would alarm his wife, we bent our steps towards the wagon, and *Africaner* was the subject of our conversation. I gave him in a few words my views of his present character, saying, he is now a truly good man. To which he replied, "I can believe almost any thing you say, but that I cannot credit; there are seven wonders in the world; that would be the eighth." I appealed to the displays of Divine grace in a Paul, a Manasseh, and referred to his own experience. He replied, "These were another description of men, but that *Africaner* was one of the accursed sons of Ham, enumerating some of the atrocities of which he had been guilty. By this time we were standing with *Africaner* at our feet, on whose countenance sat a smile, well knowing the prejudices of some of the farmers. The farmer closed the conversation by saying, with much earnestness, "Well, if what you assert be true respecting that man, I have only one wish, and that is, to see him before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle." I was not before aware of this fact, and now felt some hesitation whether to discover to him the object of his wonder; but knowing the sincerity of the farmer, and the goodness of his disposition, I said, This, then, is *Africaner*! He started back, looking intently at the man, as if he had just dropped from the clouds. "Are you *Africaner*?" he exclaimed. He arose, doffed his old hat, and making a polite bow, answered, "I am." The farmer seemed thunder-struck; but when, by a few questions, he had assured himself of the fact, that the former bugbear of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes and exclaimed, "O God, what a miracle of thy power! what cannot thy grace accomplish!" The kind farmer and his no less hospitable wife, now abundantly supplied our wants; but we hastened our departure, lest the intelligence might get abroad that *Africaner* was with me, and bring unpleasant visitors.

Africaner's appearance in Cape Town, excited considerable attention, as his name and exploits had been familiar to many of its inhabitants for more than twenty years. Many were struck with the unexpected mildness and gentleness of his demeanor, and others with his piety and accurate knowledge of the Scriptures. His New Testament was an interesting object

of attention, it was so completely thumbed and worn by use. His answers to questions put to him by the friends in Cape Town, and at a public meeting, exhibited his diligence as a student in the doctrines of the gospel, especially when it is remembered that *Africaner* never saw a catechism in his life, but obtained all his knowledge on theological subjects from a careful perusal of the Scriptures, and the verbal instructions of the missionary.

Respecting an interview which *Africaner* had with a rival chieftain, of similar character, both having now embraced the gospel, Mr. Moffat writes—

Mr. Campbell being about to return to England, *Africaner* travelled with us as far as Daniel's Kuil to accompany him, where he met the Griqua chief, Berend Berend, with whom, as stated in a former chapter, he had had many a deadly contest. Being now both converts to the faith, all their former animosities were melted away by the gospel of peace and love. These chiefs sat down together in our tent with a number of people, when all united in singing a hymn of praise to God, and listening to an address, from the invitation of Jehovah to the ends of the earth to look to him, and him alone, for salvation. After which they knelt at the same stool, before the peaceful throne of the Redeemer; thus the gospel makes—

"Lions, and beasts of savage name,
Put on the nature of the lamb."

We parted with some hope that we might see him again; but no—it was the last farewell; for scarcely two years had elapsed when he was called to enter into the joy of his Lord. This he had anticipated, with the full assurance of hope, believing that, "when his earthly house should be dissolved, he would have a building of God."—The closing scene of life is faithfully delineated by the Rev. J. Archbell, Wesleyan missionary, in a letter to Dr. Philip, dated March 14th, 1823—

"When he found his end approaching, he called all the people together, after the example of Joshua, and gave them directions as to their future conduct. 'We are not,' said he, 'what we were, savages, but men professing to be taught according to the gospel. Let us then do accordingly. Live peaceably with all men, if possible: and if impossible, consult those who are placed over you, before you engage in any thing. Remain together, as you have done since I knew you. Then, when the directors think fit to send you a missionary, you may be ready to receive him. Behave to any teacher you may have sent as one sent of God, as I have great hope that God will bless you in this respect when I am gone to heaven. I feel that I love God, and that he has done much for me, of which I am totally unworthy.

My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have led you frequently; but seek God, and he will be found of you to direct you."

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

WESTERN AFRICA.—Mr. Wilson writes on the 31st of March—

Mr. Griswold and I have made arrangements to leave Cape Palmas for the leeward, about the first of May, in search of a suitable place for the commencement of our new station. We have our eye on two points, Cape Lahon and the river Gaboon. The place last mentioned, as is seen by the map, is situated beyond the Bight of Benin, and very nearly under the equator. Our fast friend, captain Lawlin, is well known at both these places, and will take us there and give us all the aid he can. There is very little direct intercourse between American traders and the Gaboon, but a good deal between London and that place. The distance from Gaboon to Prince's and St. Thomas's Islands is not more than one day's sail. With these islands there is trade with some American ports. These islands would be good recruiting places for invalid missionaries. The natives of Gaboon are represented as mild, and the place is thought to be healthful. Captain Lawlin once made an excursion into the country in the rear of Gaboon, and states that it is populous, and the people mild and friendly.

NESTORIANS.—On the 29th of July the Rev. Thomas Laurie, of Jacksonville, Illinois, and recently from the Andover Theological Seminary, and Mrs. Laurie from Chelsea, Massachusetts, embarked at Boston for Smyrna, on board the barque Susan Jane, captain Fletcher. Mr. Laurie is destined to the Mountain Nestorians, and will proceed immediately to Mosul on the banks of the river Tigris, opposite to the site of the ancient Nineveh. The instructions of the Prudential Committee were given to Mr. and Mrs. Laurie in Chelsea, on Sabbath evening, the 24th, on which occasion, in addition to the usual devotional services, an address was delivered by the Rev. Mr. Langworthy. At the embarkation prayer was offered by the Rev. President Beecher of the Illinois College.

MADRAS—Doct. Scudder, Mrs. Scudder, and four children arrived at Philadelphia, in the ship Washington, captain Taylor, August 10th. They embarked at Madras on the 1st of April. Protracted ill health, which had laid Doct. S. almost wholly aside from his labors for a year or more, was the cause of his revisiting his native land. Doct. S. was formerly connected with the Ceylon mission. He has been engaged in the missionary work about twenty-three years, having embarked at Boston 8th of June, 1819. In 1836 he was transferred to the new mission then begun at Madras.

CEYLON.—Mr. Minor writes on the 11th of May, that Mrs. Smith, the wife of the Rev. John C.

Smith, was called away by death on the 9th. The seeds of disease appear to have been sown in her system while in the United States, and began to develop themselves, even before her embarkation, which was on the 14th of October last. Still it was confidently believed that the long sea-voyage, with the repose and change of scene connected with it, would restore to her her wonted vigor. This expectation was to be disappointed. Her disease made steady progress till, in the wise providence of God, her state of pilgrimage and toil was terminated even before she could enter upon her contemplated work among the heathen.—Mrs. Smith was aware of her approaching dissolution and prepared for it. Her last hours were characterized by calmness and trust in Christ, and she departed, saying, "Precious Sovereign! Precious Savior!"

BATAVIA.—Rev. William T. Van Doren and wife arrived at Sag Harbor, 7th of June. Mr. Van Doren embarked at Boston for Batavia 17th November, 1840, destined to the Borneo mission; but a failure of health, while detained at Batavia, induced him to return to the United States.

SANDWICH ISLANDS.—Writing on the 9th of March, Mr. Chamberlain says—

The cause of truth and religion is as prosperous now, as it has been for any time during a year or more. Error, though it is gaining ground, does not seem to have acquired any acceleration of progress. The number of church members who have gone over to the side of the papists is not large. Some, who for a season united with them, have come back to our congregations.

PAWNEES.—Mr. Dunbar writes on the 10th of May that the government agent among the Pawnees was going forward with promptness and fidelity in fulfilling the treaty stipulations in their favor; taking effectual measures to suppress the introduction of whiskey; appointing only such men as farmers, mechanics, and teachers, as would be likely to co-operate with the missionaries in promoting their highest moral and social improvement. Between 200 and 300 Indians from all of the four bands, including most of their principal chiefs, had already removed to the place selected for their settlements, which is on the north side of the Loup fork of the Platte river, about thirty miles from their junction, and 100 or 125 miles from the agency at Bellevue. A missionary and a physician are urgently needed for these Indians in the present interesting crisis in their affairs.

ANNUAL MEETING OF THE BOARD.

THE *Thirty-third Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in the City of Norwich, Connecticut, to be opened on Tuesday, the 13th day of September next, at four o'clock in the afternoon. The annual sermon before the Board is expected to be preached on the evening of that day by the Rev. W. R. DeWitt, D. D., of Harrisburg, Penn.

It will be borne in mind by the members of the Board that, at its last annual meeting, during the discussion on its financial affairs, the following questions were proposed to all the members present and responded to affirmatively with great unanimity.

1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?

2. Will you attempt to induce all others, upon whom it is, in your opinion, proper you should exert influence, to do the same?

3. Will you, with the leave of Providence, attend the meeting of this Board the next year and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? or if necessarily detained, will you communicate such information?

By a vote of the Board the same questions were, by a circular, proposed to all the members not present at that meeting. As the appointment of the extra meeting of the Board was a subsequent transaction, the meeting intended in the last question is understood to be the approaching annual meeting.

Considering the lively interest felt in the missions of the Board, indicated by the liberal contributions of the year now closing, and the importance of ascertaining, as far as practicable, whether the christian community, from whom the pecuniary resources must come, are prepared to sustain the Board in strengthening and enlarging the missions, it may be hoped that there will be a full attendance of the members, honorary as well as corporate, as the representatives of the churches in all parts of the land.

Donations.

RECEIVED IN JULY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	208 81
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, Rev. Dr. Labaree,	60 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Provincetown, Mon. con.	50
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
Becket, Gent. 17,96; fem. char.	
so. 17,50;	34 76
<i>Lenox, Coll. 140,73; mon. con.</i>	
27,75; less 38c.	168 10
<i>North Adams,</i>	
South New Marlboro',	16 00
West Stockbridge, Mrs. E. Kellogg, for Joseph Kellogg, Maudra,	3 00
	12 00
Williamstown,	334 40
	568 26
Ded. loss on remit.	
2 16—566 10	
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Essex-st. chh. sew. cir. at U. S. Hotel, 10; a friend, 2;)	139 34
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Black Rock, Chh.	25 00
<i>Buffalo, 1st presb. chh. mon. con. 59,75; indiv. 12; Mrs. J. Sidway, 15; Park presb. chh. 16,50;</i>	
	103 25
<i>Evans, H. Pike,</i>	
Lancaster, Aux.	1 25
<i>Charleston and vic. S. C. Aux. So.</i>	
R. L. Stewart, Tr.	2 00—131 50
<i>Charleston, Cir. chh. 132; mon. con. 56,21; la. for sup. of Miss E. Ball, 100; la. asso. 100; col'd mem. for ed. of three youths at Cape Palmas, 47; 3d presb. chh. mon. con. 54,28; Mrs. C. U. Shepard, 10;</i>	
<i>Edisto Island, A mem. of presb. chh.</i>	490 49
<i>John's Island, by Rev. E. White, 41,25; col'd mem. of presb. chh. for sup. of a scholar at Cape Palmas, 20,10;</i>	15 00
<i>Stoney Creek, Presb. chh.</i>	61 35
	50 00
	695 84
Ded. loss on rem.	
6 22—619 62	
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Albany, Cong. so.	22 35
Baldwin, Cong. chh.	19 15
Cumberland, Mon. con.	16 40
Falmouth, 1st chh. la.	12 25
Poland, Mon. con.	15 32
<i>Portland, 2d par. mon. con. 65,68; fem. miss. so. 48,50;</i>	
<i>Waterford, Mon. con.</i>	114 18
	32 21—331 06
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury Mills Vill., Mon. con.	90 00
Newburyport, La.	17 30
West Bradford, S. Lovejoy, dec'd,	2 00—109 30
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Marblehead, Gent. 30; mon. con. 20; sab. sch. for Nestorian miss. 14,40; a friend, 1;	65 40
<i>Ipawich, Mrs. M. H. Lord, for Dorcas Adams, Ceylon,</i>	
Salem, Crombie-st. chh. 124; Tab. united mon. con. 10,93; Howard-st. mon. con. 10,02; a friend, 10;	90 00
	154 95—240 35
<i>Franklin co. Me. Aux. So. J. Titcomb, Tr.</i>	
Chesterville,	15 00
New Sharon, Fem. miss. so.	14 00
New Vineyard, Cong. chh.	2 50
Weld, Cong. chh. and so. 6,47; mon. con. 3;	9 47
Wilton, Cong. chh.	17 96—32 93
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
	65 20

Franklin co. Ms. Aux. So. L. Stone, Tr.	
Charlemon, 1st cong. so. la.	15 71
Seneva and vic. N. Y. By C. A. Cook, Agent,	
Bristol, Mrs. P. Whitmarsh,	10 00
Centre Lisle, Gent. 93; la. 14,30;	37 30
Chenango Forks, Presb. chh.	18 23
Coventry, G. D. Phillips,	50 00
Lisle, Fem. cent. so.	4 32
Norwich, Mon. con. and coll.	86 90
Plymouth, I. Sheldon, for <i>Marta J. and Mary A. Sheldon,</i>	
Ceylon,	40 00
Sherburne, Cong. chh. 62,04;	
fem. char. so. 9,75; so. of ind.	
for <i>Mary Rexford,</i> Ceylon,	
24,14;	95 93
Smyrna, Cong. chh. 26; J.	
Footo, 20;	46 00
Triangle, Mon. con.	4 06
Vienna, Presb. chh. for <i>Madura</i>	
miss.	7 28
Windsor, Presb. chh.	15 00—415 02
Grafton co. N. H. Aux. So. W. Green, Tr.	
Littleton, Gent. 50,75; la. 19,81;	
mon. con. 47,31;	117 87
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Presb. chh. mon. con.	
28,81; coll. 15;	43 81
Hunter, Presb. chh. mon. con.	7 00—50 81
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	
Hillsboro', Cong. chh. and so.	22 00
Milford, Mon. con.	5 37
Peterboro', Mon. con. 30,28;	
J. Field, 10; Mrs. R. D. 2;	42 28—69 65
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Bath, 1st chh. mon. con. 60;	
fem. hea. sch. so. for <i>John W.</i>	
<i>Ellingwood,</i> Ceylon, 20;	80 00
Phippsburg, Cong. chh. mon.	
con. 15; la. 5;	20 00—100 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Sharon, Mrs. B. H. Gould, to constitute	
D. G. Gould an Hon. Mem.	100 00
Lowell and vic. Ms. Char. So. W. Davidson, Tr.	
Lowell, John-st. chh. and so. (of which	
for sup. of Mr. Wheeler, Ojibwa miss.	
13; for Sandw. Isl. miss. 18; to con-	
stitute Rev. STEPHEN W. HANNA	
an Hon. Mem. 50;) 350; 1st cong. chh.	
mon. con. 56,85; L. A. Osborne, for	
a child in Ceylon, 15; J. Warren,	
dec'd 5;	426 85
Michigan aux. so. E. Bingham, Tr.	
Albion, Chh.	10 00
Ann Arbor, Chh.	8 39
Clinton, Chh.	4 81
Detroit, Mon. con.	10 22
Monroe, A fem. friend,	2 50
Pontiac, Presb. so. 12; cong.	
chh. 12c.	12 12
Rechester, W. M. A. 5; fem.	
benev. so. 3; chh. 2,25;	10 25
Romeo, Cong. so.	5 27
Saline, Mr. and Mrs. Swan,	1 44
Tecumseh, Chh.	90 22
Vermontville, do.	7 00
White Lake, do.	5 66
Ypsilanti, do.	10 50
	108 25
Ded. loss on this and former	
remittances,	37 04—71 21
Middlesex North and vic. Ms. Char. So.	
J. S. Adams, Tr.	
Bolton, Juv. benev. so.	5 50
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
North Madison, Mon. con.	12 64
New Haven co. West, Ct. Aux. So.	
A. Townsend, Jr. Tr.	
Derby, 1st cong. chh. sab. sch. for <i>Harry</i>	
<i>Johnson,</i> Ceylon,	90 00
New London and vic. Ct. Aux. So. C. Chew, Tr.	
Stonington, 2d cong. chh. and so. mon.	
con and com.	18 00
New York City and Brooklyn, Aux. So.	
J. W. Tracy, Tr.	
(Of which fr. D. C. Porter, 125; Grand	
chil. of D. L. Dodge, for <i>David L.</i>	
<i>Dodge,</i> Ceylon, 20;)	1,325 05

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Dedham, Miss Lucy Talbot, dec'd, 50 00	
Roxbury, Eliot chh. and so. gent.	
55; mon. con. 17,80; Mrs. A. a	
thank off'g, 10;	82 80—132 80
Northampton and vic. Ms. Aux. So.	
J. D. Whitney, Tr.	
Plainfield, Mon. con.	10 00
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Lisbon, Newent so. J. Hyde,	20 00
Norwich, 2d chh. gent. 36,50;	
Falls, mon. con. 7,89; sab.	
sch. 15; Greenville, gent. and	
la. 100;	159 39
	179 39
Ded. dis.	85—178 54
Orleans co. Vt. Conf. of Chhs. T. Jameson, Tr.	
Derby, Miss. so.	8 00
Otego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	
Cooperstown, La. miss. so.	16 00
New Berlin,	40 00—56 00
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Foxcroft, G. Clark, 2; a friend, 25c. 2 25	
Sebec, Two fem. friends,	1 00—3 25
Rockingham co. N. H. Confer. of Chhs.	
J. Boardman, Tr.	
Hampstead, Chh. and cong.	40 00
Rye,	16 44—56 44
Rutland co. Vt. Aux. So. W. Page, Tr.	
East Rutland, Mon. con.	63 91
Middleton, do.	8 27
West Rutland, Cong. chh. and so. 33 65—105 83	
Somerset co. Me. Aux. So. C. Seiden, Tr.	
Madison, Cong. chh.	5 50
Norridgewock, Rev. S. B. Weth-	
erell,	50
Skowhegan, Friends,	4 50
South Solon,	6 53—17 03
St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
Ogdensburg, STEPHEN HIGHBY, which	
constitutes him an Hon. Mem.	100 00
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Moultonboro', Coll.	15 00
Rochester, do.	67 49
Tuftonboro', do.	3 55—86 04
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Goshen, R. Booth,	2 00
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Attleboro', Gent. and la. 113,88;	
la. sew. cl. 10;	123 88
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
North Coventry, Gent.	23 00
Willington, Gent. and la.	12 25—35 25
Union Confer. of chhs. Me. S. Andrews, Tr.	
Bethel, Cong. chh. 10; T. Chap-	
man, 5;	15 00
Brownfield,	5 00
Fryeburg, Cong. chh. 108,51;	
mon. con. 24;	132 51
Rumford, Cong. chh.	8 21—160 72
Valley of the Mississippi, Aux. So.	
G. L. Weed, Tr.	
Western Reserve aux. so. By Rev.	
H. Coe, Agent,	
Ashtabula co. Rome, 7; Rev. F. A.	
Demming, 5; Wayne, 10; Williams-	
field, 4; Cuyahoga co. Euclid, 5;	
Mrs. S. Shaw, 15; Erie co. Milan,	
40; Huron co. Peru, 8,50; Loraine co.	
Huntington, 1; Medina co. Chatham,	
Fem. benev. so. 3,62; Litchfield,	
4,53; Sharon, 10; Portage co. Auro-	
ra, 1; Freedom, 6; Summit co. Bath,	
8,37; Cuyahoga Falls, 29,59; Rich-	
field, Mrs. L. Hammond, 15; Hud-	
son, Wes. res. coll. 26,53; Rev. H.	
Coe and fam. for <i>Jane Elizabeth</i> Coe,	
Ceylon, 50; prev. ackn. 25; Trum-	
bull co. Braceville, 14,50; Newton	
Falls, an Hon. Mem. 5; West Far-	
mington, Av. of jew. 38c. Ded. dis.	
10,75;	227 27
Windsor co. Vt. Aux. So. E. C. Tracy and	
J. Francis, Tr.	
Bethel, Cong. chh. and so.	15 72
Chester, do.	41 16

Hartford, F. Leavitt, which constitutes Mrs. JERUSA LEAVITT an Hon. Mem. 150; gent. 18; la. 27; mon. con. 8, 11; to constitute Rev. JOHN K. LORD an Hon. Mem.	302 11
Ludlow, Mrs. M. Weatherbee,	10 00
Norwich, A friend,	12 00
Perkinsville, Cong. chh. and so.	20 00
Royalton, do.	74 45—376 44
Yerk co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
Elliot, Mon. con.	6 25
Shapleigh, Rev. A. Loring,	3 50—9 75
Total from the above sources,	\$6,862 26

VARIOUS COLLECTIONS AND DONATIONS.

A lady, For Joan Maine, Ceylon, 90; do. 5;	25 00
Abingdon, Va. Mrs. M. Preston, 10; fem. miss. so. 18; mon. con. 29, 50;	57 50
Amity, N. Y. Presb. chh.	40 00
Andover, Ms. S. chh. mon. con. 49, 64; Mr. Page's so. for Jesse Page, Ceylon, 20;	69 64
Baltimore, Md. 5th presb. chh.	220 00
Barrington, R. I. La. benev. asso.	29 00
Bedford, N. Y. Mrs. M. H. Green, for M. H. Green, Ceylon,	5 00
Belfast, Me. Head of the Tide, mon. con.	5 00
Bethany, Pa. Presb. cong. mon. con.	15 00
Bloomfield, N. J. Miss. so. in fem. acad.	12 00
Bridgeton, N. Y. Select sch.	3 00
Bryan co. Ga. Miss. so.	58 50
Buffalo, N. Y. 1st presb. chh. sab. sch. for Abner Bryant, Ceylon,	20 00
Chelsea, Ms. Winnisimmet chh. and so. mon. con.	14 42
Darien, Ga. E. W. S.	3 00
Easton, Pa. F. M. L.	10 00
Fort Tyson, Ark. Mon. con. 30, 50; a friend, 2; Dick, 2, 50;	36 00
Frankfort, N. Y., I. B. Mills,	10 00
Granada, Mo. A. C. Baine,	5 00
Greenport, N. Y. Av. of m. box, for Sandw. Isl. miss.	4 00
Jacksonville, Fla. P. Conger,	20 00
Jerseyville, Ill. P. W. Fobes,	10 00
Kingsboro', N. Y. Dr. Yale's cong. C. Mills, 15; Mrs. S. B. Place, 15; N. G. and J. A. Case, 13; indiv. 19, 25; S. G. Hildreth, which and prev. dona. constitute Mrs. Lucy HILDRETH, an Hon. Mem. 40;	102 25
Malden, Ms. Mr. McClure's so. mon. con. 4, 94; la. benev. so. 20;	24 94
Malden, N. Y. Presb. chh. 116, 25; mon. con. 30. union dis. do. 12;	158 25
Marion, Va. Mrs. S. Gibson, and Mrs. Watson,	10 00
Maumee Valley, O. Asso. Amboy, Rev. G. S. Johnston, 5; a lady, 35c. Maumee City, Miss. so. 10, 36; Plain, Chh. 12, 62; young men's miss. so. 5;	33 33
Middlehope, N. Y., P. B. V. F.	5 00
Middletown, N. Y. Presb. chh.	83 85
Minersville, Pa. do.	20 00
Monroe, Mich. Mon. con. in presb. chh.	62 50
Newark, N. J. 1st chh. mon. con. 100; young people's miss. so. to constitute Rev. MAR ABRAHAM of Persia, an Hon. Mem. 100;	200 00
Newburgh, N. Y., W. C. Foote, 50; Miss M. Wood, for sup. of a teacher in India, 9; re. party, for Helen M. Wells, Cape Palmas, 15;	74 00
North Chelmsford, Ms. Evan. chh. and so.	75 00
North Granville, N. Y. 1st presb. chh. mon. con.	32 00
Otego, Mich. Cong. so. mon. con.	7 61
Ottawa, Ill. Mrs. S. G. Rockwood,	3 00
Paterson, N. J. 2d presb. chh.	8 00
Pekatic, Ill. Mrs. P. Blish, 20; W. Talcott, 10;	30 00
Pennsylvania, A friend,	50 00
Philadelphia,	100 00
Pittsburgh, Pa. 3d presb. chh. 630; M. Allen, for Nestorian miss. 10;	640 00
Pittsfield, Ill. Cong. chh.	20 00

Philadelphia, Pa. 1st presb. chh. A. R. Perkins, 100; 5th presb. chh. male sab. sch. for ed. of hea. youth, 20; G. D. 5;	195 00
Reading, Ms. La. cent. so.	20 40
Rockspring, Va. Presb. cong.	5 00
Savannah, Ga. Male and fem. miss. so. in Ind. presb. chh. 224, 30; less prem. 2, 80;	221 50
Smithfield, Pa. Cong. so. 10, 58; A. T. M. 2;	12 58
South Greenburg, N. Y. Miss. so.	10 00
South Woburn, Ms. Cong. chh. and so.	81 58
Southwold, U. C. Mrs. E. D. Johnston,	25 00
Tray, N. Y. 1st presb. chh. (of which fr. George G. Wildra, to constitute him an Hon. Mem. 110; 345; a friend. 1;	346 00
Utica, N. Y. 1st cong. chh.	146 25
Washington, Pa. Rev. W. A. Hall,	5 00
Washington, D. C., I. W. Hand,	5 00
West Newton, Ms. B. Eddy,	2 00
Wythe and Pulaski, Va. Fem. tract so. 31, 50; miss. so. 17; Miss E. Graham, for miss. in Africa, 20;	68 50
X. Y.	17 00
	10,363 67

Ded. am't ack. in June 1838, fr. Alton, Ill. not remitted by A. Alexander,	72 35
	\$10,291 52

LEGACIES.

Boston, Ms. Mrs. Christian Baker, 2,357, 94; (prev. rec'd, 14,642, 06;) Mrs. Margaret Gibbens, by S. H. Walley, Jr., Ex'r, (prev. rec'd, 800; 1,000;	3,357 94
Bridgewater, Ms. Mrs. Eunice Leach, by Isaac Fobes, Ex'r,	50 00
Medfield, Ms. Artemas Woodward, by E. F. Woodward, Ex'r, (prev. rec'd, 200;)	100 00
New Bedford, Ms. Mrs. Rebecca Nickerson, by Thomas Nickerson, Ex'r, (prev. rec'd, 100;)	121 00
Sherburne, Ms. Emerson Adams, by Alexander Clark, Ex'r,	50 00
	\$3,679 53

Amount of donations and legacies acknowledged in the preceding lists, \$13,970 55. Total from August 1st, to July 30th, \$316,583 35.

DONATIONS IN CLOTHING, &c.

Bradford, Vt. 2 reams paper, fr. Miss L. Baldwin,	5 00
Burlington, Vt. A box, fr. la. of 1st cong. chh. and so. for Park Hill.	
Charlestown, N. H., A box, fr. la. sew. so. of evan. chh.	21 91
Geneva, N. Y. 10 doz. writing books, fr. H. Smith,	10 00
Lovell, Me. A box, fr. sew. so.	
Ontario, N. Y., A box, fr. fem. sem. for Miss Agnew, Ceylon.	
Providence, R. I., A box, for A. Wright, Seneca.	
Shoreham, Vt. A barrel, fr. F. S. Hemenway, for Mr. Hemenway, Bankok.	
South New Marlboro', Ms. A box, fr. la. sew. so.	
Wilmington, N. C., A box and barrel, fr. T. Sandford, for Mr. Johnston, Trebizond.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulling cloth, flannel, domestic cotton, etc.

THE
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OCTOBER, 1842.

No. 10.

American Board of Commissioners for Foreign Missions.

Constantinople.

**EXTRACTS FROM THE JOURNAL OF MR.
DWIGHT.**

THE last extracts from Mr. Dwight's journal previously received, were inserted at pp. 268—74. The statements given below show that, while almost every thing else is in commotion in Turkey, the work of the Lord is steadily advancing.

Tendency to Infidelity—Opposition to the Mission.

April 12th, 1842. I this day received a visit from priest K. As usual he is full of desire and hope for the enlightening of his nation. Would that every priest and every individual in the holy orders in his church were as enlightened and as truly pious as he. He is pursuing the study of the French language, and I have given him several evangelical French tracts, some of which he has translated and is circulating in manuscript. He is very anxious in regard to some individuals of his nation, who, through the study of the French language, have become tainted with French infidelity. One of these is a young man of abilities, who, through means of this priest, has been coming to me for some months past to take lessons in English, and I have taken many opportunities to converse with him on religious subjects. The priest says that he is now quite changed, and that he has great hopes of him. It is very desirable that we should have at our disposal some good evangelical French books, to put into the hands of those young Armenians who study the French language, in order to counteract the influence of French infidel books. It is too often the case that the teachers

of the French language here, are themselves infidels, and the first reading books they put into the hands of their pupils are of the infidel kind. It is not strange therefore, that young men, who, on waking up to see their former superstitions, have nothing to read but infidel books, should themselves imbibe infidel sentiments. This good priest proposes that we should prepare and publish books containing short and pungent appeals to the conscience, and direct exhortations to men to repent and prepare for heaven. "I want," said he, "to see something like this, 'Say to the people, there is the door of eternal life: there is the knocker upon the door: whosoever will, may knock and enter in.'"

For some days past there has been no small stir in the city in regard to us and our operations here. My preaching service has become the subject of great talk in the coffee-shops and other places of resort, and such is the excitable state of some minds that they are ready to take fire from the least spark. I recently changed my room in the city, taking one in another khan. Our enemies immediately laid hold of that circumstance, so insignificant in itself, to get up a great excitement against us. For a year and a half I have had a room in the city, and every body knows it; but the moment I removed from that room to another in the same vicinity, it was trumpeted abroad, that we were making preparations for a vigorous attack upon the Armenians, and the people were exhorted to rise up and oppose our efforts with all their might. Various rumors have come to our ears of what the leaders of the opposition threaten to do, one of which is, that as we are the cause of all the trouble arising from the introduction of evangelical sentiments among the people, it is use-

less to banish, as they once did, those who follow us; but the most direct way to put an entire end to all difficulties is to procure our removal, and this they propose to do by presenting a complaint against us as disturbers of the people to the porte. To-day I had occasion to go over to the bazaars to make some purchases; and there I unexpectedly met many Armenian acquaintances, all of whom appeared very friendly, and I was surprised not to discover the least signs of fear at being seen in company with me, notwithstanding the threatening aspect of things.

Visit to Smyrna—Feast of the Fishes.

29. I have just returned from Smyrna, where I have been spending two weeks and more, and have attended the annual meeting of the mission in Turkey. I was happy to find something more promising than formerly in the prospects of evangelical religion there. Mr. Adger has a regular service in Armenian, which, though attended but by few, is highly useful; and some individuals appear to feel somewhat the power of the truth. The Armenian academy in that city, supported by the Armenian community, is quite superior to any thing of the kind they have in Constantinople. There are some five or six different languages taught in it, and among them the English. They have also recently procured some philosophical apparatus, which they requested me to put in order for them. The principal of the academy invited me also to deliver a lecture on electricity to the scholars and to some of the citizens, which I engaged to do, but the state of the weather prevented.

May 1. Several of my Armenian friends have called to greet my return, and from all that I can hear and see, I am satisfied that there never was a more encouraging state of religion here among the Armenians than at present. One of our native christian brethren, who called to-day, brought with him an individual, who, within the week past, has become an entirely changed man, and all his friends marvel greatly. Before, he was a worldly and wicked man, but all at once he became convinced of sin, and, as I trust, threw himself into the arms of the Savior. He now appears in his right mind. After an interesting conversation with these individuals, I prayed with them, giving thanks to God for his wonderful grace, and beseeching him to shed the influences of his Spirit still abundantly upon the people.

2. We have not yet resumed our Armenian meetings, which have been interrupted by my absence at Smyrna, but to-day, being the first Monday in the month, several individuals came to my house, and I read a portion of the Scriptures to them, and explained the nature of the kingdom of Christ, and the certainty of its coming, and closed with prayer. All our brethren are full of encouragement, notwithstanding the hostility manifested by their enemies. They say that many hearts are now open to receive the truth.

6. To-day is the great feast of the fishes, at a celebrated pool near the western extremity of the city, and just without the walls. Tens of thousands of people of all nations go there on this day, some to wash themselves in the water of the pool, and to drink it, under the vain expectation of a healing or sanctifying influence, and some to see and be seen. A Greek church stands over the spot, and this is a day of great income to the establishment. Two Turks are seated at the entrance of the church to take a small tribute of each individual who enters. So the Turks also profit by the superstitions of their so called christian subjects. I went to the spot to-day in hope of meeting with some opportunities of doing good among the crowd, and I hope my visit was not altogether in vain. If the followers of Zoroaster are worshippers of fire, the Greeks may be called worshippers of water, for they have numberless *ayazmas* as they are called, i. e. 'holy fountains,' to which they resort, and whose miraculous healing powers it would be infidelity to doubt. The common people regard these waters with the greatest veneration, never approaching them without devoutly crossing themselves; while the priests are ready enough to foster such a feeling, because by this craft they gain their wealth.

Company at a Banker's.

11. I spent the last night at the house of an Armenian banker, accompanied by an English friend. We went by special invitation, and found ourselves very cordially welcomed. One of the four brothers of the family is an unusually intelligent man, but strongly bigoted. In the evening several persons came in from without, and we had a very pleasant, and I trust a profitable interview. One of the visitors was a light minded young man, who had been abroad in Europe, and has a smattering of French, and af-

fects to be rather witty, and he was a great hindrance to us. The others who came in, came with the express desire to hear the gospel; and after some time had been wasted by the loud and jocose conversation of the individual mentioned, one of those present expressed dissatisfaction that the evening should be thus spent, saying, "We wish to hear Mr. Dwight speak to us from the Scriptures." This introduced serious conversation and gave me an opportunity of making known the glorious truths of the gospel. All listened with attention and especially the females. I was deeply interested in one of them, who seemed to be much enlightened, very inquisitive, and very serious. One of the young men present said to me, "A certain priest called to see me the other day, and said that we are bound to abstain from all sin, but I do not see how this is possible: we are weak, fallible men, and we cannot avoid sinning sometimes. What do you say? Was the priest right?" I replied, Let us inquire what God says on this subject. Does he not command us to abstain from every sin, and be holy like himself? If so, then the priest only said what God says, and therefore he was right. What would you have said to him, if he had told you that you are permitted to sin, and that God does not require you to abstain from it wholly? Would you not have said to him that he had no right to give you such a license? I then took occasion to speak at large on the evil of sin, about which men think so little and God thinks so much. It was fully evident that the truth had influence on the minds of some of those present, and I pray that God may make it an abiding influence. On leaving the house this morning we called upon the female who was so attentive and serious last evening, and we found ourselves most cordially welcomed. She has several children, some of whom are full grown, and she seems much enlightened and truly desirous of hearing the gospel. I was surprised at this, until I learned from herself this morning, that our good priest — is in the habit of calling on her often, and, said she to me, "He preaches to us just as you did last evening." This is another gratifying testimony of the good influence of our native brethren. The fact is, every man here, who comes to the knowledge of the truth, becomes himself at once a missionary, and his influence is very important.

15. Several individuals called to-day, with whom I conversed and prayed.

tioned under date of May 1st. He seems like a truly regenerated man. He is a merchant and has a widowed mother with whom he still lives, and three brothers and a sister; and every morning and evening he reads the Scriptures with them and prays, and they are evidently much affected by the truth. The mother, in particular, seems truly serious, and she is very desirous of putting two of her sons at Mr. Hamlin's school. When told that he cannot receive them until he forms a new class which will be at the close of the year, she was so disappointed that she wept.

20. B. Aga called expressly to request me to have a season of prayer with him. His christian character shines more and more brightly. He has been greatly afflicted in his worldly concerns, but, as usual in similar cases, trial has been the means, as we hope, of purifying his heart.

Missionary Spirit and Love of the Scriptures and Prayer developed.

21. N. called to get some Armenian books for distribution among the poor. He is the individual mentioned May 1st and 15th, and his whole soul seems subdued and brought under a divine influence. In the course of our conversation to-day, he said that he has an enemy, against whom, until recently, his feelings were so strong that he could not sleep sometimes, when thinking of him, and his heart was never at rest. "But now," said he, "I find my heart drawn forth towards him in love, and I can lie down and sleep in great quietness and be happy." He informed me that it is his intention to go soon to a village at a little distance and spend some time in transacting business. There are no Armenians in that village, all the inhabitants being either Greeks or Bulgarians. This individual, however, of his own accord, and prompted by the true christian missionary spirit, asked, if I could furnish him with tracts and books in the Greek and Bulgarian languages, so that he might try to do the people some good while there. It must be remembered too, that between the Greeks and Armenians there is a strong feeling of hostility, and the Bulgarians are a low and despised race. So it is here, however, as well as in other countries, and at this age, as well as in the days of the apostles, when a man comes to feel in himself the power of true religion, he immediately finds his sympathies going forth

be instrumental in their spiritual benefit, not caring to what race they belong.

Seven or eight of our Armenian brethren met in one of the suburbs of the city yesterday, and had a succession of seasons of prayer and reading the Scriptures together, some enlightened females also being with them, and all were greatly cheered and strengthened by the divine presence.

22. I had a season of reading the Scriptures with exposition and prayer, to-day, with some Armenians who called. One of them I met to-day for the first time, though I hope it will not be the last. He has recently been awakened, and seems deeply interested in listening to the truth. I endeavored to point out to him the way of salvation, and I think he is not far from the kingdom of heaven. He is a teacher in one of the public schools, and an intelligent and promising man.

25. Priest — came to my study to-day, and spoke in a very cheering manner of the progress of religious truth in this city. He says that last year he could easily number all those who appeared to be enlightened, but that now they are too numerous to be easily computed, and they are scattered through every part of the city and suburbs. It must be understood that in speaking of those who are enlightened, we do not mean to imply that we consider them all pious. Probably but a small part of those alluded to by the priest are truly renovated in heart, but they have become convinced of their former errors and sins, and are with greater or less degrees of earnestness, seeking the true way of salvation. It was gratifying to see this priest, of his own accord, make the distinction between those whose minds are in some measure illuminated, and those whose hearts are truly affected by the gospel. Speaking of a certain individual, he said, "He fancies that because he is evangelical in sentiment, he is pious, and I have labored much with him to shew him that this by no means necessarily follows. As yet he does not see that he is in error here; but I hope, through the Spirit of God, he will be convinced of it before long."

It is extremely gratifying to notice among our native brethren an increasing spirit of prayer for the salvation of their fellow men, and particularly of their enemies and persecutors, they often meet together for this purpose, and rarely do any of them visit me now, without requesting, before they leave, that we may

ages the hope that God is about to pour out the influences of his Holy Spirit upon the people more abundantly than ever before. When he excites such desires in the hearts of his people, it is a sure indication, that he is about to gratify them.

31. There is an increasing demand for our Armenian books, and although the number we have as yet issued from the press is small, yet it amounts to upwards of thirty different kinds of books and tracts, and among them are some highly useful. Such are the *Dairyman's Daughter*, *Mary Lothrop*, *Child's Book on Repentance*, *Joy in Heaven*, *History of Joseph*, etc. I have noticed for some time past that two of our Armenian brethren have often come to me for books, which they have purchased with their own money, although neither of them is in circumstances of worldly prosperity. I incidentally ascertained the other day that they procured these books for gratuitous distribution among their countrymen. This shews both their estimate of the value of the books, and also their christian desire for the salvation of their countrymen. I told them that whenever they wanted books for gratuitous distribution, I would furnish them without charge.

A Young Man thirsting for Knowledge and Influence—Armenian Hospital.

June 1. An intelligent-looking young man called and expressed the strongest desire to acquire knowledge. He was for two years a member of the Armenian college at Scutari; and after having learned enough to have a strong desire enkindled for still greater acquisitions, the institution was suddenly closed, and he with many others was sent adrift, with little hopes of ever having his wishes gratified. He has since been wandering about without employment, not willing to go back to his trade again, and yet not knowing how to fulfil his wishes and obtain an education. At length he found me out, and came to throw himself upon my compassion. He has no father nor mother, and no near relative living, and no means of support; and he asked to be received into our seminary. I told him that no new scholars can possibly be received now, and not until the beginning of the next seminary year, and then we can receive none without testimonials. "I can procure testimonials," said he, "but I know not how to wait so long. I wish to be like a tree this

that merely casts a shade; but now I cannot boast even as much as this, for I have not even a shade, that I can call upon men to come under it, and refresh themselves. What shall I do?" I told him he must get in some situation, and wait patiently four or five months, and then perhaps we will receive him into our school. He replied, "But I have no situation, and I have tried in vain to get one: my hope is first in God, and then in you." I said, I can do nothing more for you, than I have already told you. Why do you not go to your patriarch, or to your own people? They are very numerous here and we are very few; they surely can do something for you. He said, "Here is a room full of fine large candles, but not one of them is lighted; they are very many and very large, but they give no light; there is another room that has two or three only, but they are all burning. Now if I wished to read and profit myself, I should certainly go and sit down under one of those burning candles, that I might see; rather than sit in that dark room, where, though there were plenty of candles, yet none of them were lighted." It was with difficulty that I could satisfy this young man that I could do nothing for him at present; and at length he went very reluctantly away. Who can predict what he may yet become?

4. A young man called, who, as we hope, has recently become a new man in Christ Jesus. He is rather a frequent visitor of one of the wealthiest bankers of the capital, and last Sunday this banker gave him five hundred piastres to carry to the Armenian hospital to distribute among the poor people there. It should here be remarked, that in this country hospitals are not used for the sick alone, but also frequently for the poor, and sometimes for the vicious. At the present time there are many poor in the Armenian hospital, who were deprived of their habitations by a late fire, and they are to a great degree dependent on the occasional charity of individuals. The young man going on such an errand of mercy, and from so influential an individual, was, of course, well received, and it gave him an opportunity of speaking a word in season to many souls. After he had finished his distribution, he was invited by the vartabed at the head of the establishment, to dine with him and his priests. When, however, he saw the very abundant preparations that were made, far beyond their actual wants, he declined accepting the invitation; and

refusal, that he could not sit down comfortably and partake of such a costly repast, while so many poor people were almost in a state of starvation in the establishment. The vartabed, however, insisted upon his sitting down with them, and he complied on condition that they would permit him to bring with him one whom he should select from among the suffering poor, and he immediately brought from below an old man with a gray beard, whom he selected as one of the principal sufferers, and placed him by his side at the table. After the repast was finished, he said to the vartabed, "I have done this thing to shew you that you ought to care for these miserable people, and not leave them to starve from absolute want while you have enough and to spare."

A hopeful Convert—Nicomedia—A Missionary Tour projected.

5. A young teacher called, who has been sceptical with regard to religion, but recently his attention has been very much awakened to the subject: he has had a view of his sins, and now seems to be rejoicing in God his Savior. He remarked that he desires no higher happiness in this world than to think and speak of Christ, and to be in the society of those who speak of him. I have rarely met with one who manifested a more sweet and subdued spirit. Before leaving he begged that we might have a season of prayer; and when we bowed the knee together at the throne of grace, it seemed as if the Savior himself was peculiarly present. I bless God that he now gives me frequent opportunities of conversation and prayer in my study, with individuals who are more or less deeply interested in religious subjects.

6. Our native monthly concert to-day was interesting, and in fact every thing we hear and see of the present state of inquiry and feeling among the Armenians is full of promise. One of our pious friends present has become a large distributor of our tracts and books, and to-day he took with him one hundred copies of different publications from our press, in Armenian, for distribution. He says that he has recently met with several individuals who confess that some years ago, they ignorantly burned some of our publications, in consequence of the anathema of the patriarch, but that now they regret very much that rash act, and are reading the same books with great interest. The fact is, evangelical

ences over many minds, and it becomes every day more apparent that deep and radical changes are to take place in this ancient church.

For a history of the work of the Lord among the Armenians at Nicomedia the reader is referred to pp. 425 and 461, of the volume for 1838, and 96-8 of the volume for 1839, and pp. 54-60 of the last volume.

Our news from Nicomedia to-day is deeply interesting. The work there, which has seemed for some time past to be at a stand, has recently received a new impulse, and a little weekly meeting for prayer and reading the Scriptures, which had been attended by six or eight individuals, has grown so as to number from forty to fifty, and is every week enlarging itself. Truly the hand of the Lord is in all these things, and he is not going to destroy the Armenian church, but to purify and build it up, and make it to shine forth as the sun in the midst of the surrounding darkness.

Should the missionary zeal and enterprise which seem to have led to the movement described below, characterize all the converts to Christianity, how speedily and easily, with the blessing of God, might the christian religion be spread over the world.

13. Some of our Armenian christian brethren met this day in a retired part of the hills adjacent to the capital, and after uniting in prayer for the guidance and blessing of God's Spirit, they agreed to send forth one of their number, at their own expense, on a missionary tour to some towns and villages in the interior. The individual to be sent on the errand of love was selected, and he readily accepted the call, and is making his arrangements to leave in a few days. This is altogether a most interesting movement, and while it shows the true missionary spirit, of these young disciples of our Lord, it also gives confirmation to the hope we have so long cherished, and not unfrequently expressed, that the Armenian people regenerated, are destined to be very prominent instruments in spreading the light of true religion through the eastern world. These brethren also agreed to set apart the first Tuesday in each month for special prayer to God, in behalf of their nation, and for his blessing upon the means now used for their spiritual illumination. ^{This} was done wholly of their own accord without any suggestion from us,

and it is the more valuable on that account.

It is a singular coincidence and worthy of special notice, that one of the rulers in the Armenian community in the principal town proposed to be visited by our native brother, is now here, and is a guest at the house of one of the chief bankers, who had had something to do with placing him in his present office, and who is also friendly to us. The banker has ordered the individual to take with him, on his return, a quantity of our books to distribute among his people. The ruler, although not himself an enlightened man, must of course obey, and he seems to do it cheerfully, and no one will dare to say a word against his labors as a tract distributor, since he has been commissioned by such high authority. The books will also find their way into many families who would otherwise have remained in ignorance of them, and our native brethren will have co-operation where they might reasonably have anticipated opposition.

21. Among other visitors to-day at my room in the city were two boys of fourteen or fifteen, both of whom appear to be interested in the truth; the younger of the two has for some time past manifested a very serious disposition and an earnest desire to learn the Scriptures, and I cannot but hope that he is very near the kingdom of heaven, if not already in it. He came to-day with several passages of Scripture written down on paper, for which he asked an explanation.

22. One of our christian brethren among the Armenians called, and informed me that recent intelligence from Nicomedia declares that at least as many as sixty-five of the Armenians there have become enlightened, and they hold their meetings on the Sabbath in a retired house in a large garden in the suburbs of the town. Satan, however, is not asleep, and he is stirring up the people to oppose. We wait to see what may be the result.

Questions respecting the Observance of the Sabbath—College at Scutari.

23. — from Has-koy called. He manifested a strong desire for the salvation of others, and is continually procuring our books and distributing them, and also giving a word of exhortation here and there, as he finds opportunity. He invited me to-day to visit his mother's house. He says that both his mother

and sisters are much enlightened, and that his eldest sister, who is about fourteen years of age, often prays with the rest of the family, and does it in a very appropriate manner. Recently a number of our Armenian brethren called on me, and one of them asked me many questions about the observance of the Sabbath. He said, "If it is not right to do business on the Sabbath, is it right for us to call at a coffee-shop, and take a cup of coffee? For example, when we go over to Pera to attend service, the distance is great, and we get fatigued, and we find ourselves half an hour or an hour before the time; is there any thing wrong in our stopping at a coffee-shop to rest ourselves and take a cup of coffee?" In reply, I spoke to them on the importance of placing a higher value upon time. I told them that the hour of service is fixed, and there is no need of their being either before or after the time. If they managed properly, there could be no need of their calling at a coffee-shop; and as to going to such places, or any where else on the Sabbath for their own amusement, it is plainly contrary to the command of God. The same individual then asked, "Suppose I have a sum of money due me from a Turk, and on the Sabbath he comes to me and offers to pay it; must I decline receiving it, when I have reason to suppose that it will be long before I can get it, if I do at all, unless I receive it on that day?" I told him he must not break the commands of God for the sake of a little money, but must always do his duty, and leave the consequences with God. He then said, "But suppose he is a Turk, whom it is very difficult to find, and I meet him on Sunday, and know that he is going to leave town immediately; may I not ask him for the money?" I replied, you had better wait till he comes back. Another individual present, who had hitherto been a listener, now said, "After all, it is our fault that the Turks come to us with such business on the Sabbath. If we had kept the Sabbath as we ought, they would have learned before this, that it is of no use to try to involve us in worldly business on the Sabbath, and they would have left us alone on that day. They never think of going to a Jew to transact business on his Sabbath, because they know that he keeps the day strictly." This remark, which was very just, put an end to the conversation, except that I urged them all to begin to introduce a new mode of acting on this subject so as to

would soon cease to trouble them with business matters on the Lord's day.

25. Spent the last night in company with Mr. Wood at the house of a distinguished Armenian banker. He invited the vartabed of the place to dine with us; and as it was fast day, he was obliged to give the ecclesiastic fasting food, i. e. beans and other vegetables, while for us and for himself he had various dishes of meat prepared. The vartabed did not seem to be displeased to see the dishes of animal food on the table of this member of his flock, although he himself could not consistently partake of them. In the course of the evening, the banker gave me a particular history of the Armenian college at Scutari, in the presence of the vartabed, declaring that that institution was got up expressly to oppose protestantism in the nation. This the vartabed did not pretend to deny. I had been informed that this man was an enemy, and that he has actually preached publicly against protestantism, and I took occasion to tell him what the true meaning of the word protestant is, from which I shewed him that he himself is a protestant, and so are all his people, inasmuch as none of them acknowledge the pope's authority. Before taking leave of our host for the night, I referred him to what our Savior said about the difficulty of rich men entering into the kingdom of heaven, and told him that he had great reason to fear, lest his riches should exclude him. He received the warning in good part, and said that he did not build himself a large house for his own gratification, but for his friends.

26. I had a pretty full congregation to-day at my Armenian service, and among them three or four papal Armenians. There are now some six or eight of this class whose minds appear to be opened to the truth. No doubt their priests would raise a terrible persecution against them, did they know of their coming to my preaching, but hitherto it has been kept secret. I have never seen a time more full of encouraging appearances, since I came to this place as a missionary. Persecutions must be expected, but the eternal truth of God has taken deep hold on many minds, and it must prevail.

General View of the Progress of Christian Knowledge and Piety.

The letter from which the following extract is taken was written by Mr. Dwight on the 26th

given above. As it gives a more formal estimate of the character and extent of the revival now going forward in Constantinople and the vicinity, it is inserted.

I think we have never before seen the time when the prospects of good among the Armenians were so flattering as at present. The truth is branching forth in all directions, and apparently taking deep root—so that if all your missionaries should this moment be sent out of the country, still there would remain, not only much seed sown, but also many firmly rooted plants actually sprung up, and in different stages of progress, from the blade to the ear, and the full corn in the ear.

Our native brethren never appeared more promising. I can see in them generally, a very perceptible and delightful increase in spirituality of mind, and there is particularly observable at present a spirit of prayer which I have not before noticed to such an extent. Our native brethren often come together for reading the Scriptures and prayer, and rarely do any of them call at my house, without suggesting that we may have a season of prayer before they leave. This is truly encouraging, for when God pours down a spirit of prayer upon his people, it may be regarded as a certain pledge that he is about to bestow the blessings which they ask. Does God not answer those petitions which his own Spirit incites his people to offer?

There have been one or two interesting cases of spiritual renovation, recently, among the Armenians. But there are many adversaries, and perhaps they were never more busy. We have heard very lately that our books are to be publicly anathematized by the patriarch, but I imagine that his fulminations will only tend to give greater notoriety to the publications he would destroy.

CHINA.

LETTER FROM MR. BRIDGMAN, AT MACAO,
26TH MARCH, 1842.

Present and increasing Demand for Missionary Labor in China.

ALLUDING to the prevalent impression that little could be done for China, while the state of things remained as it has heretofore been, and missionary laborers were needed merely to themselves and stand ready to enter, the mission of God should see the

way into that great empire, Mr. Bridgman writes—

But why speak only of future usefulness? Possibly our representations, restricted as we once were, may have given rise to the opinion that little could be done here at present. But both in and out of China, among those who speak this language, the work demanding immediate attention has always far exceeded what could be well accomplished by the men and means at command; and we have never, so far as I can recollect, made any other representation of the case. We might have urged larger claims more strongly than we did; but considering the loud calls from other fields, and the limited resources of the Board, it seemed best that we should be moderate in asking. The state of affairs, however, has been greatly changed during the last twelve months; and will no doubt undergo a far greater change during the present year. The changes are almost wholly in favor of that cause which is the dearest to our hearts—the cause of Christ's kingdom. Three stations, including many tens of thousands of Chinese—not less than 100,000 souls—are now accessible, under British rule, where we may enjoy all the protection and freedom that any human power can afford. Thus, in China, there is now opened a field for immediate usefulness, requiring far more laborers than there are to occupy it.

If affairs continue to change as they have done, and as they seem likely to do, you may be assured that free and full scope for immediate usefulness will, in God's good providence, be given much sooner than all the protestant churches in the world will occupy it. Seeing what has been done, and what is now doing in this and other parts of the world, I cannot doubt that in a few years, the 360,000,000 of China, the 40,000,000 of Japan, and the 15,000,000 or more of Cochinchina will all be accessible. But aside from the opening future, you see that present demands in China are by no means inconsiderable.

Protestant merchants and papal missionaries are confidently looking for and expecting and preparing to occupy, more extended spheres of operation; and there is no reason to question the wisdom of their views and conduct in so doing. These men are prudent and zealous in their operations: they are sending their men and building up their establishments at all the places now opened in China; and especially at Hongkong, Canton, and Shanghai.

rate sites for building have already been secured on Hongkong by the papal missionaries, and their buildings are going up rapidly.

Sioux.

REPORT OF THE STATION AT LAC QUI PARLE, MAY 10TH, 1842.

THE facts mentioned below relative to the health of the Indian church, and especially of the baptized children, would imply that the Indian race, when brought even but partially under the influence of christian and civilized modes of life, need not become extinct.

In reviewing the year that has elapsed since our last annual report, we see great cause for gratitude to the Giver of every good. His mercies to us are innumerable, and I can now give account of but few of them. He has still preserved the lives of all the members of the mission and of our children, and no communicant of this church has died for more than two years; and of nearly ninety baptized children connected with it, only two have been called away within the year. Though none of us have had uninterrupted health, no one has been long confined by sickness. God has enabled us steadily to pursue our work, and we believe with as much success as in any former year. Every Lord's day some of the people have assembled with us to sing and pray and hear God's word, and he has sent his good Spirit to apply his word to their hearts.

Preaching. Our meetings for public worship on the Sabbath have been the same as mentioned in former reports. For the year the average of our native audience at eleven o'clock has been from forty-five to fifty-five, seven more than the average of the previous year. I have kept no account of the numbers attending in the afternoon, but suppose the average to be between thirty and forty. Our meetings for giving religious instruction on week-days have not been so numerous as in some former years; but for the most part, they have been better attended.

Since the first of January, the exercises in our meetings for prayer on the first Monday of the month, have been in the Dakota language. The average attendance has been, I think, about thirty. As an evidence of the work of God's Spirit on their hearts, it has been very pleasing to me to hear our native mem-

bers using in prayer many expressions found in the prophets and in Psalms, never translated into their language, and which consequently they have had no opportunity of hearing.

Admissions to the Church. Within the year, nine full-blooded Dakotas, three men and six women, have been, on examination, received to the communion of this church. One of these is the first person baptized on the faith of a Dakota mother, who has been received to the communion. One member suspended some years since, has, on satisfactory evidence of repentance, been restored.

The whole number of natives received to the communion of this church is forty-eight. Of these one has deceased, one is under suspension, three have been dismissed to unite with other churches, of whom one has fallen away, and one not dismissed has wandered far away, and we hear no good account of her. Leaving forty-two native members now in good standing, connected with this church. It has been said often, that, in missions to the heathen we should direct our principal attention to the children, for there is little hope that those who have been born and grown to adult age as heathens will ever be converted. There is, however, we think, no cause to despair of the conversion of the adult heathen, wherever the gospel can be preached to them. Their hearts are not so steeled against the gospel message, as are the multitudes in christian lands, who have often rejected it. We here have endeavored to make known the truth to all without regard to age or sex. Pride of character, fear of losing their rank in society and even their lives, caused the men long to stifle their convictions, which accounts for the fact that a great part of our members are females, who could change their religion without exciting any alarm or much attention. Few Dakotas know their ages, and of course we cannot state them accurately; but from the following table you will see that while most of those received here are middle-aged, or in the prime of life, there is a full proportion of the aged. At the time of their reception three had great-grand children; eight had grand children; twenty-six had children; eleven had as yet no children. At present five have great-grand children; nine have grand children; twenty-seven have children; and seven have as yet no children.

Those who have children and no grand children are mostly between twenty and

forty years of age, and constitute more than half of the whole. The average age of those having grand children is not less than fifty; and of those having great-grand children, from sixty-five to seventy. The youngest received is probably about fifteen. Thirty-four have presented children to be baptized. The whole number of baptisms here since the commencement of the mission is thirty-eight adults, and ninety-four children, one hundred and thirty-two in all. Of these, eight adults and fourteen children have been baptized within the year. Nine of the whole number are children of the mission, all the others have Dakota mothers.

School.—During the summer, owing to scarcity of provisions, fear of the Ojibwas, etc., we could have no regular school, though Miss Huggins spent considerable time in teaching such as came in. Regular school commenced on the 20th of September. The average attendance for the first twelve weeks was eighteen, for the second twelve, fifty-six. About the first of March most of them scattered off to their sugar-camps, and since then the attendance at school has been very irregular. Some days none, and others from two or three to twelve or fifteen. We cannot expect to have much if any school from this time till corn is ripe. Fifteen study arithmetic; twelve write on paper; twenty-three read and write on slates; forty spelling; and thirty are learning alphabet and abs: 120 in all; of whom just one half are females. Very little attention has been given to teaching English, because past efforts have convinced us that none of those who profess to wish to learn it, can here learn enough of it to be useful to them, without applying their minds to it more than they are yet willing to do. Miss Huggins alone has had the care of the school, except for about three months from the first of December. In those three months Mr. Riggs devoted two hours a day to teaching arithmetic, and Mr. Huggins attended to teaching the boys and young men. Part of the time we had a man, one of our native members, hired to assist him, and a woman to assist Miss H. Owing chiefly to what was allowed us towards clothing our scholars, the school was much better attended the past winter than ever before, and more time was spent in teaching, and I suppose, as do also my associates, that more progress has been made in learning the past winter than in any previous one; but I do not think the increased progress has been proportional

to the increased attendance and time spent in teaching. Certainly the number of readers has not increased the two past winters, as I would have expected from some of our first efforts at teaching. I do not think this is owing to any fault of the teachers; but to the impossibility of preserving such order as is desirable in a large school of such wild children, many of whom have no wish to learn, and never looking at a book except in the school-room forget during the summer nearly all they have learned the previous winter. Also a greater proportion of our scholars the first year were apt to learn. Many, after having made considerable progress, wander off and never return. Miss Huggins has spent I suppose quite as much time in teaching the females to sew, spin, etc., as to read, and the other females of the mission have aided her in this. The girls are all fond of learning to sew, and this is a principal inducement with many of them to attend school, consequently they make good progress at this. Many of them shew a good capacity to learn to spin and weave. But most of them seem to feel that it is of little use for them to learn these things while they have neither the raw material, nor houses in which to perform their operations. The few who are more disposed to learn are hindered in various ways; and when one has succeeded in making herself a garment, not unfrequently some of her relations covet it, and they laugh at her and tell her it is of no value till they persuade her to part with it, so that she never knows how valuable it was. Within a year they have spun and wove about twenty yards of jeans and blanketing.

We have had no school the past year, except here at the station; though we think it highly important to employ two or more teachers at the villages north of us, and hope to do so hereafter, if funds for paying them can be furnished.

I cannot state definitely the number of readers among the Dakotas, nor the whole number who have attended our school, but the whole number who have attended must considerably exceed 200; and, including a few who have learned to read without attending our school, I think there are about one hundred who can read so as to get the sense, though several of them have to spell many words.

Translation and Preparation of Books.—Much of the time of Mr. Riggs and myself for a year past has been employed in this business though most of the

translating was done more than a year ago. Besides preparing some elementary works he has translated the Acts of the Apostles, the Revelation, and all the Epistles of Paul, also about one third of the Psalms. He has also copied and prepared for the press the gospel of John and a number of the Psalms translated by Mr. Renville. I have carefully read over his translations, most of them more than once, and spent much time in comparing them with the original, and marked for reconsideration, before final copying, every place which I thought susceptible of improvement. He has done the same for me in respect to the book of Genesis, which I have translated.

Respecting the number of the Sioux Doct. Williamson remarks—

When the Indians in this region assembled here last fall to receive some goods given them by government, I became convinced that they are more numerous than I had thought them.

LETTER FROM A MEMBER OF THE LAC QUI PARLE CHURCH.

THE Sioux name of the writer of the letter below is Itewawinibanyan. At his baptism he was called Abel. The letter was written in his own language, and translated by Mr. Riggs, one of the missionaries at Lac qui Parle. The writer is the youngest of three brothers, who six years ago, were among the first of the Sioux to undertake the formidable, and to their nation, then untried task of learning to read. They have also been among those who have made the best proficiency in their studies. The language was then first reduced to a written form by the missionaries. In addition to the books mentioned in the foregoing letter as now ready for the press, some portions of the Scriptures and elementary books have heretofore been published and used by the mission.

As seen in the letter below, the Sioux have but one word to denote a letter and a book. In the request which the writer makes, his desire is that one of the books in his language, now about to be printed, may be bound in a beautiful manner and sent to him. The letter was addressed to one of the secretaries.

My friend—I make you a book. I have been a worshipper of a great many things and have been doing only sin. And the Indians are all such. But the Great Spirit has been mindful of us. You have commanded us to read the book. You have given us the Bible, and

now there are forty-six of us who have joined the church.

But the Indians think it is bad and say bad things to us very much. But we want very much to teach them. Do you help us—and for this object send a book. If you write them a book from afar they will glory in it much, and read it much—and on that account they will speak to the people much.

Now I make many words to the great men. I cause them to think about these things.

If I had any thing to give (for the purpose) I would ask you to have a book with a beautiful cover made for me. If I had any thing I would give it you.

But by the good book which the Great Spirit has given us I now take you by the hand and kiss you.

If there was any thing here where we are that could be told I would tell it you. I should like to have a book with a beautiful cover. And then at some time I will again make you a book.

I write to you from Lac qui Parle.

ABEL ITEWAWINIBANYAN.

Ojibwas.

REPORT OF THE STATION AT LA POINTE, 8TH JULY, 1842.

THE church at Lac qui Parle was organized in the year 1833. Since that time eight persons have been added to it on profession of their faith. Of the church members Mr. Hall gives the following account.

Church.—Of those who have united with the church by profession of faith, four are half-breeds, and two full Indians, and two whites; and of those by letter, three are half-breeds, and the others are whites. The number of members now belonging to the church in good standing is eleven. Of the present members of the church, four are whites, five are half-breeds, and two are full Indians. Besides these, there are three other half-breeds residing here, who are members of presbyterian churches, and who give credible evidence of piety, but who have not formally united with this church.

Preaching.—Until last spring we have been accustomed to hold three religious exercises on the Sabbath, two of them have been in the Ojibwa language, and one in the English. Since March we have held two exercises on the Sabbath in each of these languages. In addition to these exercises, we have a religious

meeting on Sabbath evening of a miscellaneous character. The number which attend our meetings is small, though there is usually a pretty punctual attendance of the protestant inhabitants residing here. There is a very regular attendance of the native members of the church and their families. Of the heathen Indians, occasionally some attend, but very seldom many. As formerly, most of them are inclined to reject Christianity and the humbling doctrines of the cross.

While we have endeavored to make our Indian exercises as interesting as we could, we have attached considerable importance to maintaining our English meeting, and of giving all the interest to it of which we are capable. If a proper tone of religious feeling can be kept alive among the white inhabitants in this country, it will do much toward effecting our object with the Indians. White men, especially traders, have much influence with them. It is very important that they should exert a religious influence. If people are willing to hear, we are willing to preach, though it cost us much labor. Mr. Wheeler and myself have divided the labor of preaching between us. What time is not taken up in preparation for our public religious exercises and in other necessary duties, is spent in the study of the Ojibwa language and in translating.

Schools.—You have already been informed that a second school was opened last fall. The school taught by Mr. Sproat, which is composed of boys, has been regularly continued through the year. The other, which has been composed mostly of girls and taught by Miss Spooner, was suspended for a time in the spring, in consequence of sickness in Mr. Wheeler's family. The average number of day scholars in the boys' school during the fall and winter was about sixteen. Those who attended were generally pretty regular. Since the first of May, at which time the school was moved to a more central place, the number has been increased. Mr. Sproat says, the whole number of scholars since that time has been forty-nine. Of these twenty-seven have been regular scholars—the others have been more or less punctual in their attendance. The average number has been thirty-three.

The branches taught in the school have been reading, writing, arithmetic, geography, elements of United States and astronomy, with some attention to natural history. The scholars attend both the English and Ojibwa

languages. The boys who have been longest in school can read intelligibly in both these languages. There is visible a strong desire for improvement, particularly in the minds of some of the older boys.

From sixty to seventy different individuals have attended the female school since it was commenced. In the attendance of a large part of these there has been much irregularity. The average attendance has been from twenty-five to thirty. A few of these formerly attended our other schools, and are so far advanced as to be able to read intelligibly in English books. Six have attended to geography and mental arithmetic. But the larger part are beginners and have not yet made much advance in the knowledge of books. The general improvement of those who have attended the most regularly has been good, and the general deportment of the scholars commendable.

The largest proportion of the scholars in the schools are of mixed blood. The full Indian children who attend school some part of the time are generally less regular in their attendance than the others. We have been accustomed to receive into our schools all who choose to come. Consequently we have children from protestant, papal, and heathen families. Of the efforts which were made by some of our number to instruct some of the natives during the last winter in an evening school, I have given you some account in former letters.

Translating.—In regard also to what has been done during the past year in translating, I have before informed you. I will only add that I have expended considerable labor upon this department, because I regard it as exceedingly important that we have the Scriptures, and especially the New Testament, translated into the Ojibwa language as soon as we can; and no pains should be spared to make our translations as correct as possible.

Advance in the Work.—We have many obstacles to encounter and much to discourage, and our progress is slow; yet it appears to me that in many respects there is some advance. There is certainly a very marked difference in the character of these Indians in many respects between the time we first came here and the present. A considerable number have changed their mode of life to something more like civilization. The prejudices of many against civilization and Christianity have been weakened or destroyed. Some have adopted Chris-

tianity. As a whole, they are much more industrious now, than they were when I first knew them, and they live more comfortably than they did then. To these changes the influence of your missionaries has contributed in some measure. Some have received more or less instruction which is of use to them. But we have not seen all accomplished which we hoped to see accomplished before this time.

Papal Influence.—This is the strong hold of papal influence in this country. The fur-trade has been the occasion of introducing a considerably large number of French Canadians into this country in years past. These are almost invariably papists. They have intermarried pretty extensively with the Indians, and the consequence is, that there is getting to be a pretty large population of mixed blood, especially at this place, which has offered more inducements for their settlement, than any other in the country for several years past. The children of this class of people are all born papists, as a matter of course, and are baptized into the Romish church as soon as born. In consequence of the extensive connection of the papists with the Indians, they exert much influence upon them. Three or four families, who listened most attentively to us the first years after our arrival, and who had renounced their heathenism, were induced by these papists to turn away from us, and wait for a Romish missionary. As soon as he arrived they left us altogether, and were baptized into the Romish church. With them baptism is every thing, and they take much pains to inculcate such doctrines. We have frequently given offence by refusing to baptize where we had not satisfactory evidence of piety.

But notwithstanding these obstacles, there are still grounds to hope for success. I do not think that the Indians as a whole were ever more accessible than now, and that their minds were ever so well prepared to receive the truth. Yet it is a laborious and discouraging work to give them the gospel. They are ignorant, degraded, and depraved. I think their greatest objection to Christianity will be found in its opposing their depraved desires and practices.

Half-breed Population.—Perhaps you may think we devote more of our attention to the half-breed population than we ought. But I would say in reply that I regard them as much objects of missionary effort as the Indians. It is true that most of them are nominally Christians, but they know but little of Christianity

and most of them are papists. It seems to me that their prospects for eternity are no better, generally, than those of the heathen, judging from external character. Besides, they are virtually one with the Indians. They are one in language and feeling, and in many of their habits of life. They will always live among them and mix with them. If any thing can be done to enlighten and elevate them, it ought to be. At the same time we offer every inducement to the Indians in our power to improve their condition and embrace the gospel. We intend not to forget any, to whatever class they belong, upon whom we may exert a beneficial influence. It is our design to do good to all men as we have opportunity. If the Indians would avail themselves of the privileges which we might afford them for improvement, we should be most happy to bestow our labors and strength upon them.

As to assisting the Indians in regard to their temporal necessities, we have not done as much recently as our brethren at Pokegama did; for their circumstances did not seem to call for it. We have done more or less from time to time in furnishing seed, making fence, preparing land, etc., and have aided to some extent in building for them. But the fishing business for several years offered them more inducements for getting a living than any other. It is not as good now, though most of them might find employment in it. All who were disposed to be industrious could get a comfortable living by their fishing.

Choctaws.

LETTERS FROM THE MISSIONARIES.

Report from the Stockbridge Station.

Schools.—Mr. Copeland writes under date of May 27th, that his school at Stockbridge had been attended by fifty different pupils, though the average number was but about twenty-five; of whom twenty were full-blood Choctaws. The pupils were studious, well behaved, and attentive to religious instruction.

From the same station Mr. Byington writes on the 13th of July—

We have had a regular and flourishing Sabbath school. Instruction was communicated in English and in Choctaw. We have been aided by several native teachers. The school-house has been often full on the Sabbath morning.

Two Choctaws, elders of this church, conduct flourishing Sabbath schools. At one, there are about twenty scholars, and at the other, which is a new one, in a neighborhood which has had no benefit of missionary labor, there are thirty-six scholars.

Population of this Vicinity.—This was once thickly settled, and there was a large community who were in favor of schools and preaching. Many of them were educated. But during five or six years past, a large number of families have removed and gone farther west and south. Many too have died, and yet many still remain. The people are industrious, and many are friendly to schools and the missionaries. There are a few families of some wealth near us. But most of them are poor. Still almost every family has horses, hogs, fields, and cattle. Some have no cattle. They raise corn, potatoes, beans, pumpkins, and some cotton. The present year we now hope will be one of plenty, as the corn appears well.

There has been at times much sickness here. Bilious fever, intermittent fever, pleurisy, consumption, dysentery, whooping cough, scorfula, the scurvy, and liver affections are among the most prevalent diseases. It is judged by those who have had the best opportunity for observing, that the health of the inhabitants has of late much improved. In January, 1836, I commenced a register of deaths among the people living within twelve or fifteen miles of me. But during that year I did not register those living on the west side of Mountain Fork. I will communicate the numbers for each year as registered by me—1836, 22; 1837, 47; 1838, 28; 1839, 43; 1840, 39; 1841, 80; 1842, (six months only,) 15; total, 274. I have also enumerated the deaths of each month during the above period;—Jan. 30; Feb. 21; March, 14; April, 11; May, 18; June, 9; July, 13; August, 26; Sept. 20; Oct. 44; Nov. 26; Dec. 27. From which it may be seen that the cool months of the year are the most sickly and fatal.

Mountain Fork Church.—This was organized on the 19th day of August, 1832; 226 persons have been received as members. Of these seventy-four have died; twenty-five, who are now living, have been excommunicated; and forty-one dismissed to join other churches. Eleven persons have sustained the office of elder. About seventy persons are still on record as members. But some of these live remote from me. The el-

ders have removed also, and yet I hope they are doing good.

Temperance.—Within a few months special efforts have been made in the south part of the nation to execute the laws relative to the introduction of ardent spirits, and to organize temperance societies. These efforts have been very successful, not only in this vicinity, but in other places. There are some good indications of a right public opinion on this great subject. The leading men of this nation, some eighteen or twenty years since, took a good stand on the subject of temperance; and there is no estimating the advantage temperance has been to them. It is true some yet love whiskey, and are drunkards indeed, and some lose their lives. We are informed that fifty-six persons have in this way lost their lives on Red river, since the Choctaws came over the Mississippi.

Preaching.—Of his labors in giving religious instruction to the people, Mr. Byington remarks—

I am able to attend to preaching at about five different places, besides assisting my brethren at their communion seasons. I have been to the Boggy river once this summer. Last summer and fall I went twice to the Blue river. I have had but a little to do for the sick during six or eight months past. The winter was mild and healthy. I am preparing an Almanac for 1843, and a spelling-book, and I have some translations still in prospect. This last I cannot give up. I am studying my Hebrew Bible almost daily, and I soon expect the aid of a Choctaw interpreter. And if the Lord will, I shall live, and do this and that. And if not, I pray for patience.

Openings for Preaching in the Western District.

Writing on the 12th of July, Mr. Kingsbury makes the following remarks on the importance of securing the labors of more preachers among the Choctaws. Should that reluctance to engaging in preaching the gospel to the Indians, which has been manifested for some years past, continue for a few years to come, some of the existing missions must probably become extinct.

We greatly need more preaching. A first rate preaching missionary, would at this time be a great desideratum, both

for the Choctaws and for the white people. The whole of the sixth regiment of infantry are now in this neighborhood, 700 or 800 strong. Alsd there is a wonderful increase of business and of course of business men at Doaksville, one mile from this place. If there is not a powerful moral influence exerted here, to counteract the strong current of worldliness and of vice that are setting in upon this community, there is great reason to fear that the same scenes may soon be witnessed here, which have so disgraced the neighborhood of some other posts on these western frontiers. Never did I feel so much the need of qualifications of a high order, as a gospel minister. Oh that you could send an able and acceptable man, if it were only for a few months. And much as my labors are needed here, there are at least six other places, and some of them nearly a hundred miles distant, where Mr. Hotchkiss or myself ought to preach once a month, and administer the sacrament once in three months.

J. E. Dwight has been with me but little for several months past. It was thought by some that his labors were more needed in the preparation of books. We are in danger of losing a large portion of one of the fairest harvest fields that has ever been spread before us, for the want of suitable laborers, or rather for the want of a suitable kind of labor.

Stockbridge Indians.

LETTER FROM MR. MARSH, DATED 3D AUG., 1842.

THIS small band of Indians, consisting only of a few hundreds, formerly residing on the western borders of Massachusetts, and now, after repeated removals, on the shores of lake Winnebago, is still, from time to time, enjoying the converting influences of the Holy Spirit. Mr. Marsh, the missionary to them, writes—

There are fifty-five members in regular standing in the church, and seven under censure. Some who were under censure last year have been restored. During the past year, or since June, 1841, only one member of the church, an aged female, has died. And since that time also there have been twenty-three baptisms, six of them adults, who were baptized upon a profession of faith, and thirteen added to the church.

The Sabbath-school is regularly attended, and embraces all of the children and many of the adults. Meetings on the Sabbath are well attended and solemn attention is paid to the preached word.

The cause of temperance has improved the health, habits, and morals of this people to a great degree. At present there are not half the number of deaths during a year, that there were twelve years ago. Still there are those who love the liquid poison and will use it whenever they can get it.

There seems to be among these Indians a disposition to aid benevolent objects, provided they had the means. In June an agent of the Bible Society visited this place and addressed the Indians upon the subject of aiding the American Bible Society. It was highly gratifying to see how readily they responded to the call. A society was organized and a large subscription made to aid the funds of the society. And it doubtless will be paid, provided they succeed in obtaining their money from the United States' government for their lands, which has been due now more than two years, and still a year or two more may pass before the business is settled.

The school at this station is supported by the fund of the Indians and is wholly under their direction and control.

Proceedings of other Societies.

FOREIGN.

CHURCH MISSION IN SOUTHERN INDIA.

THE Missionary Register for July contains further accounts respecting the progress of christian knowledge and piety in Tinnevely, from which so interesting and encouraging accounts have been given in this work in past years. The editors of the Register remark—

This mission has been latterly characterized by a marked increase in the number of those who have placed themselves under christian instruction. The last returns, at the close of the year 1841, were as follows:—Candidates for baptism 19 663, number baptized 5 628, communicants 963: shewing that, during the last year, the number of candidates for baptism has more than doubled, the number baptized has been increased by two-thirds, and the number of communicants by one third. It is also an encouraging fact, related by the missionaries, that this increase in the number of inquirers is, "in many

instances, not from among the Shanars, as heretofore, but from among the Maravar caste, a higher grade than the Shanars, and a people possessing much more of intellect and character."

PALAMCOTTAH DISTRICT.—Of the Palamcottah district the missionaries report—

The half-yearly list shows a clear increase of 357, and generally we do not now accept a congregation and enter it on the list till one of ourselves have been able to visit the people in their own place and judge of their disposition.

At a village in the south, belonging to a respectable brahmin, a small number of Shanar families gave their names to a catechist, as desirous of learning Christianity. The brahmin, their merasadar, heard of it, and went to their village. Having assembled all the Shanars, he addressed them as follows:—"I hear that some of you have determined to learn the Vedam. Now I don't want any divisions and quarrels in my village, nor shall there be two parties here. Therefore all of you either remain in a body in your old religion, or else all of you in a body join the new. If you like to embrace Christianity, do so; I will make no opposition; you may turn your temple into a prayer-house if you like. Only all be of the same mind, and if you do not act justly toward me, I shall look to the missionaries to see me righted." Such an instance as this we think has not before occurred, and whatever may have been the motives influencing this brahmin, so much more enlightened than his countrymen generally are, we shall scarcely be blamed for regarding it as a sign of the blessing of God upon our labors, and how shall we justify ourselves if we neglect to enter such an open door? We have just heard from the inspecting catechist, that all the Shanars of the village, nearly 200 persons in number, have placed themselves under instruction, have demolished their idols, valued at 200 rupees, and have delivered up their devil-temple to become a temple of the living God.

But delightful as it is to find persons willing to become stated hearers of the gospel, our difficulties are thereby increased, unless additional power be extended to us of supplying them with the means of salvation. We can safely say that not a rupee sent to Tinnevely is spent in vain, all is expended directly in the missionary work; indeed, our demands of this kind are almost invariably greater than our means of supplying them.

During the half-year, seven adults and twenty children have been baptized, and the Lord's supper administered several times in the different districts, the total number of communicants being 224. Several deaths have occurred, some at least leaving behind the hope of their having derived spiritual profit from Christianity.

We have also many proofs that the people value still more their connection with the christian church, and are much more afraid of being separated from it. We have been much gratified, too, in observing that our efforts to obtain a better attendance at divine service during the busy palmyra season have been followed with much success.

The number of catechists shows a small increase upon the last half-year, and there have been fewer changes among them. It is gratifying to have to report a diligent attention to their duties, without any instances of misconduct; as a favorable proof of which, the increase of the

congregations before alluded to may well be adduced. One of them, in consequence of an increase in his neighborhood, has to attend to three places, each ten miles distant from the other. Indeed, since the increase of congregations necessarily brings along with it, for a time at least, increasing work for the catechists, it is not to be supposed they will strive to bring more people into the fold, unless animated with some measure of zeal. This is peculiarly true in reference to the inspecting catechists.

The seminary connected with this branch of the mission embraces 26 pupils. Of the schools it is stated—

The number of children instructed in our schools is 1,548, of whom 839 read the Scriptures. We have reason to be pleased both with the attention of the masters and the progress of the children, their eagerness for books and tracts, as rewards, has not abated; and we are persuaded that the books we give them are read or heard by many besides themselves; and that many, whose ears our voices never reach, by this means become at least partially acquainted with the gospel of Christ. We regret that it is impossible to extend our operations in this line of usefulness; not however through want of opportunities, but of means.

Mr. Hobbs, one of the missionaries, writes—

May 14th, 1841. In the forenoon we went to Srevegondrum, a large and idolatrous town on the bank of the river. Here is one of the pagodas seen from Tiroopooliangoody, opposite to which, in a large open choultry of carved stone—a sort of cloister to the temple—we held our examination of the school. We have no congregation at this place; so that, after we had heard the children read, repeat their catechisms, and work a little at accounts, we distributed a few tracts and returned.

In the afternoon we set out for Seetahkoolam. There are but seven or eight houses in the village, which stands in a wide plain, with scarcely any thing to break the prospect all around. The little church just contained the population, all of whom assembled almost immediately. After a quiet and solemn service, we found waiting for us outside about twenty-five people, of all ages, from the next village, Puthupetty, a short distance to the north, and within sight. Their business was, to ask us to open a school in the village, which contains about sixty houses. The people at Seetahkoolam are all of the Maravar tribe, and, like the rest of their race, seem to have more character than the other castes in this part of the country. They are stout and bold, and seem capable of great mental improvement. As a body, plunder is the profession of the Maravars, and in some districts they are dreadful nuisances; yet they are almost exclusively employed as watchmen. This coincidence at first seemed to be curious and puzzling; but the property of a person thus patronising the tribe is held sacred by them all.

NORTHERN DISTRICT.—Of the half-year, ending June, 1841, Rev. P. P. Schaffler writes—

Since December last 80 souls have been received by baptism into the church; viz. 27 men, 15 women, and 38 children. Some Roman

catholic families having here and there back-slidden, the list of baptized shews an increase of 67 souls only. Not a single person baptized by me has returned to heathenism. The people of Sivaguanapooram, who applied for christian instruction a year ago, under circumstances which made me suspect their motives very much, have given me great satisfaction ever since: not one of them has returned to heathenism. They have all shewn great attachment to Christianity, under most trying circumstances; and have applied so diligently to learning, that, on the last two occasions when I visited the congregation, I was able to baptize thirty of them with great satisfaction.

The list shews an increase of six villages and 317 people under christian instruction. I have not included in this number 100 families of Aulankoolam, whom I have received into the congregation. Such an increase, in the space of six months, in a district so barren in regard to spiritual fruit as the north of the Tinnevely province has hitherto proved to be, is encouraging, and shews that the work is progressing. I am quite willing to allow, that among these 317 new comers there are comparatively but few who have felt the saving influence of the gospel in their souls; but is it nothing, that they have been made willing to abandon the awful sin of idolatry, and to learn the gospel, which alone is able to make them wise unto salvation?

These inquirers after religious knowledge have suffered some severe disappointments and persecutions, but none of them have been known, in consequence of them, to have back-slidden.

Mr. Schaeffer makes the following statements respecting the zeal of the people against idolatry and devil-worship.

Oct. 16. We went to Pairpulankoolam. The inhabitants are Shanars of a higher grade than the generality: they do not associate nor intermarry with the ordinary class of Shanars. They have been under instruction about ten months, and are under the care of an active and pious catechist: the result was very observable in their devotedness and good order. On our way thither, however, we saw the devil-temples still standing in the village; not that we have any reason to think they are still frequented. The Rev. E. Dent remarked that he hoped to see them demolished to-day. Accordingly, when closing his sermon, he told them he had one thing to say—that they still had *pay covils* surrounding their village, and that while these were suffered to stand their attachment to Christianity was doubtful; for if they really intended not to use them again, why should they have them standing. While he was speaking, there was a muttering going forward, and it was soon evident that they meant to give this proof of their obedience. At last, Mr. Dent asked them distinctly, men, women, and children, whether they meant to resort to their old idolatries any more. They all, especially the children, replied with great earnestness in the negative. He then told them to get their digging implements, and destroy every sign of their former superstition. After prayer, we went out, followed by the people, who began with great zeal this good work. The boys especially were in high glee, and one of them, when an image of earth was knocked

down, said, "I always thought they would cry out and curse any one who should attempt to spoil them; but here they are all gone to dust and not even the corpse of a swamy left." Another addressed the image he was striking, "You worthless thing! you good-for-nothing thing! you have been frightening us all this while, and what is come to you now?" Some of the men desired that the boards in the roof of the building should be used in enlarging the church, or making stables for Mr. Dent, or any thing he wanted. They dashed some stone images of the cobra, found in every devil-temple, to pieces, against each other. There was a representation of a demon in the form of a pyramid, such as are common in these parts, which, as they destroyed it, they found to be made of a kind of red earth, with which they smear their arms and necks at the time of worship. The children seized it by handfuls, in play; and one happened to get a little on his breast, which his sister perceiving, said, "You are a heathen." The child seemed to think it quite a reproach and hastened to clean it off. The business of demolition was at length finished, and having directed their instruments of worship to be sent to us, together with one or two images, we went on rejoicing in what we had seen as the first-fruits of a promise yet to be fulfilled—"The idols He shall utterly abolish."

SATANKOOLIAM DISTRICT.—During the last half-year, 136 have, in baptism, pledged themselves to renounce all that is evil, and to follow that which is good.

There has been but a small increase this half-year in the total number under instruction, as some have died, and many have, with the view of procuring a livelihood, gone over to Ceylon.

I need hardly mention, that the congregations are far from being in a perfect state. Here, as elsewhere, the tares are mingled with the wheat; "but the Lord knoweth them who are his," and he will be glorified in their salvation, and in their final separation from the wicked at the last day.

The schools contain 589 scholars, of whom 429 are boys and 140 are girls.

The benefits of the girls' school are beginning to appear. When we came to this station, about five years ago, there was not more than one female eligible for the office of schoolmistress. Now we have five mistresses employed, and others qualified for the situation. Eight of the girls educated in the schools at this station have been married to catechists, and others to members of different congregations. Upward of a hundred young females have been taught to read the Scriptures in their own language.

SUVISESHAPPOORAM DISTRICT.—There are at present 1,293 families, or 4,586 souls, under christian instruction in this district, an increase of 175 families, or 684 souls, during the last six months. Of these 4,586 souls, 237 men, 206 women, and 288 children, in all 731, have received baptism: the remaining 3,855 are candidates for that rite. I have had the pleasure of receiving into the church of Christ, by baptism, 6 men, 18 women, and 26 children, who I hope and pray may walk worthy of the profession which they then made. I have been enabled to visit the congregations and catechists during the past six months: some of them have been visited several times.

There are now 51 catechists. Besides my monthly meetings with them, I have been enabled to continue our weekly meetings on Tues-

day, which are exclusively devoted to the reading and explanation of the word of God. We lately finished the first epistle of St. Paul to the Corinthians, after which we commenced Genesis. These meetings are of great importance, and I am happy to see that the majority of the catechists are interested in them.

We have 36 schools, in which upward of 1,050 children are receiving christian instruction: the children learning in the catechists' schools are, generally speaking, all christian children, and so are many of those learning in the schoolmasters' schools. We have upward of 200 more children under the influence of the gospel than we had when the last report was written. Four or five new schools have been established in large heathen places to the west of Suviseshapooram, in which the gospel has hitherto not been permitted to enter.

In March last we had at Suviseshapooram a general examination of our nearest schools, when nearly 450 boys were present. They were examined in reading, writing, and their catechism. The church was quite crowded and it did one good to see so many black and cheerful faces together. I began the examination with a hymn, after which, having offered up a prayer, I addressed a few words of exhortation to them. The examination was concluded in the same way, having lasted upward of three hours.

It is a matter of great encouragement that I am enabled to repeat, that in the above mentioned number of 1,050 scholars are included about 180 girls, upward of 60 more than at the end of last year. Last month, Mrs. Muller had a general examination of all the girls in Suviseshapooram, when upward of 170 were present. It was very interesting, and at the same time a rare sight, to see so many girls from different villages assembled. Some of them were extremely shy at the beginning, but they soon got more courage, and seemed to enjoy their visit and examination not a little.

CHURCH MISSION IN KRISHNAGHUR.

In the last number statements were given from the missionaries laboring in this district of British India, relating to the progress of Christianity at their several stations. The following account of an examination of the boys who have been brought under instruction in the mission schools, will give some notion of what preparation there is in the younger part of the population for becoming an intelligent christian community.

This day was set apart for examining the Bengalee schools which are opened in the villages around: about 200 boys were brought in, and as many remained behind from various causes. There are five of these schools, at distances from the mission varying from two to five miles: they are taught under the superintendence of catechists.

The 200 boys were assembled under a large tree in the compound, and were called up, class after class, into the verandah of Mr. Weitbrecht's house, where the bishop heard them read, and examined them. Boys of all heights and ages were grouped together, some well dressed, others shabbily; but all arranged according to ability. I will give a specimen of

the answers given by the first class, after reading Genesis 12th, and shutting their books. Mr. Weitbrecht acted as interpreter. Who was Abraham? "A pious man."—What promise did God give him? "I will bless them that bless thee, and curse him that curseth thee;" and another boy added, "And in thee shall all families of the earth be blessed."—How was this last part of the promise fulfilled? One boy said, "In David;" another, "In Jesus Christ."—When did Jesus Christ come into the world? "About 1840 years ago."—Where was he born? "In Bethlehem, a town of Judea."—What did he come to do? "To work salvation."—What did he do to work salvation? "He shed his blood."—Did Jesus declare that he was of Abraham's seed? "Yes."—And did the Jews receive him as the promised Savior? "No."—Did Abraham see Christ's day? "Yes."—When? "When he offered up Isaac."—How? "He was a type of Christ."—Abraham made an altar: what were the sacrifices which he offered upon it? "Sheep, lambs, and goats."—Could they take away sin? One said, "Yes;" another said, "No;" a third said, "Without shedding of blood is no remission."—What was set forth by these sacrifices? "Jesus Christ."—Yes, but what was set forth? "The blood of Jesus Christ," one said; another, "The sacrifice of Christ."—Have the Hindoos any sacrifices? "Yes."—How is that? where did they learn this practice? "From tradition."—Are their sacrifices of any use? "No."—Why? "Because the blood of bulls and goats cannot take away sin."—If the Hindoos turn to Christ, then, they will understand the value of his sacrifice? "Yes; because his blood cleanseth from all sin."—Are the Hindoos happy in their religion? "How can they be? they belong to the caste of Satan."

The same boys were then examined in Ellerton's Scripture History, on the fall of man. What was man's first estate? "He was very happy."—Was he content with this? "No."—How did he lose this happiness? "By transgressing the command of God."—What command? "That he should not eat the fruit of a certain tree."—Was not this an easy command to keep? "Yes; a little boy could have kept it."—Who tempted Adam? "Satan."—Yes; but by whom did he tempt Adam? "Eve."—What was there in the fruit that made it so desirable? "It was pleasant to the eyes."—Had they any expectation of becoming wise by eating it? "Yes, they said, we shall get excellent knowledge."—What did Satan tell Eve? "If you eat of this fruit, you shall never die."—What had God said? "In the day that thou eatest thereof thou shalt surely die."—Did they die? "Yes."—Why did Eve believe Satan's lie, rather than God's word? "Because she was wicked."—Does Satan tell lies and tempt in this manner now? "Yes; he deceives men in the same way now."—What must we do then? "We must not listen to him."—What was the effect of Adam's fall? "God told him, that in the sweat of his brow he should get bread."—Are we all the children of Adam? "Yes."—All fallen? "Yes."—All sinners? "Yes," one boy said, "No," another, intending to explain, said, "Those who receive Christ are no more sinners."—What is sin? "The transgression of God's law."—Are the Hindoos sinners? "Yes."—The brahmins? "Oh! yes: they tell lies as much as others."

They were then examined in the Histories of Joseph, Cain, and Abel, and our Lord. They

were asked, Must all Hindoos believe in Christ, if they wish to go to heaven? "Yes; if they do not, they must go to hell-fire."—Do you believe? "We should."—Will Jesus Christ come again? "Yes, to judge the world."—Will he judge you? "Yes."—Do you know when you shall die? "No."—Then you should be always ready? "Yes."—Why? "Because if we die without salvation, there is no hope."

Then some of the boys were examined upon the Sermon on the Mount, and other parts of the Gospels; and the bishop urged upon them the infinite importance of their obeying the dictates of conscience, and not violating their convictions.

AMERICAN PRESBYTERIAN MISSIONS IN NORTHERN INDIA.

Allahabad Mission.

THE missionaries at Allahabad have under their care two orphan schools, embracing fifty pupils; one for girls and one for boys, the former containing seventeen pupils, and the latter thirty-three. The following account of a painful occurrence connected with one of these schools, while it shows the strength of natural affection, even in a heathen mother, shows also how utterly ignorant the heathen are where to go for support and consolation, when the objects of their earthly affection are removed.

Early in November, a widow with three sons, the eldest six years, and the youngest three years, applied for relief, and desired to be taught the christian religion. After consultation it was agreed to receive them into the school, and supply the mother with work. Accordingly she was employed as cook for the boys, which place she now fills. She took a house on our grounds, and on account of her loneliness we permitted her children to be with her at night. On the morning of the 19th of February, as Mr. Wilson and Mr. Freeman were engaged in giving directions to some workmen, this widow was seen to approach weeping and in great distress, with a child in her arms. She brought her youngest son in a dying state, he having been nearly consumed by fire. Upon inquiring, we learned that the mother was engaged in cooking her dinner, on the evening of the 18th, and left her son for a few minutes, to go into the bazar for a little table salt, and when she returned she found him enveloped in flames. He had, probably, approached the fire to play with it, when his cotton dress caught and instantly he was clothed in the burning element. The mother, either from stupidity, or from being overwhelmed in maternal sorrow, or it may be overcome with the fear of Shaitan (Satan) whom she supposed had inflicted this evil, neglected to inform us of the sad disaster until the hour above mentioned, which was at least twelve hours after it had occurred. Hence the reason why the child's agonies had ceased when we first saw it. The mother immediately on being assured that her child was dead, manifested external signs of the greatest grief in beating her breast, pulling her hair, throwing herself entirely prostrate upon the ground, as if suffering acute anguish, and weeping and crying as did one of old, "Mera beta! mera beta!" My son! my son!

We did all to comfort her that we could, but she like Rachel refused to be comforted because he was not. When the time arrived for removing the coffin, it was with much difficulty that we could separate the mother from her coffin-inclosed son. She still clung to it as though it were her only source of consolation. We, however, from necessity, proceeded to the graveyard, leaving her upon the ground, like one suffering the most agonizing convulsions. As this was the first occasion in which some of our number were called to witness the outbursts of a heathen mother's anguish upon the death of her child, we must say, it was painful in the extreme, and we would desire to be delivered from ever beholding the like again. Oh when shall heathen mothers become enlightened by the gospel, and freed from the comfortless tenets of idolatry! Oh when will they enjoy a christian mother's heavenly consolation in hours of bereavement and deep affliction!

Of the manner of employing the boys, and qualifying them for useful labor, the missionaries remark—

During the last year the bindery was removed to the jumna, in order to give the boys a full opportunity of learning the art. The most of them have spent about three hours daily in it, and have worked with great cheerfulness, so that it has appeared more a matter of recreation than labor, while each has labored with a steady perseverance to out-do his neighbor in the neatness and amount of his work, the sum of which is—pages folded 1,950,940, sewed 2,248,230, bound 874,040; and the nett value of their work, Rs. 349 10.

Lodiana Mission.

From the journal of Rev. J. R. Campbell, of Saharunpur, while on a tour for preaching and the distribution of the Scriptures and tracts, the following extracts are taken. Mr. Campbell was accompanied by Coleman and Francis, native assistants. Of Rampur he says—

I did not arrive at Rampur until after dark, so that with the exception of a few tracts distributed to travellers whom I met on the way, I had no opportunity of making known the gospel. Coleman and Francis, however, having arrived in Rampur about noon, found large and attentive audiences in various parts of the city, among which were crowds of women partly veiled, according to the custom, collected on the tops of the houses to see and hear for themselves! This is not at all uncommon, and we always rejoice to witness such a sight, as this appears the only way in which, on account of the barbarous state of society in India, these ignorant and miserable beings, who are confined to the zenana, or doomed to spend their days behind a screen, can at all have an opportunity of hearing the sound of the blessed gospel. About 100 tracts and books were distributed to those who could read, and appeared anxious to possess them. This town is noted for the manufacture of glass, vials, etc. Their operations are carried on in the most simple manner, and on a small scale. Several factories, which we saw built outside of the town and in the open air, are not much larger than good bee-hives.

Of the labors of a Sabbath Mr. Campbell writes—

Jan. 2. Rested at Thana to-day, if incessant labors from morning till night may be called resting, or a suitable manner of observing the Lord's-day. We remember, however, that even under the law, and in accordance with the strictness of the ceremonial dispensation, the priests profaned the Sabbath and were blameless. We also know that if so much value is placed on the life of a beast, that it is proper to pull it out of a pit or a pond on the Sabbath day, it is much more proper to endeavor to save immortal souls, and extricate them from the pit of sin and the chains of delusion and idolatry by which millions are here so grievously entangled. After an early breakfast and service in Hindustani, in compliance with the invitation of a respectable native gentleman, we visited his house, in order to meet and converse with a number of his friends whom he had called together for the occasion. When we arrived, we found seats prepared for us, and a large crowd of people assembled in the street, waiting to hear what we had to say. From an elevated verandah overlooking the multitude of all ages and ranks, who had pressed together, we read the Scriptures, and Coleman made a long and appropriate discourse on the folly and sinfulness of idolatry, and the only way of salvation by Jesus Christ. We also visited the bazars and had audience at our tent during the whole of the afternoon. Altogether we have given away at this place about 800 tracts and portions of scripture; have had very favorable opportunities of religious conversation with the most intelligent of the citizens; and, we trust, have left a favorable impression on the minds of all, with regard to ourselves and the cause which we advocate. May the Lord follow our labors with his blessing. This has been a good day, and we feel much encouraged.

3. Rode ten miles this morning through a richly cultivated country to Shamlī, a large Hindu city, surrounded by walls. It is celebrated as a mart for grain and the manufacture of brass and iron vessels, so that it is a place of more than ordinary bustle and industry. The Hindus here have so much power and influence that in no case do they permit the Mussulmans to kill animals, or to expose meat for sale in the bazars. On entering the city we found the people so much engaged that but few comparatively seemed anxious to obtain books, but on passing on to the more retired streets, we soon collected large and attentive audiences, who gave much attention to the word spoken, and who thankfully received tracts. On my afternoon visit, just as I passed through one of the gates of the city, I was directed to the house of some learned brahmins, who were engaged at the time in reading muntras and exorcising evil spirits from the walls of a house in the neighborhood where death had lately occurred! How difficult it is to condemn the poor benighted heathen for such absurd and foolish conduct, when in my native country, I have often witnessed the priests of the church of Rome, which professes to be the mother and mistress of all churches, engaged in the very same way, in order to obtain money by deceiving the people. I took occasion, however, to expostulate with the clan of pundits assembled, on the folly of such conduct, and to make known the gospel. One of the number dressed in a costly silk robe and apparently a man of some distinction, as-

sent to what was said, and appeared to be very civil and polite. He praised our books as containing many good and learned words, and proposed coming out to my tent to hold a private conversation on the subject.

4. On our journey of about fifteen miles this morning we passed several villages, but could find no readers except at a Mohammedan place of worship in Kharer, where we distributed a few tracts to some travellers. Halted for the day at Budhana, a pretty large town containing probably 10,000 people, and surrounded by a wall including also a pretty strong fort, still in tolerable repair, but now entirely useless. Here we found a great number both of Mohammedans and Hindus who could read well, and they manifested much desire to obtain books. During our visit to the bazar, some quiet and respectable people invited me to a seat in their verandah, where we soon had a large assembly, and where we were permitted to communicate our message in quietness. I have seldom seen more attention paid to the truths of the gospel, nor did I ever before feel more encouraged in the work of proclaiming the messages of salvation to the heathen. Having given away all the tracts we had taken with us to the town, without supplying the demand, we gave a general invitation to all, as we generally do, to come to our tent for conversation, and a fuller supply of books. We were glad to find on this occasion a large congregation during the whole of the afternoon; and as a number of the visitors were men of education and respectability, we invited as many to come within our tent as it would hold, and there we sat for hours, discussing the important points of difference between us. A leading man in the assembly had been on a pilgrimage to Mecca, and had seen a good deal of the world, and hence, although still a staunch Mohammedan, he was more reasonable in argument, and apparently more open to conviction, than those of the same class, whose knowledge of men and things is more limited.

5. Started at a very early hour this morning, and rode about fourteen miles to Sirdhana. The villages which we passed on the way being small, we found none who could read except one man, to whom we gave some tracts. Sirdhana is a large native city, celebrated as the residence of the begum (queen) Samru, whose history is both novel and interesting. She was a daughter of a Mussulman farmer in humble circumstances. Samru, or Somers, was a poor Frenchman, who came to push his fortune in this part of India. Having engaged in the service of the raja of Bhurtpur, for a small allowance, he soon signalized himself as a bold and daring spirit, as well as by his skill in military affairs, and was at length raised to the command of the raja's forces. In this situation he soon acquired a large fortune, and finally became himself an independent chief. He soon subdued and terrified all around him, and from the spoils thus gained, he raised and supported a standing army, in order to maintain the ground he had already gained. This place finally became the rendezvous of his army, and the seat of his government. After his death his wife sat upon the throne, doubled her military strength, and reigned with much wisdom and self-respect, until the advanced age of nearly one hundred years. After her marriage to Samru, he initiated her into the Roman catholic religion, but she still retained many of her former opinions, and until the last respected the religion of Islam. As a kind of penance, however, for her former

sins, towards the close of her life, she became very liberal in the cause of popery, and that she might leave a name behind her, she expended more than 200,000 dollars in the erection of a Roman church at this place, and about the same amount in building a splendid palace, which she only occupied about one year, until she was called to lay down all her honors in the dust, and to render up an account of her stewardship. She also left large sums to endow the church, and as legacies to her friends.

LONDON SOCIETY'S MISSION IN RAROTONGA.

Obituary Notice and Character of Tupe.

THE Rev. Charles Pitman gives the following account of a native convert under his instruction on the island of Rarotonga.

Tupe was one of the chief supporters of idolatry, but he attached himself to us on our first arrival in this place, in 1827.

In the erection of our first chapel, he was one of the most laborious in the work. Not soon will the joy which beamed in his countenance be erased from my memory, when it was told him that I intended to remain in this district as their teacher, and that brother Williams would reside in the other division of the island till a ship arrived to convey him to Raiatea. The very first night of our settlement among them, he came to our house to inquire respecting the truths of the Bible; and, till prevented by disease, scarcely a night passed, in which he was not present at our friendly meetings for conversation, chiefly on religious subjects. Often, till near midnight, have I sat conversing with him on the great salvation. Nothing, I believe, occupied so much of his attention as the concerns of the soul, nor any thing more desired by him than the wide diffusion of divine truth. Indeed, I may say, he was wholly devoted to the temporal and spiritual welfare of his countrymen. Incessant in labor, and indefatigable in his efforts to forward the cause of God, he assisted me, with unwearied diligence, till death.

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of the island; which office, for twelve years, he faithfully discharged. At a time when we were involved in much perplexity, owing to disputes about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, amicably to adjust, if possible, the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceedings?" I could not but reply in the affirmative. "Then I go, regardless of the consequences. God can and will protect me." Without a weapon of defence in his hand, he passed through the district of these desperadoes, amid the scoffings and revilings of all. The subject of contention was calmly debated: he returned home; and in a few days all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us

in seeking the advancement of religion, roused some of his inveterate enemies to acts of most cruel revenge, even the destruction of him and his family. This they attempted by setting fire to his house, when he and his family were asleep. But He who neither slumbers nor sleeps mercifully preserved his servant and his family. They escaped, however, with only what they had on: every thing else was consumed. On discovering the fire, the first thing he endeavored to secure was a portion of the Scriptures, viz., the Acts of the Apostles in the Tahitian dialect; but this he could not effect, and in attempting it lost his all. The fire communicated to the house of his son, then to our large chapel, which were soon level with the ground. Large flakes of fire passed by and over our dwelling; but, through the timely exertions of the natives, we were mercifully preserved. Soon as I saw him, I said, Alas, Tupe! "Oh teacher," he replied, "the book of God is consumed! My house, my property, never regard; but oh, my book, my book!—and oh, the house of God! will not God punish us for this?" The next morning I had the pleasure of presenting him with another copy of the book which he so much prized: it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, "Eitoo, kia ka,"—"it serves him right, let it burn."

The very first thing which occupied the attention of our friend the following day was to see his brother, the chief, and call a meeting of the under chiefs, that immediate measures might be taken for rebuilding the house of God. "See," said he to them, "the house of God in ruins! What shall we do?" "Build it again," was the unanimous reply.—"Kois ia, e tama, mea meitaki!"—"Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "Tomorrow," was the universal reply.—He then said to me, "Teacher, be not cast down at what has happened. Let them burn, we will build. Let them burn it again, we will build; we will tire them out: but, teacher, do not leave us in this wicked land." The very next morning, at sunrise, Tupe, with the old warrior Tuaiwi, and Pa our principal chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber for the erection of another chapel: the whole body of chiefs and people was in their train.

Decided piety, deep humility, and holy zeal for the advancement of pure religion, were the striking characteristics of our valued friend. His knowledge of divine truth was by no means inconsiderable, though he rated very low his own abilities, and, almost to the day of his death, deeply lamented his ignorance. He would often revert, with expressions of the greatest astonishment, to the condescension of God in visiting such a sinful land as this. Conversing with him, as I frequently did, on subjects illustrative of the mercy and compassion of God, he would sit at times for hours in deep thought, and has been heard muttering to himself, "Oh, the love of God! the amazing pity of the Savior! the depth of the Scriptures! the hardness of the human heart! the exceeding sinfulness of sin!" The Sabbath he revered: the word of God, the house of God, and the people of God, he loved. Unless sickness prevented, or engaged in his official capacity as deacon, he was never known to be absent from

the house of God at any of its appointed services, nor from our meetings for prayer.

It would not be easy to enumerate the various ways in which our departed friend rendered assistance to me, and to the mission, in the discharge of important duties. Every day in the week he was engaged in some religious exercise, and in the examination of candidates for divine ordinances he spent no small portion of his time. For this department of labor he was eminently qualified. He connived at the sins of none. This trait in his character early began to display itself.

Observing some more particular in their questions, constant in their attendance at the house of God, and very active in every thing proposed for the good of the community, I one night, as we were sitting alone, made inquiry into their characters, and said, "I hope by their attaching themselves to us, and their ready acquiescence in putting down existing evils, that they are desirous of becoming disciples of Jesus. He made no reply: after a few minutes' silence, he said, "Teacher, be not in haste; do not think so well of us; be not deceived; we are a wicked, deceitful people: stop till you have been longer with us, and know more of our character and way of living." A few weeks having elapsed, again I mentioned the subject. "Ah!" said he, "teacher, you don't know us yet. You think, because we come to the house of God, and the schools, and do what you tell us, that we are good people, and love God. It is not so, we are deceiving you; there is a great deal of private wickedness committed that you know nothing of. Ere long you will know." His words were verified, and many of those whom I had fondly thought had begun to seek the Lord, were clinging to their heathen practices. In inquiring of him, from that time, either privately or publicly, the character of those making a profession of religion, I uniformly found him the same, and do not recollect an instance in which he connived at the sins of any. His word was to be relied upon.

About three years before his death his health began to decline, and he was much afflicted with a disease which ate into the soles of his feet and destroyed the tops of his fingers. He was, however, able to attend to his varied duties, though afflicted with much pain, till within a few weeks of his decease. At length his seat in the house of God was empty, and he was confined to his dwelling. Frequent were my visits to him, and the following notes from my journal will tell the state of his mind.

Sept. 16. Spent an hour with deacon Tupe, a tried and valued friend. His days on earth are fast closing, he is very weak. It is something strange, I said, to observe your seat empty in the house of God. "Ah!" he replied, "it is the will of God it should be so. Here I sit and hear the people sing in the chapel, and oh! I wish to be there. I give myself to prayer. God is with me. He will not forsake me." I quoted several passages of Scripture for his comfort, and mentioned the texts and outlines of discourses on the Sabbath. With these he was acquainted, his wife and children having given him particulars. He referred to the great advantages afforded to this people, and asked whether it was not for their sins God cut off so many by death. He then spoke of the faithfulness of God in the fulfilment of his promises to his people. "Not one good thing," said he, "has failed of all that God has spoken. He promised to Israel victory over their enemies,

possession of Canaan, etc., all of which he fulfilled." After a pause, with much emotion and feeling he asked, "Where, oh where is Pitimani vaine," what detains her? "He thought he should be called away ere her return.

19. In my way home I called to see Tupe. The change is great, not long and he will be seen no more. He is, I believe, fixed on the Rock of Ages. His views are clear and scriptural. We conversed together on our labors from the beginning, and I said it gave me great pleasure that he had, through grace, been enabled to hold out to the end. "Yes," said he, "we have hitherto been permitted to work for God. His goodness has been great, his compassion boundless." I referred to his sickness, and the constant prayers which I presented to God on his behalf, and how much I had been cast down at the prospect of our separation; but that I had been enabled, within the last few days, to resign him into the hands of God, to do as he might seem him good. "That," said he, "is well; do so. Grieve not. Detain me not. My end is near." And he quoted several passages of scripture. "Two portions of the word of God," he said, "afford me much delight; that in Isaiah, 'Thine eyes shall see the King in his beauty; they shall behold the land that is very far off;' and the words of Paul, 'Having a desire to depart, and to be with Christ, which is far better.' I have no dread of death. Christ is my refuge." I said, You have greatly assisted me in the work of God, from my coming to Rarotonga, and now we shall be separated. "Ah!" he replied, "salvation is all of grace, through the blood of Jesus. Our work has not been in vain. Here I sit and think, oh! the teacher, the teacher, who will assist him? Then I think, God is with him." Looking up, he exclaimed, "Oh Pitimani vaine! Pitimani vaine! I shall not see her face again." He wept, and I wept: who could help it? I broke silence and said, In our Father's house we shall meet again. "Yes," was his reply, with an effort which almost deprived him of his voice, "we shall meet in glory." No more, said I, to part. "No," he replied faintly, "to be forever with Christ: I long to be with him!"—I requested an interest in his prayers, for myself, my partner, the church, and the island. "I have done," he said, "with the world. What remains is, to set all in order, and think of the cause of Christ." I left him with feelings not easily to be expressed, and talked awhile with his daughter in an adjoining room.

24. As I was preparing to go to the outstation, a son of Tupe came to say that his father was much worse, and wished to see me. I immediately went, and perceived the messenger of death was come to call him hence. He could not see me, but was perfectly sensible. With great effort, and at intervals, he answered a few questions.

How is it with your soul? "All well."—Do you find your Savior your support in death? "He is."—Is the path-way clear? "No obstruction, the way is clear."—Have you any fear? "None, Christ is mine."—Your last discourse to the people, I observed, was on the death of Stephen, who saw the glory of Jesus; are you also looking to him, now, in your departure? "I desire to see him, and to be with him."—I said, Death is come: you will soon leave us: we shall be left in the wilderness. "Yes," he replied, "I go, you remain. I am

going to God. I have done with the world: we have been long companions, now we part: it is painful; but the Lord's will be done!"—I referred to his family, most of whom were present, and said it was pleasing to see some of them uniting with the people of God. "Yes," he said with effort, "and the others will come."—What, I asked, do you desire for your children? He answered, "The word of God, the blood of Jesus." He was thirsty, and asked for drink. That, I said, is water for our bodily sustenance. "Yes," he replied, "I shall soon drink of the water of life."—I then read part of the fourteenth chapter of John, and expounded it, asking him a few questions, as I proceeded, respecting the mansions provided for the righteous. He said, "Ere long I shall be taken to mine, and 'shall see the King in his beauty.'"—After commending his soul to God in prayer, I asked him if he heard and understood? "Quite so."—Now Tupe, said I, in our separation, what shall I say to the church? Soon as he heard mention of the church, he exerted himself to the utmost, and said, "Tell the church to hold fast, and be diligent for God. Tell Kaitara (his brother deacon) to be strong in the Lord, and active in his cause; also to Tupai." Then to me he said, with his dying breath, "Aua koe e taitaia," be not cast down.

I had not long arrived at home ere his son came to say that his happy spirit had fled—I doubt not to be with Him whom he loved. Thus lived, and thus died, a man of God, the first deacon of the church in Gnatangia, and the first member of that church at its formation.

WESLEYAN MISSION IN SOUTHERN AFRICA.

THE mission among the Bechuanas occupies some of the most remote points in Southeastern Africa, which have been reached by Europeans. Encouraging success has attended the labors of the missionaries. Among tribes further still in the interior, the society earnestly desires to establish missions, but have been obliged to forbear solely for want of adequate pecuniary resources. The committee say that "no new mission can be undertaken by them until they have secured a considerable augmentation to the regular and stated income of the society. For this they depend chiefly on the exertions of juvenile and other collectors, and on an increase, both as to number and amount, of the annual subscriptions.

Of some troubles occasioned by the chief of a neighboring tribe, the Rev. Richard Giddy writes—

Sekonyla, the chief of the Manatees, continues his marauding exploits, and holds the surrounding country in constant anxiety and alarm. The result is, that our missions in and near the country which belongs to him have become in a great measure depopulated, and the people are drawn off to other places, where they can obtain better protection for their cattle. Some have gone over to Mosheshe, the Basuto chief; some have removed to Lishuani; and others to Thaba Nehu. Many of the members of the society, who have been obliged to quit their places of residence, have gone to our other sta-

tions; and thus will be saved, I trust, from losing their piety, and returning to heathenism. Amidst all this agitation, and all these difficulties, we have learned some useful lessons; and if these outward trials lead us to the cultivation of deeper personal piety, and to a more implicit dependence on God, they will not have come upon us in vain.

Though I thus write, you must not by any means regard this whole district as being in a discouraging state. While some of our stations have been decreasing in population, others have been increasing; and while on some our work has been retarded, on others we have been proceeding steadily and successfully. We have, moreover, now a better prospect than ever that peace will be established in the land, and that we may go onwards in our work without interruption.

You will be glad to learn that on this station we have suffered but little from the causes which have so seriously affected our Mantatee stations. Though at one time we feared that we also should be involved in war, our fears have happily not been realized. The population on this station has been considerably enlarged. Our congregations both on Sabbath days and in the week are large. Our society has increased, and our schools are now in a more efficient state than they were at any former period. We have lately commenced a sewing-school for the native women, which promises favorably. Our Sabbath-school is large. Many can read well, and a considerable number are making great progress. Our writing-school is also in a satisfactory state. Several can write tolerably, and we have no doubt but that ere long many will be able to write, as well as read, in their own language. Several young men are also under special tuition, apart from our ordinary school. Our object is to raise up and train native youths, who, we trust, may become efficient teachers of their fellow countrymen. The good effects of this have already appeared in their taking the lessons which they have received in school, and teaching them to others.

It is a matter of considerable regret that, on account of the debt on our society's funds, we cannot proceed to visit the nations dwelling beyond us. The Baraputsa, the Balakuhaleli, the Makuauking, nations powerful and numerous, and desirous to have the gospel, offer to us most promising fields of usefulness. The Baraputsa have repeatedly sent to us for a missionary. Hitherto they have no teacher, no religion, no light. They have heard of our missions and of the God of the white people, and they are anxious that some one should be sent to them to preach the gospel. But as yet we have to lament that their request has been preferred in vain.

With many things to discourage us, we have much cause to rejoice. Our members continue steadfast in their attachment to the cause of God. Our labor is not in vain. But we want a more copious outpouring of the Holy Spirit's influences, and a more simple dependence on God, as he alone can make our efforts a blessing to the people.

The Rev. James Cameron writes—

The Lord's supper was administered in the afternoon, of which not less than one hundred and fifty persons partook. Amongst the communicants were Mr. Casalis and four members

of his church, who had accompanied him from Thaba-Bossir. Names, and sects, and parties were almost forgotten, while a minister of the French protestant church, with the living seals of his ministry kneeling beside him, and two Wesleyan ministers with their people, merging for the time all ceremonial differences in the grand principle of christian love, commemorated together the sacrificial death of the world's Redeemer. This union, so congenial to the catholicity of the New Testament, produced a sacred and hallowed pleasure, such as never accompanies religious exclusiveness and intolerance.

In addition to the foregoing particulars, it may be stated that the people of Plaatberg, besides building the chapel in which they now comfortably perform their public devotions, contributed, during the year past, about £40 to the cause of God. This shows their love for the gospel, and encourages the hope, that at some future day they will take the whole burden of supporting their minister upon themselves. The Basuto members of the society are not less willing than the Bastards to lend their aid in furtherance of their newly embraced religion. Silver and gold they have none, but they bring of the fruits of the ground as an offering to the Lord.

The religious state of the society is also prosperous. With the conduct of the members in general I have every reason to be satisfied. The class-leaders, eleven in number, attend sedulously to the duties of their office, and manifest in all their meetings a due subjection to pastoral authority.

WESLEYAN MISSION IN THE WEST INDIES.

THE extracts given below show the encouraging success which attends these missions, and the efforts which the colored population are making to sustain the institutions of the gospel among themselves. From Kingstown, St. Vincent's, the Rev. John Cullingford writes—

I now send you a list of contributions here to the mission-fund for the year 1841. You will perceive that there is an increase of about £30 sterling above the preceding year. Had not the calls for local contributions in the circuit been so great and urgent, we might have advanced on that amount. The new chapel has been opened for some months. The religious services were in the following order:—On Saturday, August 1st, Mr. Brown preached. On Sunday, August 2d, Mr. Limmex preached in the morning, and Mr. Bannister in the evening. The opening services embraced also Monday evening, when Mr. Banfield preached, and the following Sabbath, when I occupied the pulpit, forenoon and evening. The collections which were made at the several services amounted to £300 sterling. The Sabbath services were highly interesting and profitable. It was delightful to see an immense concourse of persons, neatly dressed, with cheerful countenances, engaging, for the first time, in the sacred duties of religion in their second temple. I trust and pray that it may be to many "the house of God, the gate of heaven." There could not have been less than two thousand five hundred persons in the chapel on the first Sabbath morning; and the mission-yard and streets were lined

with persons who could not gain admittance. The hearty congratulations of our friends on this event were soothing to my feelings, and I trust that the interest which many of them have evinced for my personal welfare, while engaged in this laborious undertaking, will be gratefully remembered by me. I have labored and suffered much; but I have been graciously supported under every trial. I commenced the undertaking from a conviction that it was my duty, and, supported by the same conviction, I continued, not deterred by the strife of tongues. Our largest expectations regarding an increased congregation are fully realized. Nearly all the pews are let, and we rejoice together in the prospect of an abundant spiritual harvest.

From San Fernando, Trinidad, the Rev. Henry Hurd writes—

I feel much, very much, on leaving this station. I came to it two years ago, when there was neither mission-house nor chapel worthy of being called such, and only a small society of one hundred members. Since then, by the blessing of God, a neat and commodious chapel and mission-house have been erected, and the society has increased to nearly one hundred and eighty members. This station grows in importance every day, and should it please the Almighty to preserve the health of the missionary, he will, I trust, at the end of the year, be able to report a large accession to his church.

The field is extensive, and if it be not entered upon by christian missionaries, many hundreds of precious souls, for whom Christ died, will be left destitute of spiritual instruction, or exposed to the evil influence and teaching of popish priests. I am about to labor in another part of the Lord's vineyard, but never shall I cease to feel interested in the welfare of this station.

The Rev. John Blackwell, stationed at Port-of-Spain, Trinidad, writes—

It affords me sincere pleasure to report prosperity in our great and holy work. Our congregations were never so large as now, and a gracious influence rests on all our meetings. Our prayer-meetings, not only on the Friday evening, but on four mornings in the week, at five o'clock, are well attended. The God that heareth prayer is eminently present with his pleading people.

All our pews are let, and had we twenty more we could readily dispose of them. An enlargement is therefore much required. But to enlarge a stone building is very expensive, and the walls of our chapel, we fear, are too weak to bear the weight of galleries. It grieves me much, however, to deny chapel-room to such as would worship with us, in a place like this, where popery reigns over tens of thousands. Oh, my dear Sirs, if you could witness the scenes of moral degradation which are daily presented to every observer, you would feel and say, that your committee should do more for Trinidad. On the Sabbath day the public pleasure-grounds are thronged, at all hours, with cricket-players, equestrians, sportsmen, etc. When we travel to our appointments in the country, it becomes us to be continually on the alert, lest the contents of a piece, intended certainly for game, should enter ourselves.

Every boy, from ten years of age and upwards, seems to shoulder his musket, and when we venture to reprove them for Sabbath breaking, the reply invariably is, "We are French people, and have said our mass already." I cannot avoid saying to the committee, that Trinidad should have more missionaries. The question seems to be, whether this colony, with a population of sixty thousand, and daily increasing, should be left with three missionaries and three day schools. Would not christian benevolence say, "Send the bread of life to those who have not yet so much as tasted of it, before you furnish others with an absolute sufficiency?"

I have pleasure in informing you, that, during the past few days, I have collected nearly £60 sterling towards the repairs and improvements required in our chapel in this town.

From Nevis the Rev. Robert Hawkins writes—

So many things rush before me, when taking a retrospective glance at past events, and looking at present circumstances, that I hardly know which to select. We have had a gradual increase of our number of members, and we never had so many in the Nevis Wesleyan society as at this period. God, in a most glorious manner, has poured out his Holy Spirit, and the blessings of conviction of sin, repentance, faith, pardon, and holiness, have been realized by many in our congregations and societies.

Our recent religious revival, by which some hundreds, we believe, have been brought to a knowledge of salvation, was one of much interest. We had often lamented the low state of things, and additional prayer-meetings were held, to implore the renewed effusion of the Holy Spirit. We also resolved on a special sacramental service for the whole of the members of the society. We entered upon a careful examination of our people, dwelling particularly, and with great plainness, on the nature of conversion, and on the necessity of present and individual salvation. We also held special prayer-meetings, previously to the Sabbath appointed for the communion service above named. We had most gratifying indications that God was at work, and that the people were preparing for the blessing which followed.

The happy day arrived. I preached in Charlestown in the morning, and at two, P. M., the sacramental service began. It was truly a delightful sight, to see full eight hundred persons silently waiting for the sacred emblems of the Savior's dying love. On this occasion, Messrs. Pilcher and Ingram were present. We unitedly distributed the memorials of the Savior's death, while a gracious influence overshadowed us. Good order was maintained, although so many persons were present. By the time we had administered to the last communicant, the house became a perfect "Bochim." Tears were seen running down the cheeks of hundreds; the voice of prayer was heard; and many were, in penitential agony, pleading earnestly with God for mercy, peace, and pardon. White, colored, and black were seen at the same place, all praying for mercy; and

God dispensed his salvation, showing, too, that he is no respecter of persons. Our meeting continued until both preachers and people required rest.

On the following evening our large chapel was filled. Prayer was offered to God for a renewal of his gracious visitations.

On the following Wednesday evening we held another prayer-meeting; the Holy Spirit again moved upon the people, and many more were brought into christian liberty: and even to the time of writing this, the effects are abundantly visible. Religion effectually changes the heart and life, and the very enemies of God and godliness have testified to the truth of these things.

After mentioning that there had been a great increase in the congregations, and that under the effusions of the Holy Spirit the churches had been quickened and enlarged, Mr. Hawkins states that at their stations the missionaries have under their care large infant, adult, Sunday, and common week-day schools, in which many hundreds are receiving instruction in christian truth and the common branches of a useful education. In one of these infant schools were 318 children. Of a holiday meeting of some of these schools, Mr. Hawkins gives the following description.

The first Monday after Christmas-day, we had a general meeting of our school-children in Charlestown; and, after an examination which gave entire satisfaction, we walked from the mission premises through the town. The children belonging to the infant school went first. After the infant children had passed on, then came our Charlestown Sunday school—about four hundred and fifty children and young people. Then followed the Gingerland Sunday school, upwards of two hundred, who had come in about five miles, and the New-castle Sunday school, many of whose children came from places seven miles distant. They were all remarkably clean, and their countenances indicated much pleasure. The infant children took their places on either side of the street, opposite the residence of his honor the president, and the children belonging to the three Sunday schools passed between them. The president told me afterwards, that he was much pleased with what he saw and heard. If our christian friends in the mother country could only have seen what we saw on this occasion, and then called to mind what was the condition of the mass of these children and young people only a few years ago, before the system of slavery was abolished, they would have said, "This new state of things calls for our help, and our help shall be granted at once."

If we had only larger chapels and larger school-rooms at our command, it is impossible to conceive the amount of good which would result. But, alas! alas! we are cramped on every hand.

Miscellaneous.

EFFECTS OF MISSIONS.

THE Rev. Mr. Anderson, the first missionary to the Griquas in South Africa, thus describes them as they were when he went among them.

If I except one woman, (who had by some means got a trifling article of colonial raiment,) they had not one thread of European clothing among them; and their wretched appearance and habits were such as might have excited in our minds an aversion to them, had we not been actuated by principles which led us to pity them, and served to strengthen us in pursuing the object of our missionary work; they were, in many instances, little above the brutes. It is a fact, that we were among them at the hazard of our lives. This became evident from their own acknowledgments to us afterwards, they having confessed that they had frequently premeditated to take away our lives, and were prevented only from executing their purposes by what they now considered an Almighty power. When we went among them, and some time after, they lived in the habit of plundering one another; and they saw no moral evil in this nor in any of their actions. Violent deaths were common, and I recollect many of the aged women told me their husbands had been killed in this way. Their usual manner of living was truly disgusting, and they were void of shame; however, after a series of hardships, which required much faith and patience, our instructions were attended with a blessing which produced a great change.

In 1833, the Griquas are thus described by Dr. Philip.

The natives of the missionary station of Philippolis, who are Griquas, possess thirty-five thousand sheep, three thousand head of large cattle, and five hundred horses. The two last Sabbaths which I spent there, the church, which can contain nearly five hundred persons, was quite full; the people were as well clothed as the members of any other congregation which I have seen in the colony; and there were thirty-two family waggons at the door of the church. Ever since the establishment of the mission among the Griquas, this people has always been the bulwark of the colony on the north and northwest frontiers. There is not a single intelligent farmer who does not acknowledge that it would be impossible to sleep there a single night in peace, if the Griquas were not placed as they are to serve for a rampart between the colony and its enemies. Before the Griquas had embraced Christianity, they were weak and defenceless as the Bechouanas are still; and so great is the difference at present between these two nations, that thirty thousand Bechouanas were obliged to have recourse to the christian chief of the Griquas, who cannot raise above two hundred horse, because they knew that without him they could not resist the numerous and ferocious troops of Mousselekatski. The country of the Griquas may be considered a christian country, just as much as the colony of the Cape. It is a new province, thanks to the

missionary labors, added to the domain of Christianity. At the commencement of the mission, they were as ignorant and as destitute as the Korannas, the Bushmen, and the Bechouanas, who surround them, and are now under their protection; and such is the condition in which the christian faith and education have placed that handful of men, that they protect, at this time, nations five times more numerous than themselves; and have become, by their courage and discipline, an object of jealousy to the colonists, whom they nevertheless defend along the whole length of a frontier of three hundred miles.

WHO ARE THE CONVERTS?

OPPOSERS to missions have sometimes asserted that none but those who are miserably poor, and the outcasts from society, are found among the converts to Christianity. The Rev. Baptist W. Noel, in his essay entitled "Christian Missions to Heathen Nations," adduces the following facts which show, that the friends of missions have no reason to shrink from the inquiry, "Who are the converts?"

The church at Jerusalem was poor; the church at Philippi was poor; the apostles were generally poor; and Joseph and Mary were poor. In St. Paul's time, "not many rich, not many noble, not many mighty were called." Yet did the purity of the gospel, the force of its evidences, and the excellency of those poor Christians, with the accompanying energy of the Holy Spirit, so influence the civilized world, that philosophers, nobles, princes, and nations embraced their creed. Why should not the gospel work upwards in India now, as it did throughout the Roman empire then? But if it be true in India, as well as every where else, that not many wise, mighty, and noble are called, because as our Lord said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," wealth so often presenting insuperable barriers of luxury, indolence, pride, and servility to fashion, against the reception of the truth, still, as elsewhere, some persons of consideration have already embraced the truth. At Tranquebar, Tanjore, and Vepery, as we have already seen, two thirds of the converts were of the upper castes. Since that time, brahmins and other persons of consideration have been baptized. Among the converts of the Baptist missions, there have been a number of brahmins and others of the highest castes. At Ramamakal-choke, nine miles south of Calcutta, Ramjee, a land-owner, proprietor of an idol-temple, becoming a Christian, demolished the building, gave up the idol to Mr. Trawin, the missionary, and presented the materials of the old temple and a piece of ground for the erection of a christian chapel. At Benares, a pundit named Ram Peakras, though threatened with death by the other pundits, has openly spoken against the Hindoo shasters, attends christian worship, and is now living with the London missionary.

At Benares, Prabbeeda, a respectable brahmin, has been baptized by Mr. Schurmann, and now preaches the gospel to his countrymen. Narapoot, a brahmin near Benares, with a property to the value of £24,000, having been converted, lost his property and situation by becoming a Christian; and for ten years labored in conjunction with Mr. Gogerly, the London missionary, as a christian preacher at Calcutta. At Sibpoor, in 1837, a Kulia (Koolleen) brahmin of very respectable connections was recently baptized by the Baptist missionary, Mr. George Pearce. At Vizagapatam, a brahmin and his wife were baptized in July, 1837, by Mr. Porter. Ramdhun, the catechist, at Kishnagur, is a brahmin of high caste. The Rev. Krishna Mohana Banerjee, of Calcutta, is of the highest order of the Koolleens, which is the highest of the brahmin castes. At Truppoonitura, near Cochín, John Ananthan, a converted brahmin, is now employed as a catechist. At Kurnaul, bishop Wilson, in his late visitation, ordained the brahmin Anund Messeeh. When Dr. Duff left Calcutta, the General Assembly's Institution contained five hundred youths, all of respectable caste, many of the very highest, and many belonging to the wealthiest families in Calcutta. Almost all the youths of the more advanced classes in the institution are, as we have seen above, completely convinced of the truth of Christianity, and one, a brahmin of high caste, and considerable talent, has proposed to become a missionary. And lastly, Constantine, son of the late rajah of Cochín, now in the grammar-school at Madras, has been admitted to the Lord's table by Mr. Tucker, and is studying for ordination.

After these facts, testimony becomes almost superfluous; and yet nothing should be omitted which may tend to sweep away from the minds of the most sceptical the last remaining doubt whether the gospel can be successfully preached in India. Mr. Addis, then the missionary of Coimbatore, bears this testimony to the progress of Christianity in his neighborhood. "When the mission was commenced, there were two native assistants employed; the number is now increased to twelve, and the majority of these have been raised up at Coimbatore. There is also a class of promising young men preparing for the work of native teachers. At the commencement no schoolmasters could be found who would teach christian books, and for some time only one ventured to do so. Now there are twelve boys' schools established on decidedly christian principles, in an efficient state, and well attended; and the advantage of christian instruction is openly acknowledged. The prejudices against female education were then so strong, that the mere mention of it produced offence; but now we have a female boarding-school on the mission premises, which only requires the necessary funds to be greatly increased in number: and a girls' day-school in a populous part of Coimbatore has recently been commenced with a fair prospect of success. Tracts, which were, on our arrival, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts: when it is known that a new supply has been received, great numbers eagerly apply for them, and scarcely a day passes without persons coming to the mission-house for tracts and portions of Scripture. The number of respectable people who have applied during the past year has been

greater than at any previous time; and a single copy of the New Testament has been joyfully received for the use of a whole village, the head man pledging his word for its careful preservation. In this respect prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent." Mr. Mundy says, "that every college and school in the country might be conducted on christian principles, without any objection on the part of the natives." Bishop Heber says, "It is, in fact, the want of means on the part of the teachers, and not any of that invincible repugnance so often supposed to exist on the part of the Hindoos, which, in my opinion, must make the progress of the gospel slow in India. Those who think otherwise have, I suspect, either never really desired the improvement which they affect to regard as impossible, or, by raising their expectations, in the first instance, too high, have been the cause of their own disappointment. We have found, in spite of these obstacles, that some Hindoos and Mussulmans of respectable rank, and considerable acquirements, (few, indeed, in number, but enough to show that the thing is not impossible,) have, from motives the most disinterested, (since nothing is to be got by turning Christian but the ill-will of their old friends, and, in most instances, hitherto, the suspicion and discountenance of their new rulers,) embraced and adhered to Christianity; and I am convinced, from the success of the experiment, so far as it has yet been tried, that nothing but the want of means prevents the introduction of schools, like those now supported in the neighborhood of Calcutta and at Burdwan, by the Society for Promoting Christian Knowledge, and the Church Missionary Society, in every village of Bengal, not only with the concurrence but with the gratitude of the natives." After an extensive tour through Northern India, for the purpose of inspecting the missions, Messrs. Tyerman and Bennett reported: "The expectations which we had raised, as to the effects actually produced by past missionary labors, have been greatly exceeded by what we have found, and the hopes and prospects of future success, under the blessing of God, are greatly confirmed and enlarged. Our confidence as to the conversion of the Hindoos has been much increased by what we have seen, both in Bengal and in the upper provinces." Mr. Tucker says: "God is opening ways on all sides for us to make known salvation in Christ to these our fellow subjects, but none take pity! Pray let this fact, as I believe it to be, occupy your mind—that if christian friends in England were true to their Master, the great bulk of the population would be in their hands, i. e. of the population of South India." "The Friend of India," the conductors of which are well acquainted with Bengal, says, "Let a man have patience, diligence, liveliness, and affection, and he may be assured that before long the hearts of the people will yield to him as freely as if he had been born a Bengalee. And he may mingle with the people, too, as freely as he pleases. Let him give up all superciliousness, and sedulously follow the law of kindness, and he will be a welcome guest in almost every house or hut in the land." And lastly, bishop Wilson says: "India is waiting for the salvation of God. She is moving on gradually, but surely, towards that measure of illumination, when the absurd metaphysical abstractions and impure idolatries of Hindooism must fall, and, together with the intolerant

fierceness of Mohammedanism, yield to the benevolence and grace of christian truth. Their own religions, if they may be called such, they distrust—they neglect. The religion of Englishmen they are eager to learn, so far as the reading of our books extends." "The missions, also, are feeble, for want of a larger body of helpers. Schools and missions might be planted all over India, if we had an adequate number of devout and able men." If all this evidence and testimony fails to convince any one that the christian missionary may find willing hearers in every class of society throughout all the provinces of British India, he must be a person of impracticable scepticism, whom demonstration itself would leave in doubt.

It is plain then that various circumstances combine to prepare India for the immediate and rapid diffusion of the gospel. Heathenism there is a detected falsehood; numbers have found it out already, and larger numbers shortly

will; it being as impossible for superstition to thrive under European science, as for an iceberg to grow at the line. The schoolmaster is abroad, and woe be to the pagodas, and the idols, to the bannered cars, and to all those who thrive by them. Their time is come. One hundred and twenty millions are discovering that Brahma is a fiction, and that the brahmins are liars; that their Shasters are false, that their worship is disgraceful, their purification polluting, their hopes delusive, and their idol offerings folly; that they have been cajoled, plundered, and trampled on; and woe to those who shall try to cajole, and plunder, and trample on them again. More easily would the vile reptile that has crept into the dry bed of an Alpine river, repel the torrent now beneath the summer sun raging from the melting snow-peaks, than any faction can drive back to ignorance and falsehood, a nation's mind, first eagerly rushing on to discovered truth.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SYRIA.—All the families of the mission except that of Mr. Keyes were obliged to seek an early residence on Mount Lebanon, on account of their health. They are located in three different villages, a few hours apart. The family of Mr. Keyes was detained from the mountains as late as July 7th, on account of the sickness of Mrs. Keyes, and the loss of their little babe. This is the second time that he has been called to follow to the grave his only child.

The seminary at Beyroot was closed for a vacation of a few weeks, and will probably be opened at some place on the mountains during the summer.

At the above mentioned date Mr. Keyes writes, that the country was never more open before missionaries. Restraint is taken from the people. But they seek not our company as missionaries. What they want of us is information about government and protection.

Five schools, exclusive of the seminary, are in operation in the mountains.

Mr. Sherman left Jerusalem in May, with the approbation and advice of the mission, on his return to the United States, his health being so much impaired, that, in the opinion of his physician, a return to his native climate presented the only hope of his recovery.

Mr. Whiting writes from Jerusalem, under date of June 30th—

The demand for books has increased considerably since the beginning of the present year. People from Hasbeya and Rasheya, at the foot of Mt. Hermon, five or six days' journey from Jerusalem, have been here the present season and carried home scores of our books. During

the day on which he wrote, near a dozen men, from Nazareth, Akko, and Khaifa, visited him begging for books. They were mostly heads of families, and wanted books for their children as well as for themselves. The book that is sought for most of all is the Bible.

MADRAS.—Mr. Winslow writes on the 8th of June, that Mr. Hunt and his family have been obliged to remain for a month or two at Pulicate, on account of his ill health. A good measure of health, however, is enjoyed by the mission considering the heat of the season.

BOMBAY.—Mrs. Allen, wife of Rev. D. O. Allen, died at Bombay, on the 5th of June. In announcing this event her husband says:—"Mrs. A.'s death will be much felt by Mr. and Mrs. Graves in their solitary station; it will be much felt by Mrs. Hume, who is now left the only female member of this mission in Bombay. But it is, and must continue to be far more felt by myself, now left to go on solitary in my pilgrimage. But I have said, 'Thou O Lord art the portion of my soul. Thou art my joy and my strength. Thou wilt guide me with thy counsel and afterward receive me to glory.'"

SANDWICH ISLANDS.—Mrs. Thurston, wife of the Rev. Asa Thurston of the station at Kai-lua, embarked at New York, on board the ship Victoria, captain Spring, on the 10th of March, to return to her labors in connection with the mission. She was accompanied by her two youngest children.

WEST AFRICA.—Mrs. Walker, wife of the Rev. William Walker of the Cape Palmas sta-

tion, was removed by death on the 2d of May. Mrs. Walker had passed safely through the first and second attacks of the fever peculiar to that coast, which are usually the severest attacks, and it was hoped that she might be spared to labor long for the African race. In this the Lord has seen it to be best to disappoint her and her associates. "Her end," says Mrs. Wilson, "was peace. She calmly sent messages to friends, and wished it to be distinctly known, that she did not regret having come to Africa; and appeared to derive much comfort from the reflection that her sickness could not be ascribed to any imprudence on her part."

BORNEO.—On the 27th of March, the Rev. Isaac P. Stryker was removed by death. Mr. Stryker embarked at Boston, November 17th, 1840, for Batavia, with the expectation of remaining there a year, in conformity with the requirement of the Dutch colonial government, and then joining the mission on the island of Borneo. Being offered, by captain Codman, a free passage, in the ship Sarah Parker, to Singapore, the port from which he could most readily secure conveyance to Borneo, and as the year had nearly expired, he obtained permission to proceed to his destined field of labor. After his embarkation he was attacked with a fever, occasioned, perhaps, by the excitement and fatigue of making so sudden arrangements for departure, which terminated in his death just before the ship arrived at Singapore.

CHINA.—Writing from Macao on the 12th of May, Mr. Williams says, that the Chinese show no symptoms of yielding, and the late attack on Hingpo, shows that they would act on the offensive more, if there was more discipline among them. He thinks the mission will soon be ready to print tracts and Testaments in any number.

Mr. Abeel has established himself in the immediate vicinity of Amoy, on the island of Koolongsoo. He commenced his residence near this large and populous city in very favorable circumstances, and expresses the hope that the surrounding region will be accessible to the missionary.

The facilities for studying the Chinese language have been considerably increased of late, by the publication of several requisite books. A Chrestomathy, prepared by Dr. Bridgman and printed by Mr. Williams, finds a ready sale. Messrs. Abeel and Brown aided in carrying a book of phrases through the press at Malacca last year. And Mr. Medhurst has more recently printed a grammar for Mr. Gutzlaff.

CHEROKEES.—Mr. Butrick writes August 3d—

Last Sabbath we had the happiness of receiving a Cherokee woman, by the name of Lydia, to the communion of the church. She and her little son, five or six years old, were baptized. Since the first of September, 1841, four adults have been received to the church on examination, and eight children baptized. At a temperance meeting, held in the church at this station on the 20th of July, 121 persons signed the pledge of total abstinence. The whole number who have taken the pledge in the nation is about 200.

CHOCTAWS.—Since the communications from the missionaries, published on the 397 and 398 pages of the present number of the Herald, were put to press, the following letter has been received from Mr. Hotchkin, dated Good Water, August 4th.

We formed a temperance society here in April last, of twenty members, on the teetotal pledge. We have now on record more than 300 names. Among these are the chief of this district, and sixteen of his principal captains. We only want three more captains, to make a majority in this district. If the temperance cause should meet with no reacting influence from the whites, we may look forward to a time when we shall see wonders wrought in the land by the Holy Spirit. In fact we see that already. I do not hesitate to say, that there never has been, since I have been acquainted with this people, a season of so much interest, all things considered. Their crops were never better. There never was more peace and friendship. There never was less sickness. Drunkenness has decreased an hundred per cent at least. The call for books and teachers was never louder. And we never had more additions to our churches. On the two last Sabbaths brother Kingsbury and myself baptized and received nineteen persons. Others stand propounded for the next communion. And some newly awakened come forward at almost every meeting. We need another missionary in this district exceedingly at the present time. The chief asked me last Monday, "Cannot your Board send us a missionary to live here by me?"

There is ample scope of country, and people enough to preach to, who are now ready to hear. Our circuit extends more than one hundred miles. And we have church members scattered over a large extent, and it is almost impossible for brother Kingsbury and myself to preach at our several places oftener than once a month, and then some of our places are neglected more than two months. Mrs. H. has this school and all her domestic cares, and almost all the other cares of this station to attend to; for I am gone more than the half of my time.

HOME PROCEEDINGS.

SUMMARY OF THE THIRTY-THIRD ANNUAL REPORT OF THE BOARD.

THE following summary of the thirty-third Report of the Board, although inserted here, as a matter of general interest, will be found in its

proper place at the close of the Abstract of the Annual Report, which is usually published in the January number of the Herald.

The receipts have been \$318,396 53, and the expenditures \$318,955 93; and the amount of the Board's indebtedness has, through the favor of God, been reduced to \$559 40. Of the receipts, about \$39,000 were from legacies.

The number of missions, is 26; of stations, 85; of ordained missionaries, 134, seven of whom are physicians. There are 11 physicians not preachers, 13 teachers, 9 printers and bookbinders, and 10 other male and 179 female assistant missionaries. The whole number of laborers from this country, is 356, or twenty-eight less than were reported last year. To these we must add 4 native preachers, and 128 native helpers; a number less than was reported last year, owing to imperfect returns from the missions,—and the whole number of laborers sustained through the treasury of the Board, is 488. Eight ordained missionaries, and 4 male and 12 female assistant missionaries, in all 24, have been sent forth during the year.

The number of mission churches is 59, and of church-members in regular standing 21,261, of whom 1,651 were received the past year.

There are 17 printing establishments, 31 presses, 4 type founderies, and 49 founts of type in the native languages. The printing for the year, was 64,499,767 pages; and the amount of printing from the beginning, is 354,333,077 pages.

Eight of the boarding-schools are denominational seminaries, and these contain 526 boys: the other 22 boarding-schools contain 212 boys and 386 girls;—making the whole number of boarding scholars 1,124. The number of free schools is 618, containing 27,298 pupils.

Donations,

RECEIVED IN AUGUST.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	154 58
<i>Auburn and vic. N. Y.</i> By H. Ivison, Jr. Agent,	
Auburn, 1st presb. chh. mon.	con. 65,91; 2d presb. chh.
65,67;	131 58
Candor, Presb. chh.	9 18
Dryden, Fem. miss. so.	10 75
Genoa, 1st chh. 93,73; mon.	
con. 17,91;	111 64
Groton East, Cong. chh.	15 00
Homer, Cortland acad. miss.	12 00
Ludlowville, Ann. coll.	29 25
Lysander, Mon. con. 19,49; sab.	
sch. 5,43;	24 91
Preble, 1st presb. chh.	31 21
Sennett, Cong. chh.	2 76
Westfield, Presb. chh.	10 00
West Groton, Cong. chh.	7 45—395 73
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Provincetown, Mon. con.	1 13
South Dennis, Cong. chh. mon.	
con. 8,69; juv. coll. 46c.	9 35—10 48
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
Curtisville,	17 00
North Marlboro', N. chh. 53,75;	
dia. 40c.	53 35
	70 35

Ded. loss on rem.

35—70 00

Boston and vic. Ms. By S. A. Danforth, Agent,

(Of which fr. Old South abn.sch. for

Samuel H. Stearns and Thomas Voss,

Ceylon, 19,50; two sisters, 1,)

476 50

Buffalo and vic. N. Y. By J. Crocker, Agent,

Buffalo, 1st presb. chh. mon. con. 31,50;

G. C. Coit, 10; E. Burchard, 10;

Caledonia co. Vt. Confer. of Chhs.

E. Fairbanks, Tr.

Kirby, Friends,

Peacham, Mon. con.

St. Johnsbury, E. and T. Fair-

banks and Co. to constitute

Rev. RORUS CARR an Hon.

Mem.

Waterford, Which and prev.

dona. constitute Rev. E. J.

CARPENTER an Hon. Mem.

Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.

Burlington, S. Hickok, to con-

stitute Mrs. ELIZABETH HIC-

KOK an Hon. Mem. 100; la.

187; L. King, 4; O. B. I;

Hinesburg, Chh.

Milton, do.

Williston, Indiv.

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.

Bradford, A friend,

Essex co. South, Ms. Aux. So. C. M. Rich-

ardson, Tr.

Beverly, Dane-st. cong. juv. miss.

so. for Joseph Abbott, Ceylon,

Rockport, Miss. sew. cir. for

Mary L. Gale, Wailuku,

Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.

South Norwalk, 2d cong. chh. mon. con.

Franklin co. Ms. Aux. So. L. Stone, Tr.

Hawley, Dea. Fales, for printing in Dakota,

Geneva and vic. N. Y. C. A. Cook, Agent,

Aurora, Presb. chh. to constitute

Rev. CHARLES MATTOON an

Hon. Mem.

Berkshire, Cong. chh.

Binghamton, Presb. chh. 100,50;

mon. con. 30,37; fem. miss.

so. which and prev. dona.

constitute WILLIAM NILES of

Williams College, an Hon.

Mem. 72,69; chil. m. boxes,

for Eliza Ann Ely and Frances

Burchard, Ceylon, 40; sab.

sch. miss. asso. for John N.

Nash and Benjamin Niles,

Ceylon, 40; cong. chh. 25;

Bristol, A friend, for Oregon miss.

Candor, A. Hart,

Cayuga, Presb. chh. 22,39; la. 4;

Courtlandville, Presb. chh.

31,13; mon. con. 14,07; young

people's miss. so. 44,01; juv.

miss. so. 7,06; which consti-

tutes Rev. HERCULES E. DUR-

NAM an Hon. Mem.

Coventry, Cong. chh.

East Groton, do.

East Linklaen, do.

Elbridge, Presb. chh. mon. con.

13; coll. 13,14;

Genoa, 2d presb. chh.

Georgetown, Cong. chh.

Greene, Presb. chh.

Maine, Cong. chh. 13,95; less

bad note, 5;

McGrawville, Presb. chh.

Newark Valley, Presb. chh. and

cong. 91,06; Rev. Mr. Ford,

40; Miss M. Wilcox, dec'd 3;

Otisco, Cong. chh.

Owego, Presb. chh. 138,11; mon.

con. 115; la. benev. so. 8;

Pitcher, Cong. chh.

Preble, 1st presb. chh.

Pulteney, do.

Richford, Cong. chh.

Sennett, Presb. chh.

Spencer, I. McQuigg, 10; Mrs.

H. 2,50; mon. con. 5;

Springport, Presb. chh.

Truxton, do.

Ded. dis. on unc. notes,

6 30-1,203 67

Grafton co. N. H. Aux. So. W. Green, Tr.		
East Hanover, Mon. con.	39 00	
Groton, D. Cummings,	3 90	
Hanover, Mon. con. in chh. at		
Dartmouth coll.	100 00—135 00	
Greens co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		
Catskill, Presb. chh. gent. and la. 63,59;		
chil. 2,32;	65 91	
Hampden co. Ms. Aux. So. C. Merriam, Tr.		
Agawam, Mon. con.	17 86	
Blandford, Mon. con. 23,27; la.		
54,98; sab. sch. 5,69;	83 94	
Cabotville, Mon. con. 15,37;		
gent. 18,68; la. 87,80; (of		
which for schs. in Ceylon, 50;)	191 85	
East Long Meadow, Mon. con.	22 82	
Feeding Hills,	27 45	
Hinsdale, Rev. Mr. Lombard,	2 00	
Ireland Parish, E. A. Smith,	25 00	
Long Meadow, Gent. 77,90; la.		
39,06;	116 26	
Middle Granville, Coll. 11,42;		
mon. con. 7;	18 42	
Monson, Sub. 76,50; coll. 26;	102 50	
Springfield, 1st so. mon. con.		
23,60; A. Bliss, 50; 4th so.		
mon. con. 37,15; Bliss-st. chh.		
mon. con. 20,17;	130 92	
Westfield, Coll. 76,94; mon.		
con. 51,25;	128 19	
West Springfield, 1st par. mon.		
con.	56 00—852 51	
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.		
Millbury, J. Grout,	3 00	
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.		
Bristol, Z. P. Ivas, which con-		
stitutes him an Hon. Mem.	150 00	
Hartford, 1st so. B. Hudson,		
to constitute GRANVILLE M.		
HUDSON an Hon. Mem. 150;		
CALVIN DAY, which consti-		
tutes him an Hon. Mem. 100;	250 00—400 00	
Kennebec co., Me. Confer. of chhs. B. Nason, Tr.		
Waterville, Mon. con. 28; gent. 14,50;		
la. for Mr. Hamlin's sch. Constantino-		
pole, 12,75; youth's miss. so. for do.		
12,97;	68 22	
Litchfield co. Ct. Aux. So. C. L.		
Webb, Tr.	184 50	
Cornwall South, Coll.	2 00	
Ellsworth, do.	5 00	
Goshen, A. Bartholomew,	12 00	
Norfolk, Coll.	5 00—208 50	
Lowell and vic. Ms. Char. So. W. Davidson, Tr.		
Dracut, W. par. Mon. con. for Nesto-		
rian miss.	26 00	
Michigan aux. so. E. Bingham, Tr.		
Detroit, Mon. con.	14 51	
Mount Clement, Chh.	18 80	
	33 31	
Ded. loss on remit.	4 48—26 83	
Middlesex Asso. Ct. H. C. Sanford, Tr.		
Middle Haddam, Pine Brook dis. cong.		
chh. mon. con.	3 00	
Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.		
Henrietta, Cong. chh.	11 00	
Lakeville, Fem. sew. sq.	11 00	
Medina, Presb. chh.	79 00	
Millville, do.	2 00	
Rocheater, 1st presb. chh.	73 39	
	176 39	
Ded. loss on remit.	1 39—175 00	
New Haven City, Ct. Aux. So. J. Frisbie, Agent,		
New Haven, United so. mon. con. 53,70;		
3d chh. do. 11,37; Yale coll. do. 12,50;		
1st so. 5;	82 47	
New York City and Brooklyn, Aux. So.		
J. W. Tracy, Tr.		
(Of which fr. F. E. av. of trinkets,		
etc. 2,62.)	457 25	
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.		
Dedham, 1st chh. and so. coll.		
141; mon. con. 31; S. chh. and		
so. 40;	212 00	
Dorchester, 2d chh. gent. 264,10;		
la. 126,50; mon. con. 39,40;		
juv. asso. for Mary Codman,		
Ceylon, 20; Village chh. gent.		
42,75; la. to constitute Rev.		
D. BURLIN an Hon. Mem.		
57,53; mon. con. 21;	571 27	
Dover, Chh. and so.	18 59	
Franklin, Mon. con.	37 72	
Medway, E. par. gent. 61,50; la.		
42,62; mon. con. 92,96; Vil-		
lage chh. to constitute M. M.		
FISHER of Medway, and Rev.		
ORIS HOLMES of Gilmanton,		
N. H. Hon. Mem. 160,07;	357 15	
Roxbury, Elliot chh. mon. con.	15 51	
Stoughton, Mon. con. 16,51;		
Rev. Dr. Park, 2;	18 51	
West Medway, Gent.	8 00—1,238 75	
Northampton and vic. Ms. Aux. So.		
J. D. Whitney, Tr.		
Northampton, W. H. S. to constitute		
JOHN BRADISH of Utica, N. Y. an		
Hon. Mem.	100 00	
Oneida co. N. Y. Aux. So. A. Thomas, Tr.		
Utica, 1st presb. chh. inf. sab. sch. 1 00		
Whitesboro', Presb. chh.	64 56—65 56	
Orange co. Vt. Aux. So. H. Hale, Tr.		
Bradford, Gent. 76,15; la. 27,82;		
mon. con. 21,54;	125 51	
West Topsham, Miss H. Bag-		
ley, dec'd,	10 00—135 51	
Palestine Miss. So. Ms. E. Alden, Tr.		
North Weymouth, N. par. 109,32;		
mon. con. 15,38;	194 70	
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.		
Plymouth, Robinson chh. and so.		
mon. con.	24 00	
Rockingham co. N. H. Confer. of Chhs.		
J. Boardman, Tr.		
Kingston, Fem. miss. so.	5 75	
Stratford co. N. H. Aux. So. E. J. Lane, Tr.		
Dover, La.	10 00	
Wakefield, Which and prev.		
don. constitute Rev. NA-		
THANIEL BARKER, an Hon.		
Mem.	37 50—47 50	
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.		
Goshen, Mon. con. 5; a friend, 1;	6 00	
Langdon, Mon. con.	7 00	
Lempster, 2d chh.	1 50—14 50	
Union Confer. of chhs. Me. S. Andrews, Tr.		
Gilead, Mr. Richardson's chh.	5 07	
Turner, Cong. so.	11 00—16 07	
Valley of the Mississippi, Aux. So.		
G. L. Weed, Tr.	683 69	
Collinsville, Ill. Benev. so. to		
constitute Rev. Mr. Blood an		
Hon. Mem. 50; ded. dis. 6;	44 00—727 69	
Western Reservo. aux. so. Rev. H. Coe, Agent,		
Cuyahoga co. Brecksville, 1,10; Euclid,		
23; Erie co. Birmingham, 3,34; Milan,		
6,75; Rev. E. Judson, 5; B. Sturtevant,		
20; Geauga co. Chardon, A friend, 5;		
Portage co. Atwater, Mon. con. 10;		
Aurora, 2,50; Garrettsville, 14,80; H.		
White and fam. 12; la. sew. so. 8,32;		
Nelson, 4,85; a friend, 4. Windham,		
5,75; Summit co. Cuyahoga Falls, 7,85;		
Hudson, W. R. coll. 2 40; Middlebury,		
D. Preston, 10; Richfield, J. Newton,		
50; Twinsburg, 1st chh. 1; 2d do. 7,06; 204 72		
Washington co. N. Y. Aux. So. M. Freeman, Tr.		
Middle Granville, United cong. so.	37 00	
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.		
Dummerston, Mon. con.	21 50	
Putney, do.	10 00—31 50	
Windor co. Vt. Aux. So. E. C. Tracy and		
J. Francis, Trs.		
Norwich North, Cong. so.	17 00	
Windor, Gent. 30; la. 12; mon.		
con. 20;	62 00—79 00	
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.		
Saco, 1st par. benev. so.	25 00	
Wells, 2d so.	19 00—44 00	
Total from the above sources,		26,201 51

VARIOUS COLLECTIONS AND DONATIONS

<i>Albany</i> , N. Y. 4th presb. chh. mon. con. (of which to constitute WILLIAM H. ROSS an Hon. Mem. 100;)	200 00
<i>Alton</i> , Ill. Contrib. for printing in Dakota,	13 26
<i>Ashville</i> , N. C. Presb. chh. miss. so. 18; J. Dickinson, for a child at Dindigul, 6;	94 00
<i>Bennington</i> , Vt. Rev. Dr. Hooker, 25; 1st cong. chh. and so. mon. con. 8.75;	33 75
<i>Brooklyn</i> , Mich. Presb. chh. mon. con.	12 00
<i>Cambridge</i> , Ms. A friend,	20 00
<i>Cambridgeport</i> , Ms. Mr. Stearns's so. (of which to constitute MRS. ISANNA VALENTINE an Hon. Mem. 100;)	611 04
<i>Chapel Hill</i> , N. C. University of N. C. Dialectic so. for sup. of a young Greek in Trebizond,	50 00
<i>Chester</i> , N. Y. Presb. chh. coll.	34 45
<i>Chicago</i> , Ill. Presb. chh. la. av. of fair,	25 81
<i>Chillicothe</i> , O. Rev. G. Boecher,	14 06
<i>Dennysville</i> , Me. Mon. con.	43 85
<i>Fort Snelling</i> , W. T. Dr. Snelling, for chh. at Lac qui Parle,	20 00
<i>Fredonia</i> , O. Chh. m. box,	11 25
<i>Granger</i> , O. Mon. con.	3 00
<i>Green Bay</i> , W. T. Presb. chh.	20 00
<i>Harrisburg</i> , Pa. Miss M. R. Slaymaker, 25; Miss A. C. Slaymaker, 25; Miss H. E. R. Slaymaker, 25; Miss A. J. Magraw, 25;	100 00
<i>Hudson</i> , N. Y. 1st presb. chh.	20 00
<i>Jacksonville</i> , Ill. N. Coffin,	15 00
<i>Juliet</i> , Ill. Union chh. mon. con.	50 00
<i>Kington</i> , R. I. Indiv.	3 00
<i>Lakeville</i> , N. Y., A friend,	3 00
<i>Lezington</i> , N. Y. Presb. chh. mon. con.	10 25
<i>Macon</i> , Ga. E. and R. R. Graves, to constitute ERASTUS GRAVES an Hon. Mem. 100; H. Mead, 30;	130 00
<i>Malden</i> , Ms. Trin. cong. so. mon. con.	4 92
<i>Marietta</i> , O. Teachers and pupils of sem. for Marietta C. Jaquith, Ceylon, (all prev. pay. for M. C. J. having been from them,) 10; Miss S. Jaquith, 5;	15 00
<i>Mendham</i> , N. J. Presb. chh.	106 00
<i>Methuen</i> , Ms. Cong. chh. and so. gent. 104.50; la. 95.50; juv. miss. asso. for S. G. Pierce, Ceylon, 20;	220 00
<i>Mobile</i> , Ala. Presb. chh. bible class, for sch. in Ceylon, 17.97; G. Horton, 10; Mrs. C. Hale, 10;	37 97
<i>Montreal</i> , L. C. Am. presb. chh. and so.	255 00
<i>Natchez</i> , Miss. A fem. sch. for ed. in Madura,	7 50
<i>North Andover</i> , Ms. A widow's off.	10 00
<i>Northern Liberties</i> , Pa. 1st presb. chh.	37 80
<i>Ogdensburg</i> , N. Y., A. Sykes,	10 00
<i>Orange</i> , N. J. 1st presb. chh. mon. con. 55.20; coll. 37.28; 2d. do. to constitute JOHN NICOL an Hon. Mem. 100; M. O. Halstead, to constitute ENOS J. HALSTEAD and PETER CAMPBELL Hon. Mem. 200;	392 48
<i>Oxford</i> , N. Y. Presb. chh. mon. con. 47.93; coll. 36.57;	84 50
<i>Perry</i> , Me. Cong. chh. and so.	10 00
<i>Perry Village</i> , N. Y. 1st presb. chh. mon. con.	5 00
<i>Philadelphia</i> , Pa. A. Henry, 100; 1st presb. chh. JOHN ECKEL, which constitutes him an Hon. Mem. 200; youth's miss. so. Cedar-st. presb. chh. for J. P. Bankson, Cape Palmas, 20; R. V. V. 5;	325 00
<i>Phoenix</i> , N. Y. Cong. chh.	9 00
<i>Pike</i> , Pa. Cong. so. mon. con.	12 00
<i>Pittsburgh</i> , Pa. La. sew. so. in 3d presb. chh.	26 70
<i>Pittstown</i> , N. Y. Mrs. V. N.	2 00
<i>Pompey</i> , N. Y. 1st cong. chh. mon. con.	36 00
<i>Portsmouth</i> , O., B. Gaylord, for printing in Dakota,	2 00
<i>Princeton</i> , N. J., R. and H. Lane,	6 50
<i>Reading</i> , Ms. La. cir.	4 10
<i>Rockford</i> , Ill. Cong. chh.	15 00
<i>Sag Harbor</i> , N. Y. Miss. asso. of sab. sch. in presb. chh. for the Wickham sch. Ceylon,	40 00
<i>Salem</i> , N. Y. East Hebron asso.	10 00
<i>Sharon</i> , O. Mon. con.	2 00
<i>Smithfield</i> , N. Y. do.	15 00

<i>South Weburn</i> , Ms. Cong. chh. and so. which and prev. dona. constitute BENJAMIN F. THOMPSON an Hon. Mem.	18 42
<i>St. Peters</i> , W. T., H. H. Sibbey, for chh. at Lac qui Parle,	10 00
<i>Stafford</i> , N. Y. Juv. benev. so.	3 25
<i>Stockbridge</i> , Choc. na. Richard,	1 00
<i>Syracuse</i> , N. Y., H. Davis, Jr. to constitute Rev. EBERNEZ D. MALTRIE of Lansingburgh, and Rev. HOMER WHEATON of Poughkeepsie, Hon. Mem.	100 00
<i>Trenton</i> , N. J., H. Leet,	31 25
<i>Troy</i> , N. Y. Nail Factory mon. con.	13 50
<i>Trumansburgh</i> , N. Y. Presb. chh.	189 13
<i>Upper Aquogue</i> , N. Y. Cong. chh.	30 00
<i>Walton</i> , N. Y. 2d cong. chh.	22 42
<i>Washington</i> , Pa. Rev. William M. Hall, 5; ack. in Sept. Her. as fr. W. A. Hall.	
<i>Washington City</i> , D. C. 4th presb. chh. junior miss. so. 100; do. coll. 10;	110 00
<i>West Bloomfield</i> , N. J. Presb. chh. 102.23; la. so. 20; young la. so. 10;	132 23
<i>Westerville</i> , N. Y. Friends, to constitute Rev. ALLEN GEELEY of Turner, Me. an Hon. Mem.	52 00
	\$12,122 65

LEGACIES.

<i>Durham</i> , Ct. Samuel Camp, by W. Warner, (prev. rec'd. 100;)	120 00
<i>Norfolk</i> , Ct. Joseph Battell, by J. Battell, Ex'r,	250 00
	\$370 00

Amount of donations and legacies acknowledged in the preceding lists, \$12,561 85.

GENERAL PERMANENT FUND.

<i>West Springfield</i> , Ms. Timothy Allyn, by S. Lathrop, Ex'r, (rec'd in Nov. 1841.)	253 50
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DONATIONS IN CLOTHING, &c.

<i>Aurora</i> , O. Clothing, fr. Mrs. O. Spencer,	1 00
<i>Bath</i> , O. Clothing, fr. la. sew. so.	16 86
<i>Boston</i> , Ms. Mute Christian, 5 copies, fr. S. Goldsmith,	2 50
<i>Chatham</i> , O. Clothing, fr. fem. benev. so.	10 75
<i>Cuyahoga Falls</i> , O. Paper,	38 00
<i>Forboro</i> , Ms. A box, fr. la. char. so. for Mr. Lyman, Sandw. Isl.	28 48
<i>Garrettsville</i> , O. Clothing, fr. la. sew. so. and indiv.	12 65
<i>Lakeville</i> , N. Y., A box, fr. fem. sew. so.	36 11
<i>Middlefield Centre</i> , N. Y., A box, fr. la. miss. so.	22 22
<i>Newark</i> , N. J., A bundle, fr. fem. miss. so. 3d presb. chh. for Nestorian miss.	
<i>Rindge</i> , N. H., A box, fr. Mrs. Wilder and Mrs. Scollay, for Nestorian miss.	10 00
<i>South Dennis</i> , Ms. A box, fr. la. sew. so. for Mr. Peet, Siam.	
<i>Tulmadage</i> , O. Clothing, fr. Mrs. W. Handford,	5 00
<i>Turner</i> , Me. A box fr. young la. sew. so. for Mr. Andrews, Sandw. Isl.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XXXVIII.

NOVEMBER, 1842.

No. 11.

American Board of Commissioners for Foreign Missions.

THIRTY-THIRD ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-third annual meeting in the Second Congregational Church in the city of Norwich, Ct., commencing on Tuesday, September 13th, 1842, at 4 o'clock, P. M.

Corporate Members Present.

CALVIN CHAPIN, D. D.
HENRY DAVIS, D. D.
Gen. HENRY SEWALL,
JEREMIAH DAY, D. D. LL. D.
LEONARD WOODS, D. D.
WILLIAM ALLEN, D. D.
JOSHUA BATES, D. D.
S. V. S. WILDER, Esq.
BENNET TYLER, D. D.
BENJAMIN M. PALMER, D. D.
JOHN CODMAN, D. D.
JUSTIN EDWARDS, D. D.
THOMAS DE WITT, D. D.
THEODORE FRELINGHUYSEN, LL. D.
NATHAN S. S. BEMAN, D. D.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
ENOCH POND, D. D.
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RUFUS ANDERSON, D. D.
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CHARLES STODDARD, Esq.
ORRIN DAY, Esq.
NOAH PORTER, D. D.
DANIEL NOYES, Esq.
WILLIAM J. ARMSTRONG, D. D.
THOMAS S. WILLIAMS, LL. D.
HON. LEVI CUTTER.
Rev. NEHEMIAH ADAMS.
BENJAMIN TAPPAN, D. D.
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Rev. CHARLES WALKER.
THOMAS SNELL, D. D.
MARK HOPKINS, D. D.
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Rev. BELA B. EDWARDS.
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EDWARD W. HOOKER, D. D.
Rev. WILLARD CHILD.
WILLIAM PAGE, Esq.
WILLIAM JENKS, D. D.
ALFRED ELY, D. D.
Rev. HORATIO BARDWELL.
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DAVID H. LITTLE, Esq.
CHARLES MILLS, Esq.
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 Rev. S. L. Pomeroy, Bangor.
 Rev. John Maltby, do.
 Prof. George Shepard, do.
 Hon. David Dunlap, Brunswick.
 Prof. Alpheus S. Packard, do.
 Rev. Robert Page, Levant.
 Rev. Ray Palmer, Bath.
 William Richardson, Esq., do.
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 Rev. Otis C. Whiton, Dublin,
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 Samuel Haddock, Esq., Burlington.
 James Adams, Castleton.
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 Rev. Job Hall, Orwell.

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 Thomas Thwing, do.
 Rev. Seth Bliss, do.
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 Lowell Mason, Esq., do.
 Charles Scudder, Esq., do.
 Rev. Dorus Clark, do.
 Rev. Samuel H. Riddell, do.
 Henry H. Jones, do.
 Rev. Levi Packard, Spencer.
 — Nathan Munroe, Bradford.
 — see Kimball, do.
 — Hogg, D. D., Framingham.
 — id Brigham, do.

Rev. J. C. March, Newbury.
 Rev. Josiah Clark, Rutland.
 Rev. Walter Follet, Dudley.
 Andrew W. Porter, Monson.
 Rev. Daniel J. Poor, Foxboro'.
 Rev. John Fiske, New Braintree.
 Rev. J. W. Sessions, West Needham.
 Rev. Harvey Newcomb, do.
 Elias Clark,
 Rev. Mark A. H. Niles, Marblehead.
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 Rev. George Cook, do.
 Rev. B. M. Fay, Hardwick.
 Rev. Lewis Pennell, Northbridge.
 Rev. Lewis F. Clark, (Whitinsville,) do.
 Rev. Samuel Ware, South Deerfield.
 Rev. William Richards, do.
 Ichabod Washburn, Worcester.
 Rev. Seth Sweetser, do.
 Rev. Elam Smalley, do.
 Rev. H. A. Reed, Webster.
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 Barzillai Hudson, Esq., do.
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 James Stedman, Esq., do.
 Rev. A. L. Whitmore, do.
 William Williams, Esq., do.
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 Rev. Jacob Allen, Sterling.
 Rev. A. C. Washburn, Suffield.
 Rev. Daniel Hemenway, do.
 Rev. James W. Woodward, Columbia.
 Rev. Charles Kittredge, Marlboro'.
 Rev. J. C. Nichols, Lebanon.
 Rev. Joseph Fuller, North Stanford.
 Rev. Erastus Scranton, Burlington.
 Zalmon Storrs, Mansfield.

New York :—

Samuel H. Cox, D. D., Brooklyn.
 Rev. William B. Lewis, do.

Rev. W. H. Bidwell, Brooklyn.
 Joseph Penay, D. D., do.
 William Adams, D. D., New York city.
 Rev. George B. Cheever, do.
 Rev. Edwin Holt, do.
 Rev. Samuel I. Prime, do.
 Rev. William Bradford, do.
 Rev. Isaac Lewis, do.
 Rev. C. S. Stewart, U. S. N., do.
 Rev. John Marsh, do.
 Rev. S. B. Treat, do.
 Rev. R. B. Campfield, do.
 Rev. Ornan Eastman, do.
 D. H. Wickham, do.
 Charles M. Lee, Esq., Rochester.
 Rev. Tyron Edwards, do.
 Frederic Starr, do.
 Rev. W. R. Long, Troy.
 Rev. O. M. Johnson, Denton.
 Rev. G. N. Judd, Catskill.
 Rev. M. L. R. Thompson, Canandaigua.
 E. C. Delavan, Ballston Centre.
 Rev. Albert T. Chester, Saratoga Springs.
 G. M. Davidson, do.
 Seth Williston, D. D., Durham.
 Rev. Richard F. Cleaveland, Fayetteville.
 Nathaniel Sterling, La Fayette.
 Rev. Alanson Scofield, do.
 Rev. J. M. Sherwood, Mendon.
 Rev. F. E. Cannon, Geneva.
 D. L. Lum, do.
 Rev. Selden Haynes, Rome.
 Elijah Belcher, Berkshire.
 Rev. Theodore Spencer, Utica.
 Rev. John J. Dana, Canaan four Corners.
 Rev. J. M. Ogden, Chatham Village.
 Rev. David Malin, Prattsburgh.
 S. W. Dana, Troy.
 S. W. Blatchford, M. D., do.
 Rev. Daniel Beers, Southampton, L. I.
 Gordon Grant, West Troy.
 Rev. Samuel S. Howe, Painted Post.
 Rev. Alfred Ketchum, Babylon, L. I.
 Rev. J. J. Slocum, Manlius.
 Rev. Joseph A. Copp, Sag Harbor, L. I.
 Rev. Pindar Field, Oriskany Falls.
 Rev. Edward D. Allen, Albany.
 Rev. Charles J. Knowles, River Head, L. I.
 Rev. E. Platt, Miller's Place, L. I.
 Rev. John Forsyth, Newburgh.
 Rev. L. H. Angier, Buffalo.

New Jersey :—

H. N. Brinsmade, D. D., Newark.
 Rev. John C. Hart, Springfield.
 " " Gallagher, Orange.
 Arms, Madison.
 M. Hunting, Westfield.
 " " " do.

John Proudft, D. D., New Brunswick.
 Rev. E. Seymour, Bloomfield.

Pennsylvania :—

D. L. Carroll, D. D., Philadelphia.
 Joel Parker, D. D., do.
 Prof. J. H. Agnew, do.
 Rev. T. T. Waterman, do.
 Rev. Anson Rood, do.
 James W. Wier, Harrisburg.
 Rev. William Sterling, Reading.

Virginia :—

James D. Johnson, Norfolk.

Alabama :—

James Sanford, Mobile.

Tennessee :—

Rev. William Mack, Knoxville.

Ohio :—

Rev. Harvey Curtis, Cincinnati.

Wisconsin Territory :—

Rev. Jeremiah Porter, Green Bay.

Lower Canada :—

Rev. N. B. Fox, Granby.

The following missionaries of the Board were also present :—

Rev. John Scudder, M. D., Madras.
 Rev. Hiram Bingham, Sandwich Islands.
 Samuel N. Castle, do.
 Rev. Justin Perkins, Ooroomiah, Persia.
 Rev. Sendol B. Munger, Jalna, India.
 Rev. John F. Lanneau, Jerusalem.
 Rev. Henry R. Hoisington, Ceylon.
 Rev. Stephen R. Riggs, Sioux.

Mar Yohannn, Nestorian Bishop.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by the Rev. Samuel Nott, D. D., of Franklin, Ct.

Letters were read from the following corporate members, expressing their regret for necessary absence from the meeting, and their undiminished confidence in the Board and its objects :—Hon. Lewis Strong, Rev. Drs. Humphrey, Neill, Post, D. Porter, Riddle, Proudft, Hon. John Cotton Smith, Hon. Charles Marsh, Hon. Thomas W. Williams, Rev. John W. Ellingwood, Rev. B. C. Wolff, Rev. Harvey Coe, Rev. Albert Barnes, Hon. Wm. Jessup, and Rev. Aaron Warner.

The following persons were appointed a committee of arrangements, Rev. A. Bond, Rev. H. P. Arms, C. W. Rockwell, Esq., W. C. Gilman, Esq., and Dr. Armstrong.

Report of the Treasurer.

The report of the Treasurer was read with the certificate of the Auditors, and was referred to the following committee, Hon. L. Cutter, and Orrin Day, William Page, W. W. Chester, and William Richardson, Esqs.; who afterwards reported in favor of accepting and approving the report; which was done.

Report of the Prudential Committee.

That portion of the report relating to the Domestic Operations, with the Conclusion, were read entire, and a brief abstract of those portions relating to the missions were also read by the Secretaries for Correspondence, and the several parts were then referred to the following committees for examination:

The part relating to the Home Department, with the Conclusion, to Rev. Dr. Skinner, Rev. A. Burgess, Rev. B. B. Edwards, Dr. Carroll, Rev. S. H. Riddel, Rev. G. N. Judd, and Rev. Dr. Brinsmade:

That relating to the missions to Africa, Greece, and Turkey, to Rev. Drs. Tyler, Bates, and Ely, Rev. Messrs. J. Lewis, A. Boies, and S. B. Treat, and J. L. Bunce, Esq.:

That relating to Syria and the Nestorians, to Rev. Dr. Codman, Hon. D. Mack, Jr., Rev. Mr. Hamner, Rev. Josiah Clark, Rev. A. S. Atwood, and Drs. J. Cogswell, and J. Penney:

That to the Mahrattas and the Tamul people, to Rev. H. Bardwell, Rev. Dr. Dow, and Doct. Scudder, and Rev. Messrs. William Clark, J. C. Webster, John Maltby, and Caleb Hobart:

That relating to Eastern Asia and the Indian Archipelago, to Rev. Drs. Tucker, William Adams, Rev. Messrs. A. Rood, and J. F. Stearns, and George Denny, E. C. Delavan, and James Sandford, Esqs.:

That relating to the Sandwich Islands, to Rev. Drs. Allen and Proudfit, Rev. Messrs. E. Holt, David Malin, H. Bingham, and Samuel Lee, and S. W. Dana, Esq.:

That portion relating to the North American Indians, to Rev. Drs. Pond and Jenks, Hon. L. Cutter, Rev. Messrs. J. B. Condit, J. S. Gallagher, O. Eastman, and O. Day, Esq.

The above committees subsequently made brief reports, recommending that the several portions of the report of the Prudential Committee be approved and adopted, which was done.

The committee on the missions to Africa, Greece, and Turkey, reported as follows:

It is our opinion that the mission to the Zulus in South Africa ought not only to be continued, but to be reinforced; and especially that the vacancy occasioned by the early death of the lamented Champion, should be filled as soon as practicable.

We would express the hope that the Prudential Committee will be able to furnish the missionaries to the Grebos in West Africa with the means of fulfilling the expectations held out to their pupils in the seminary at Fair Hope.

The success which has attended the labors of our missionaries among the Armenians in Turkey, while it calls for devout gratitude from all the friends of the Redeemer, should, we think, excite and encourage the Prudential Committee to have a special regard to that mission. In the language of the missionaries, "There is a harvest to be reaped. The Lord of the harvest has prepared it." And the American churches are called upon "to gather it in and reap fruit unto eternal life."

The committee on the missions to Syria and the Nestorians, reported as follows:

That they have perused these documents with great interest. While they lament the present quiet and disturbed state of the political condition of Syria, they feel the greatest confidence in the wisdom and experience of our long tried and faithful missionaries, Rev. Eli Smith, and his associates, and indulge the hope that by their judicious labors, under the divine blessing, that part of the missionary field, hallowed by so many tender and delightful associations, will revive and flourish; and that, after the civil commotions which now agitate that once sacred region, shall have passed away, Jerusalem will yet be a praise and joy in the earth.

In common with the christian public your committee feel that their interest in the Nestorian mission is greatly increased by the presence of one of the ecclesiastics of that ancient church, whose humble piety and amenity of manners have greatly endeared him to all who have enjoyed the privilege of a personal acquaintance with him during his short residence in this country.

Your committee would most cheerfully recommend the acceptance and adoption of those parts of the report committed to their supervision.

The committee on the missions to the Mahrattas and the Tamul people, reported that the same be approved and adopted.

The committee are gratified to learn that the new rules adopted by the Ceylon mission, requiring the pupils in the seminary to become responsible for the expense of their clothing and board, are so favorably received by the pupils and their parents. This is the more encouraging, not only in that it diminishes the expense of the mission, but affords the best evidence that the pupils themselves attach high importance to the advantages of a christian education.

In view of the great demand for missionary labor, more especially in connection with the Madura mission, your committee cannot but hope that provision will speedily be made for at

least a partial supply; and that the appeals of this mission will come home to the hearts of many candidates for the ministry in this land.

With these suggestions, your committee beg leave to recommend that the above mentioned sections of the report be approved and adopted by this Board.

The committee on the Sandwich Islands mission made the following report:

That this most interesting and important mission continues in a prosperous and encouraging state. It is now about twenty-two years since the heralds of the cross from America, one of whom is now present, first landed on these islands of the Pacific, among a people in the lowest state of barbarism and degradation. Their condition now, contrasted with their condition in 1820 and before, presents to us perhaps as wonderful a proof of the transforming, and purifying, and ennobling power of the gospel, as can be found in the history of the world. A debased and polluted people, deeply stained with enormous crimes, without letters, without any of the arts of civilized life, most wretched here and travelling swift towards future misery—such were the inhabitants of these islands before the light of the gospel visited them, sitting in the region and shadow of death. Now, through the blessing of God on the labors of the missionaries of this Board, faithful and devoted men and women, we see what may be called a civilized and christian people, enjoying a regular constitution of government of their own framing and a system of laws, with 357 common schools, in which attend 18,000 pupils, besides six boarding schools with 200 pupils, and one self-supporting school. Between thirty and forty school-houses have been erected the last year.

The people have not only the schoolmaster among them, but they have also the press, by which nearly forty tracts or books were published in the year ending April, 1841, in all more than 157,000 copies, and more than ten millions of pages. But more than this, the gospel has been most triumphant, and about twenty christian churches have been formed, to which have been admitted 22,806 native members. The regular members remaining are 16,893. One of the churches, that at Hilo in Hawaii, has 6,400 members—being larger, perhaps, than any other church in the world. Meeting-houses have been built, one of stone, 120 feet in length, and they hear in the gladdened valleys the sound of "the church-going bell."

What sentiments of gratitude to almighty God should we feel for these tokens of his mercy and love? What heart should doubt the energies of truth, as proclaimed by its ministers, the efficacy of the atoning blood shed for sinners, and the power of the Divine Spirit? By these facts what an animating hope should be awakened of the world's conversion?

The committee are not surprised, that some trials should have occurred in this mission. Of late the islands have been invaded by a little army of Roman catholic missionaries, Jesuits; and they will probably be reinforced. Error in a new form is now the antagonist of truth; but as the old idolatry fell before the gospel, so, the committee are persuaded, the new idolatry of Rome, which brings with it the enslavement of the mind, will also assuredly be vanquished.

Our noble protestant army consists of twenty-four ordained missionaries, with various assistants, in all seventy-eight; and the committee doubt not, that the gospel would be here supported and be triumphant, even though all communication with America should from this time be forever cut off. They trust the time will come, when native preachers will supersede those sent from this country. Yet the care of this important mission must remain longer with the Board; and it may be a duty to send out new laborers into this field, though it would be a matter of deep regret, if by reason of new aid to this mission, less favored and desolate fields should be left unsupplied with the publishers of the gospel.

It is to be thankfully acknowledged, that at these islands there is a Bible Society, and that the people, in the depth of their poverty, have abounded in various acts of liberality, almost unequalled in any christian land.

The committee recommend, that the report of the Prudential Committee be accepted and approved.

The committee on the missions to the North American Indians, made the following report:

The committee to whom was referred that part of the Annual Report relating to the missions to the North American Indians, have carefully examined the same, and are gratified to learn that these missions are now in so promising a state. At some of the stations, particularly those among the Choctaws, Sioux, and New York Indians, there have been manifest tokens of the presence of the Holy Spirit during the year. The committee are particularly impressed with the importance of this class of our missions. At the first settlement of New England, the attention of our forefathers was immediately directed to the spiritual interests of the natives. And to the care of our churches now Divine Providence seems to have committed, in a peculiar manner, the care of this unfortunate but deeply interesting class of our fellow men. If we do not care for their souls, who will? If we turn away from them, we pass them over, at once, to the Jesuits, under whose influence, it may be feared, they will be ruined, both for time and eternity. The committee regret to learn that, at some of the stations, there is a great want of additional laborers. It is hoped that this deficiency may be soon supplied.

The committee would recommend that that part of the Annual Report which has passed under their notice be adopted.

The committee would further recommend that the memorial of Mr. Charles Fletcher, proposing the establishment of a line of missionary stations from our military post at Council Bluffs to the Pacific Ocean, be referred to the Prudential Committee.

Marriage of Missionaries.

On this subject Dr. Anderson read the following paper:

The committee have seldom made objections to the marriage of missionaries. They have supposed this institution to be conducive, in most cases, to their usefulness, as it certainly is to that of the pastor at home. And in the remarks now to be made, they must not be understood as calling in question its expediency in

the general. In the progress of their experience, however, they have not been able to escape from the apprehension, that protestant missionaries are carrying the matter too far. And they feel bound, in faithfulness to their trust, notwithstanding the great delicacy of the subject, and the danger of being misunderstood on both sides of the question, to make a few remarks upon it.

Without designing to cast censure, it may be said, that few of our missionaries spend much time in the field, except in the family state. This renders our missions expensive, compared with the papal missions, and probably with the Moravian missions, not only in the outfit and passage, but in the residence, and also in the return of families. It creates a demand also for medical skill, and for the protection of human governments. Missionaries with families are usually unwilling to go where there is no physician, and they can seldom be expected to continue long where there is much personal insecurity. Alone, there is scarcely any thing they would not endure; but the presence of wife and children appeals strongly to the natural feelings. Indeed, while marriage is a state natural to man, missions to the heathen, where the social system and almost all that is natural is deranged and perverted by sin, demand no small sacrifice, physical, intellectual, moral and social, from those who engage in them. And when the missionary is multiplied, in his wife and children, his sacrifices, in some aspects of the relation, are increased, and the evil grows with the growth of his family, till sometimes he is lost as a missionary in the husband and the father. Yet there are strong arguments for the marriage of missionaries to be drawn from the very fact, that marriage is a natural state, and that the missionary life is against nature. And of woman it may be said, that, in her appropriate sphere, she is as courageous and self-denying as man; that she is more cheerful and patient; that she is more inclined to look on the bright side, and hope for the best; and more ready to accommodate herself to the ever-varying conditions and scenes of life. The question, with our present amount of experience, is by no means a clear one. There is so much to be said on both sides, that it seems almost impossible to have a confident opinion. The church of Rome is no doubt wrong in the principles on which she bases the celibacy of her missionaries, and in the extent of her practice. But we should be willing to learn from an enemy. Probably we might find much valuable experience, even on this subject, in the records of papal missions for the three hundred years past; and perhaps also from such records as we have concerning the missions of the Nestorians, and of those that went forth, in ancient times, from Ireland, and from the West of England,—to say nothing of the apostolic missions. Certain it is, that the papal missions of the present day are sustained at much less cost, and that they penetrate more easily into difficult and distant regions. Their missionaries appear also, as a body, to think less of hardships and dangers; and they would seem, with our imperfect means of comparison, to have a more exclusive devotedness to their missions. Why is this? Is it because superstition has more power over its subjects, than truth? Is it because man feels a greater interest in working out his own salvation, than in glorifying Christ Jesus the Savior? Has the matter of marriage any thing to do with the result,—according to

the apostle's declaration, that "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married, careth for the things that are of the world, that he may please his wife?" The subject needs deeper thought, and more discussion, than it has had. Traditions, decisions of councils, and opinions of churches, are of little importance in deciding it. So far as the situation, relations, and duties of the pastor of home, are like those of the missionary abroad, we may reason from the one to the other. So far as there is a resemblance between the condition of the heathen world which was the object of apostolical labors, and the heathen world in our own times, and between their age and ours in the facilities for action, the methods of operating on the human mind, etc., we may reason from the apostolical missions. The work to be performed is the same, the gospel is the same, and the nature of the preacher the same, now as then; and there are other strong points of analogy. But so there are also of diversity, and a well informed and sound judgment will find much scope for exercise on this subject. Perhaps we are well enough fortified already with arguments in favor of the marriage of missionaries. The cause seems to require a larger body of light-armed troops, than there is a present prospect of getting, fitted to meet the active foe that we every where find in the field ready to oppose us; and we need to look more than we have done to the reasons in favor of sending abroad a larger number of unmarried preachers. It is not the design of the Committee to do more than invite the attention of the Board to the subject. There are facts connected with it of serious import. The deaths in the missions of the Board, during the ten years past, have been sixty-seven; and of these, forty-six, or more than two-thirds, have been of females. The whole number who have returned to this country, in this space of time, from the missions beyond sea, is eighty. Fifty were males, and thirty of these came home bereaved or else in consequence of the sickness of their wives. About one half of the bereaved missionaries have returned to their work with new partners. Only two of the fourteen missionaries who returned with sick wives, have gone back again, and not more than three others are expected to go. Not more than six of the male missionaries, who came home, came with exclusive reference to their own health, and in not more than fourteen of the cases was it any part of their motive. Six of the married missionaries had been absent from their native country for the average period of seventeen years; the remaining thirty-nine, a little more than the average period of five years and a half. The expenditure occasioned by the return of these missionaries has been on an average for each, not far from a thousand dollars; including the outward voyage of those who returned again to their missions.

This much is certain;—that while none should be encouraged, and much less persuaded or required, to go unmarried, who might be expected to regret the step on entering the field; it is desirable that more be found, who shall be able to walk cheerfully in the steps of the apostle Paul,—at least, until they shall have made trial of the climate, learned the language, and made full entrance on their missionary work. These ought not to go alone, but after the example set by our Savior, each should have at least one associate of congenial spirit. Nor is it less de-

sirable, that the married missionaries, who are in the fields to which they go, or on the routes leading to those fields, should countenance these brethren, and encourage them in the higher acts of self-denial, which they have entered upon for Christ's sake.

The committee, to whom the above document was committed, consisting of Rev. Dr. Day, Judge Parker, Rev. Silas Aiken, Rev. Anson Rood, Rev. T. T. Waterman, Rev. Thomas Punderson, and R. T. Haines, Esq., made the following report :

That in their opinion, it is not expedient for the Board to establish any general rule on this subject; that there are many missionary fields in which the efforts of single men may be expected to be the most unembarrassed and efficient; that there are other stations in which the auxiliary labors of females may be considered as not only important, but even essential, to the most advantageous arrangement, and the greatest success of missionary operations; and that the determination of particular cases must be left to the wisdom, experience, and discretion of the Prudential Committee.

Memorials on Slavery.

Mr. Greene read several memorials and other papers on the subject of the connection of the American Board with slavery. These papers were referred to a committee, consisting of Rev. Dr. Woods, Chief Justice Williams, Rev. D. Brigham, Rev. Drs. Hawes and Parker, Rev. D. Greene, and Rev. Lyman Strong. The following report was presented by that committee :

The committee to whom were submitted sundry memorials, relating to slavery; also an extract from the will of the late Philander Ware; also a memorial respecting receiving donations from persons in debt, ask leave to report.

Respecting the bequest of Philander Ware, and donations from persons in debt, your committee would not recommend to the Board to take any action.

The case of the Rev. John Leighton Wilson, a missionary of the Board to West Africa. It is stated in a letter from Mr. Wilson, that six years ago, and subsequently to his entering on the missionary work, he sustained the legal relation of owner to a number of slaves, who fell to him in consequence of a bequest made before his birth; that he had offered to emancipate them, either in this country or in Liberia, and had done all which he deemed suitable to terminate a relation painful and burdensome to himself, while they had steadfastly refused; and that he was, at the time mentioned, desirous still to emancipate these slaves, if any mode could be pointed out, which should be just and kind to them. Whether Mr. Wilson has emancipated them, or what their situation has been during the last six years, or what it now is, your committee have no information. They understand, however, that the Secretaries of the Board have written to him, making inquiries on these points. With their present want of information, your committee deem it necessary to say nothing more than that Mr. Wilson appears to have intended to act conscientiously and hu-

manely, relative to the slaves under his care. Still, if his relation to them is not already terminated, your committee think it very desirable that it should be with as little delay as circumstances will permit; and they cannot but think that he will ere long be able, with such counsel and aid as the Prudential Committee may give, to accomplish the object in a manner satisfactory to himself, and kind and beneficial to them. More information must be obtained before further action can properly be had.

Your committee have no knowledge that any other missionary under the patronage of the Board stands in a similar relation to slavery.

This Board, at their last annual meeting, in reply to a memorial from New Hampshire, endeavored very plainly to set forth the principles which have governed their proceedings, and the views they entertain respecting the general object of these memorials; and it was our hope that the course which was pursued, would prove satisfactory to all concerned. And here your committee know not what better they can do, than to advert very briefly to the leading points contained in the report then adopted.

It was stated that this Board was incorporated for the express "purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Scriptures;" that the Board have confined their efforts to this one great object, and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and to guard watchfully against turning aside from it, or mixing any other concerns with it. We referred to other works of benevolence, but insisted that our appropriate work is to *propagate the gospel among the unevangelized*. It was then, and still is, our deliberate conviction, that we are called by Divine Providence to adhere steadily to the plan of operation which has been adopted, and that the only way for us to prosper in our work, is to direct all our proceedings, as a Board, and all the labors of our missionaries, to the one specified object of our organization. We think that our Lord and Master, and the christian world now and in after ages, will approve this our deliberate course of action, and that we could not be justified in departing from it.

In the report adopted last year, we moreover expressed our opinion that, considering the character of this Board and the nature of its object, it may fairly be presumed, that the funds contributed to our treasury, are obtained in a proper manner and given from proper motives, and that it is at least manifest that we cannot examine into the motives of those who sustain our operations, or into the origin of the funds which are contributed in furtherance of our object. We think no man, who well considers the subject, can judge differently from us on this point. As to the methods which the Prudential Committee are pursuing to secure funds, we know nothing which any one could think exceptionable.

From a hearty desire to satisfy the feelings of the ministers of the gospel, who sent us the memorial from New Hampshire, we also said with perfect frankness, "*that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation of the system, and as a Board, can have no connection or sympathy with it,*" plainly intimating also that we consider it as one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within

our province as a missionary Board. These are our settled principles.

It is alleged by the memorialists that the Board has departed from these principles, and has expressed opinions relative to other prevailing evils. Respecting intemperance, licentiousness, Indian oppression, and some other hindrances to the progress of Christianity, as they prevailed in the countries where the missions of the Board are established, and powerfully counteracted the labors of the missionaries, and in some instances subjected them to great peril, the Board has stated the facts as they occurred, and in various forms, more or less explicit, has uttered the language of condemnation. These evils, existing in the countries where the missions are operating, and standing directly in the way of the Board's accomplishing its object, were of course, legitimate and proper subjects for its animadversion. If it has at any time gone further than this, and expressed opinions relative to immoralities or evils of any kind, prevailing in this country, and not directly counteracting the labors of the missionaries, your committee regard such action as a departure from the great principles on which the Board was organized, and by which they think its proceedings should always be governed.

And now what more shall we say? Should we undertake to do justice to our own views on all the particular subjects hinted at in these memorials, it would occupy more time than can be afforded on this occasion, and would naturally lead on to discussions in which this Board cannot engage, and which must be left to those who may write and speak on their own individual responsibility.

It should be kept in mind, that the work of this Board has not been done in a corner. Its proceedings are open to the scrutiny of the public. Any one who will examine the matter, will have no need to inquire of us what are our principles and our modes of action. They are written in our various reports and other printed documents. They are exhibited in noon-day light in the extensive fields we occupy, and in the success with which the God of missions has mercifully crowned our feeble efforts.

The difficulties which we have found it necessary to encounter have been innumerable, and our hearts have many a time been ready to yield to discouragement. Out of the depths we have often cried unto the Lord; and he hath heard our voice, and hath called forth songs of thanksgiving and praise.

And now, feeling ourselves bound forever to this sacred and momentous cause, and being resolved, in the best use of the powers which God has given us, and with the co-operation of his people and the help of his grace, to go straight forward in our work, we affectionately invite all who love the cause of missions, and who can conscientiously assist us with their prayers and their charities, to join with us in our undertaking, and to share with us in our labors, our trials, and our pleasures. But if any are so dissatisfied with our principles or our proceedings, that they deem it their duty to promote the spread of the gospel through some other channel, we shall indeed be sorry to be deprived of the help they might afford us; but we do not wish to curtail their liberty.

Connection of the Mission at Cape Palmas with the Maryland Colony.

Dr. Anderson submitted the following brief statement:

In prosecuting the mission at Cape Palmas, certain difficulties have arisen with the colony at that place, which were not anticipated at the outset. These are of a nature to affect the happiness of the mission, and its ultimate prosperity; and the Committee, not having been able to bring about the removal of the evils in question, have authorised the mission to seek an eligible location elsewhere; and Messrs. Wilson and Griswold have proceeded eastward, with that object in view. If such a location be found, and the lives of the missionaries are spared, it is supposed that the mission will remove from within the territory of the Maryland colony at Cape Palmas. There are obvious reasons, however, why the Committee should ask counsel of the Board, before this is done.

In submitting the documents necessary for this purpose, to be referred, if it be deemed proper, for the deliberate consideration of a special committee, the Prudential committee do not bring into question the merits of the scheme of colonization, or the general policy of the Maryland State Colonization Society, or that of its colony at Cape Palmas. As it is not necessary to our object, as a missionary institution, to go into those inquiries, so christian courtesy would seem to forbid them at this time. But the effect which the policy of the Maryland State Colonization Society and its colony is having upon our duty, as a Board, in our mission to Western Africa, is a subject from which the Prudential Committee are not able to escape, and which they may properly submit to the Board, with all the documents necessary to form an intelligent opinion in relation to it.

These documents are too numerous to be read to the Board; but, being orderly arranged, and furnished with an index, a committee will be able without much difficulty, during the session, to give them a perusal.

The foregoing, with other papers and letters in relation to this subject, were, without being read, committed to Chancellor Walworth, Rev. Drs. Snell, Beman, and Anderson, Rev. Messrs. D. Crosby and J. G. Hamner, and A. G. Phelps, Esq., who made the following report:

That they have examined the documents accompanying the communication and the correspondence between the secretary of the Board, and the president of the Maryland State Colonization Society, so far as their limited time would allow, and that they fully concur in the conclusion at which the Prudential Committee have arrived, that it is expedient if not absolutely necessary to the successful operations of the mission, that it should be removed from the territory of the Maryland Colony at Cape Palmas. To give a full and detailed account of all the difficulties which exist in carrying on the missionary operations of the Board within the limits of this colony, in Western Africa, would occupy more time than it is possible for the committee to devote to the subject during the session of the Board.

In bringing this subject before the Board for advice and direction, the Prudential Committee very properly declined to bring into question the merits of the scheme of colonization or the general policy of the Maryland Society, or of its colony at Cape Palmas, as not necessary to the objects of the Board as a missionary institution merely. And for the same reason your committee think it their duty to refrain from discussing that subject in this report.

The following is a brief statement of some of the difficulties which have been found to exist in the successful prosecution of the missionary labors of this Board within the bounds of the Maryland Colony. The first station of the mission to Western Africa, established in 1834, was planted on Cape Palmas, at a place now called Fair Hope, within the bounds of the territory of the Maryland Colonization Society; and upon lands which were granted by the then agent of that society, to be held by this Board so long as they would be required for missionary purposes. Under this grant the station was occupied by the Rev. J. Leighton Wilson and wife, the first missionaries of the Board to Western Africa. Some other stations were subsequently formed at Rock Town and Fish Town, both at that time beyond the bounds of the colonial territory; though the station at Rocktown, by a subsequent purchase by the society, is now included within its limits. Nothing occurred to bring the mission into any collision with the government of the colony until 1838, when an attempt to collect a military fine from a native colored man, in the employ of the mission as a teacher, was made, under the provisions of an ordinance passed by the Maryland Society for the government of the colony. The thirty-second section of that ordinance required all males residing within the territory of the colony to be enrolled in the general militia; and rendered them liable to be called upon at the discretion of the agent in defence of the colony, under officers appointed by him. This attempt to coerce military duty from colored persons in the employ of the mission as teachers, was resisted by Mr. Wilson as inconsistent with the spirit of the missionary operations of this Board; whose missionaries are taught to rely upon the strong arm of Jehovah instead of the sword, for their protection and defence, in their attempts to carry the gospel of peace to the dark and benighted heathen world. This subject of difference between Mr. Wilson and Gov. Russwurm, the colonial agent, was referred to the Prudential Committee of the Board and to the Maryland Society, and was for the time satisfactorily adjusted. By the correspondence which then took place between the secretary of the Board and the president of the Maryland Society, it was arranged by the latter that missionaries going from this country as such, whether white or colored, and whose character at Cape Palmas continued to be that of missionaries only, should be exempted alike from the duties and privileges of citizens of the colony. And it was supposed to be admitted by the Maryland Society, as a settled principle of law, that foreigners, residing for a temporary purpose only within the limits of the colony, could not be called upon to do military duty, or to perform other services of a like character, as the colony, as such, were liable. In May, 1841, however, our agent stated that the Maryland Society held that all the natives of the colony who reside within the limits of the colony, even for special and tem-

porary purposes, were to be subjected to the performance of military service, and a liability to be called upon to bear arms against the native tribes to which they belonged. And in accordance with this determination, several young men, employed by the mission as teachers, printers, etc., belonging to tribes and communities of natives beyond the limits of the colony and owing no allegiance to its government, were fined for not performing military duty. These facts having been communicated to the Prudential Committee of the Board, a correspondence was again opened with the Maryland Society through its president, in November last, which finally resulted in resolutions by the Prudential Committee, that they felt bound, in justice to their missionaries, to enter their serious and earnest protest against the enforcement of this military regulation of the Maryland Colonization Society against the missionaries and assistant missionaries of this Board at Cape Palmas, and their native helpers and pupils; respectfully requesting the Board of Managers of that society to give to their agents such instructions as would effectually prevent any agitation of that subject for the future. These resolutions having been communicated to the president of that society and laid before the Board of Managers, they came to the conclusion that the interest of their colony required the enforcement of this military regulation against the native teachers and others in the employ of the missionaries of the Board; and they accordingly communicated to the Prudential Committee their fixed determination to adhere to their ordinance in that respect.

If this were the only difficulty in the case, your committee might have hoped, from the christian courtesy in which the whole correspondence has been carried on between the president of the society and the secretary of the Board, that some arrangement of that subject might still have been effected which would have relieved this Board from the painful necessity of removing their mission from the limits of the territory of the colony. But the Colonization Society at home and its local government at Cape Palmas have thought it necessary, in protecting the peculiar interests of its citizens as colonists, to adopt other regulations which have perplexed and embarrassed the operations of the mission to a considerable extent. Among other things a law has been passed by the colonial government to confine the right of trading or dealing in merchandise to the citizens of the colony with certain exceptions. By the operation of this law the missionaries are restricted from disposing of merchandize, etc., sent out to them for the payment of persons in their employ in the colony at an advance upon its cost. And as the usual price at which such goods are sold by others in payment of labor, materials, etc., is at one hundred per cent advance, the practical operation of the law appears to be to compel the missionaries to pay nearly double what is paid by others for the same services, etc.; as there is little or no money in circulation here. Another law provides that persons of African descent, emigrating to the colony for employment, shall obtain a certificate of residence, under a heavy penalty for each day's neglect; which certificate of residence brings them necessarily within the operation of the ordinance relative to militia duty. And as almost the only persons of that description who come into the colony for employment are teachers whom the missionaries have procured from different parts

of the coast, the missionaries have reason to consider this law as particularly aimed at them by the local government of the colony; and as intended to embarrass them in procuring such teachers and retaining them in their service.

Your committee, however, from the correspondence of the missionaries and otherwise, have arrived at the conclusion that the real cause of the difficulty of continuing missionary operations within the territorial bounds of the colony, with the view of extending the blessings of Christianity to the native tribes of this portion of benighted Africa, lies much deeper than the gratification of unkind feelings on the part of the colonists towards the missionaries of this Board. And that the inherent difficulty of the case is the fact that the local authorities of the colony find, or at least suppose, that the temporal interests of the colonists, as such, necessarily conflict with the objects of the Board in establishing its missionary stations in the colony or its neighborhood, to civilize and christianize the native inhabitants. It is perfectly natural that the government of a colony possessing territorial jurisdiction, and exercising civil power therein, should direct its attention to the increase of the wealth, the supply of the temporal wants, and the securing of the personal safety of the colonists, rather than to the spiritual good of the native inhabitants of the country in which such colony is planted; while the attention of the faithful missionaries of the Board, located within the colony, is primarily, if not exclusively, directed to the latter object. The result of such a conflict of interests and of duties between the colonists and the missionaries has been, in this case, to render the colonists hostile both to the native inhabitants of the coast and to the missionaries who are laboring for the spiritual welfare of such natives; and thus to render a removal of the mission necessary as well as expedient.

All which is respectfully submitted.

Popular Missionary Lectures, and Juvenile Associations.

Papers on these subjects were presented by Dr. Armstrong, and are as follows:

The missionary spirit of the age, associates itself more and more with the various interests and movements of society. In proportion as this is wisely done, the improvements, scientific, literary, and moral, of the day in which we live, become subsidiary to its work of mercy, or means of its diffusion and stability. The growing taste for popular lectures in every department of knowledge and action, is a marked feature of society in our country at this time. Such lectures, as a means of popular instruction and impression, have, in some respects, unequalled power. Presenting in a lively and forcible manner, the character and claims of their various subjects, they awaken the attention of many who had remained unmoved by other appeals, and they excite a deeper, and a more widely diffused interest in other sources of instruction on the same subjects, to which they refer, and whose value they illustrate.

In these circumstances, it is rather surprising that the friends of missions have not availed themselves, at an earlier day, and more extensively, of this means of promoting their object. A course of lectures on missionary topics, judiciously arranged, and ably sustained, in any

of our cities or large towns, would hardly fail to draw the attention of many to this subject, who seldom read the missionary periodical, or attend the monthly concert of prayer, or regard the visits of an agent as any thing more than a call upon them for a contribution to a charitable object. It would enlarge the sphere of influence of other means of cultivating the missionary spirit, and add to their powers. And by the wide range of its topics, and the labors and research bestowed by each lecturer on his selected theme, it would impart valuable information to the most intelligent friends of the cause, and give a new impulse to their zeal.

There have recently been some interesting movements of this kind. In the winter of 1840—41, a course of missionary lectures was commenced in the city of New York, at the suggestion of a pastor, warmly devoted to the cause of missions, and under his direction, in the house of worship of the congregation to which he stately ministers. The lectures were delivered on the evening of the Sabbath. There was little opportunity of previous arrangements for this course, and little concert in the movement among pastors, or other friends of the cause, in that city. The attendance on the lectures was therefore not as large, nor the interest they awakened as deep, as they might have been in other circumstances. Yet the impression made on many minds, was a happy one, and the good effects of that course are manifest.

Last winter a movement of a more marked character, and attended by more decided results, commenced in the city of Boston. At the suggestion of a young gentleman of that city, and after correspondence with the secretaries of the Board, a number of young men, formed an association, denominated "The Boston Young Men's Society for Diffusing Missionary Knowledge." Their objects, as stated in their constitution, are "the general diffusion of missionary intelligence and a knowledge of the heathen world; the cultivation and development of a missionary spirit, and the promotion of an acquaintance with the plans, operations, and general influence and bearing upon the world, of the work of foreign missions." This object they propose to seek, chiefly by means of a course of popular lectures.

The association did not think it wise to interfere in any way with the plans adopted by the churches of the city in making collections for the missionary cause. Nothing more was attempted in the way of raising funds than to defray the expense of their own plans and operations. For this purpose each member of the association made an annual subscription, and tickets of admission to the lectures were sold.

In pursuance of its objects, the association hired the Odeon on Wednesday evening of each week, and invited a number of literary gentlemen, from various parts of the country, known as friends of the missionary cause, to lecture, each at a stated time, and on a specified subject.

The gentlemen whose services were thus solicited, entered into the plans of the society, and where previous engagements permitted, gave their aid. The course of lectures extended through a term of three months. It was in general well attended. The interest awakened by it, in the community, rather increased than abated, to the last. The information thus diffused gave to many minds, new views of the magnitude and excellence of the missionary

work, and of its claims upon the philanthropist, and the Christian, for a steady and generous support. The impression made was salutary. Such were the results of the whole experiment, that those who planned and conducted it, are making arrangements, for a similar course during the coming winter. Into this course some changes will be introduced, without any material variation from the original plan, which it is thought will enhance its value.

The Committee are of the opinion that the friends of missions might institute similar courses of lectures in the principal cities and towns where they reside, with advantage to the cause. Such lectures, not being delivered on the evening of the Sabbath, need not be strictly and exclusively religious in their character. Laymen as well as clergymen might take part in them. They might embrace a wide range of topics, many of them interesting to the scholar, the statesman, and the political economist, as well as to the Christian. The history, geography, literature, and philosophy of missions, ancient and modern, protestant and papal, missionary travels and voyages, and biography. The mutual influence of missions, and civilization, commerce, and the arts. The history and philosophy of the various forms of error and superstition that have prevailed in past ages, or are now prevalent in the world. Their influence on the progress of learning, and the arts, and on the political, civil, and domestic institutions, manners and happiness of mankind; in contrast with the influences of the gospel of Christ.

If these lectures were conducted by associations of young men, formed for that purpose, any interference with existing organizations for missionary purposes, would thus be avoided, a new and interesting field would be opened for the labors in the missionary cause, of this important class of our fellow Christians, and the whole movement might thus receive a diffusive and catholic character, apart from parochial or denominational limits and interests.

The Board, at its last meeting, recommended the formation of missionary associations among the children and youth, connected with the various religious societies by which it is supported. The importance of this measure, and the encouraging progress made in it, during the last year, seem to claim for it a place in the deliberations of the present meeting.

The men who commenced the missionary enterprise in the American churches, a little more than thirty years ago, with here and there a solitary exception, have passed away. A large majority of those who now labor in the cause at home and abroad, were at that time children or youth. Many of them trace the deep and steady interest they now feel in the missionary work, to some incident, by which their attention was directed to it in early life. Some anecdote of heathen folly or wickedness, or of missionary zeal, or trial, or usefulness, or joy in suffering, and in the near prospect of death; a casual interview with a missionary on his way to the distant heathen; a remark dropped by such a one; a small contribution to the missionary cause made at the suggestion of a parent, or a teacher; a conversation on missionary topics at the domestic fire-side, or a prayer for the missionary cause at the family altar; these were the sparks, which falling on the youthful mind, kindled a fire that still burns with increasing light and warmth; these the germs of those precious fruits, that are ripening now.

Thirty years hence, those who now labor and pray and contribute for the publication of the gospel to the world, will have finished their labors, and gone to their last account. Our places will then be vacant; or they will be filled by those who are now children and youth. In their minds the seeds are now sown, which will ripen then. If their faith and zeal and self-denial are then such as the progress of the work and the rapid movements of the providence and spirit of God, toward the final consummation, demand, they will no doubt trace them back, as we do ours, to impressions made in early life; to the elements of missionary character implanted in childhood or youth.

In this view of the subject, how important our juvenile missionary associations, and all other appropriate means of cultivating in the young a missionary spirit.

The growing interest in this subject, is an auspicious indication, that the missionary movements of the present day are not to cease when the heads and hands that now plan and labor are laid in the dust, but to increase and prosper, till "the earth is full of the knowledge of the Lord."

The actual amount annually poured into the missionary treasury, by the willing hearts and hands of youthful contributors, and the present aid thus derived from juvenile associations, are matters of no small moment. But the prospective fruits of these nurseries of missionary feeling and action are so much more important, that they may well claim our chief attention. In this view, they are the best earthly hope of the missionary enterprise, and of the heathen world.

Missionary associations among the young have assumed various forms. The circumstances, and the plans and modes of operation, in which they exist and prosper, are diversified.

In many cases they are connected with Sabbath schools, and conducted by the pupils under the supervision and guidance of their teachers. Frequently the whole school prepares monthly or quarterly a lesson on some topic connected with missions, or listens to a missionary lecture, and makes a contribution for missionary purposes. In other cases a collection is made in connection with the monthly distribution of the "Dayspring," obtained for the school by the subscription of the pupils themselves, or of their teachers, or of the church, or of some liberal friend of the school and of missions. In some schools measures of this kind are not general, but confined to a particular class, or to certain classes. In these modes, many schools contributed to the Board last year sums varying in amount from twelve dollars up to three hundred dollars. And some of them have regularly made similar contributions every year, for six, eight, or ten years.

In a number of churches juvenile missionary associations have been formed, embracing large numbers of young persons of both sexes, who meet monthly, on some evening of the week, to hear addresses and reports on missionary topics, by persons previously appointed to that service. A subscription to the missionary cause, payable quarterly or monthly, constitutes membership in such associations. This is collected when due, by the officers of the society, or by persons specially appointed for that work, each of whom has his list of members, for whom he is responsible. These associations hold annual meetings, at which the doings of the year are

reported, and a public collection is made for the treasury of the society.

Societies of this kind might be named which have flourished for a number of years, contributing steadily and largely to the support of missions, and cherishing in the hearts of their members, a lively and intelligent zeal for the cause. These, too, are valuable channels for the circulation of the *Missionary Herald* and the *Dayspring*.

Efficient juvenile missionary associations exist in a number of boarding schools and other seminaries of learning. In female associations of this description, an hour or two of each week is often spent, in preparing articles of apparel for missionary stations, or ingenious fancy work of various kinds, which is sold for the benefit of the missionary treasury.

Many little circles of children are gathered weekly in the parlors of active friends of the cause, when under the eye of some christian matron, they bring in their little offerings, and ply their needles in aid of the cause, while they listen to missionary biography, or intelligence selected for them, and read by one of their number. The pastor's wife is sometimes seen presiding in such a circle, binding the hearts of the children to herself and to her husband, and preparing those who may fill hereafter posts of usefulness, such as she now occupies. In other cases, intelligent and accomplished young ladies have collected such groups around them by their personal exertions, and from week to week find a purer joy in fostering the germs of benevolent action in the young heart, than the gay assembly or the ball room ever gave to their votaries.

Family missionary associations exist to some extent. In these each member of the family, under the guidance of the parents, makes at stated times a contribution, the fruit of personal labor or self-denial, in some form which parental wisdom has suggested, or youthful ingenuity devised. When the collection is made, information on missionary subjects is often given, either from books or periodicals, or in familiar conversation.

These are some of the plans for juvenile missionary associations which have been adopted, and are successfully pursued. It is easy to see how they may be varied according to circumstances, and with what facility, under parental or pastoral supervision, they may be greatly multiplied.

How much has been contributed to the Board by such associations during the last year, has not yet been ascertained, nor can it be accurately known, because when remittances are made to the treasurer from churches or auxiliary societies, the particular sources from which they are derived are not always specified. It is known that in 1840 more than \$5,000 came into the treasury from juvenile associations. The increase from this source since that time may be safely stated as fully in proportion to the general increase of receipts.

No doubt the resources of the Board might be much enlarged, if due attention were given to organizations of this description. One of the British missionary societies, which is supported mainly by the contributions of the poorer classes, reports more than \$20,000 received in a few months, as the offerings of children and youth; and its directors seem to rely very much on the efforts of juvenile collectors, for the increase of their income, already larger than that of any other missionary society.

Connected with christian families, who regard this Board as the channel for their missionary efforts, embracing more than 300,000 professors of religion, there are more than half a million juvenile members. If each of these contributed but one cent a week, that would nearly double the whole income of the Board last year.

But the pecuniary proceeds of such associations are of small importance compared with their value as a means of intellectual and moral culture. Who can measure the difference in the formation of character, and in its bearing upon usefulness and enjoyment through life, of such an amount as has been named, intelligently and cheerfully offered by half a million youthful hearts and hands, to promote the cause of Christ and of human happiness; and the same sum expended for toys or indulgencies of appetite, often hurtful alike to the temper and the health, and fostering in the domestic circle self-will, irritability, and disease!

It may be added here, that special interest may sometimes be given to juvenile associations, by a selection of particular objects, to which they may appropriate their funds. The support of missionary schools, or seminaries; the education of heathen youth, or of the children of missionaries; provision for the employment of native helpers in connection with missionary stations; the distribution of the sacred Scriptures or of tracts in heathen countries; are objects whose importance a child may readily be made to understand. The stated distribution of the *Dayspring*, among the members of such associations, will aid in giving them stability and a growing interest. Special attention will be paid to them, in the preparation of that work. Will not the friends of missions see that it is put into their hands?

The Committee respectfully and earnestly commend this subject to the personal attention of the members and friends of the Board, of the pastors of churches, of christian parents, and the superintendents and teachers of Sabbath schools, and especially of christian females, who love the cause of missions, and long to do more than they have yet done for the honor of the Savior and the welfare of perishing men. Their kind, patient, prayerful zeal may here find a field of labor, that will yield to their affectionate and skilful cultivation, a rich and abundant harvest.

The above paper was referred to Rev. Dr. Magie, Rev. C. Eddy, W. W. Chester, Esq., Rev. E. Seymour, J. D. Johnston, Esq., and Rev. A. T. Chester, who subsequently made the following report:

The Board have learned, with pleasure, that the cause of foreign missions has been aided by its having been made the theme of a series of consecutive popular lectures. In this way information of great importance as to the history, the geography, the dress, mode of life, domestic and civil institutions, of the different heathen nations, may be diffused with the happiest success. Much may thus be said, which cannot with propriety be introduced on the Sabbath, and an interest may be awakened for this cause in its more solemn and affecting aspects. The Board therefore commend this matter to the friends and patrons of foreign missions, especially in our cities and large towns.

The Board are deeply sensible, of the importance of having the rising generation trained to

take an interest in the work of foreign missions. We do not continue by reason of death. If this great work is to be carried forward until the world is converted, instead of the fathers the children must come up to the help of the Lord. Early impressions are usually lasting impressions. The child that is taught to make regular contributions to the cause of foreign missions, will not be likely to forget or forsake this cause when he becomes a man.

The Board, therefore, would repeat the commendation of the last annual meeting, and urge the formation of juvenile missionary associations upon all who wish to see this great matter resting upon a firm and enduring basis.

Leading Object of the Missions to the Oriental Churches.

The following paper was submitted by Dr. Anderson:

It is thought desirable to make a special report on this subject.

The doctrines of grace have ceased to be a part of the actual religion of the oriental churches. Salvation is sought as the result of merit, and not as a free gift through the righteousness of Christ. As a consequence, the religion of those churches exists almost wholly in a mass of superstitious forms, and useless or idolatrous observances; while the worship of God is displaced by the worship of the virgin and the saints. This description does not apply in its full extent to the Nestorians, as they do not worship saints, and their ritual is less incumbered than that of other oriental sects.

That which every enlightened Christian must desire to see in these churches, is a wholesome and enduring reformation. This can result only from a revival of religion; and for such a revival, there are well known, appropriate, and indispensable means. These means are the faithful preaching of the great fundamental truths of the gospel. A revival of religion in a church that has long been sunk in ignorance and superstition, is, however, a distinct thing from that change in its external rites and observances, which is called a reformation. The two things bear the relation to each other of cause and effect; and abundant proof may be found in the recent and admirable History of the Reformation by D'Aubigne, that the two, as tangible and visible results, have not necessarily a contemporaneous commencement.

Four years after Luther had begun to preach the doctrine of salvation by grace, and when it had been proclaimed as far as Switzerland, Italy, France, and England, the constitution, ritual, and discipline of the church had undergone no alteration. Even at Wittenberg, where the reformer lived, while all *within* was new, all *without* remained unchanged. The recently recovered gospel sounded in the midst of the ancient rites. The priest, even Luther himself, was unconscious of the inconsistency; and the people, who eagerly listened to the new preachers, continued devoutly observant of their long established customs, as though they were never to abandon them. The vernal sun had risen, but there was no visible sign of vegetation. This aspect of things, however, was deceptive. "A vigorous sap was circulating beneath the surface, and was about to change the face of the world."

The historian thinks that it was to this wisely-ordered progress, the Reformation may have been indebted for its triumphs. Every revolution must needs be wrought out in the opinions of men, before it takes the form of action. Had Luther begun by attempting to abolish monastic vows, the mass, the confession, and the prescribed form of worship, he would have encountered the most formidable resistance. "The people," says D'Aubigne, "seeing no change in their daily devotions, followed undoubtingly their new leader, wondering at the assaults directed against a man, who left unquestioned their mass, their beads, and their confession; and were disposed to ascribe such enmity to the petty jealousy of secret rivals, or the hard injustice of powerful enemies. And yet the opinions that Luther put forth, fermented in the minds of men, moulded their thoughts, and so undermined the strong holds of prejudice, that it, ere long, fell without being attacked."

This reference to the early history of the Reformation, is not made to prove that missionaries to the oriental churches should take the course pursued by the German reformer; but to illustrate the fact, that the revival of religion, in a long and deeply degenerate church, does not necessarily bring about at once a reform in its ecclesiastical rites, ceremonies, and forms of worship. It is a fact in the history and development of human nature, that has strong analogies in the surrounding physical world.

It was perhaps by a process like that just described, only of much longer continuance, that the mind of the early Jewish church was weaned from the rites and ceremonies, which had grown up under the former dispensation.

Now it would seem that the western churches should have for their specific and immediate object, in sending missionaries to the oriental churches, the *revival of religion* among those churches. There is great power in a specific, well-defined, simple object, when it is large and thrilling; and such this object is. Our object as a Board is, through the grace of God, to revive the knowledge and influence of the great fundamental doctrines of the gospel in certain of those churches. The loss of these doctrines is what occasioned their degeneracy; the revival of them cannot but be as life from the dead. Were a knowledge of the spirituality and extent of the divine law, the corruption of human nature, the necessity of regeneration by the Holy Spirit, and salvation by grace through faith in Christ, once more to pervade those communities, the whole fabric of superstition would explode, and nothing could prevent the explosion. Even the doctrine of justification by faith alone, is enough, if generally received, to cleanse the corrupt ritual of a degenerate christian church.

Now it is precisely through these doctrines, that missionaries can gain the easiest access and the most candid hearing in the oriental churches. The merely external religion of fasts and feasts and modes of worship, is what those churches are most eager to sustain, and around which their prejudices stand guard and their weapons of defence are gathered. This fact is no less remarkable than it is cheering. It opens our way directly to the very citadel. So Luther found it. The historian of the Reformation says, that "The infatuation of his enemies favored him as much as his own courage. They contended, with much warmth and passion, for things that were at most but secondary and subordinate opinions; and when Luther assailed

the very foundations of the Romish doctrine, they saw them struck without uttering a word. They exerted themselves to defend some advanced outworks, at the very time that their intrepid adversary was penetrating into the citadel, and planting there the standard of the truth. Hence they were afterwards much astonished to see the fortress, of which they had constituted themselves the defenders, undermined, on fire, and sinking in the midst of the flames, while they thought it impregnable, and were braving the besiegers."

Luther was, however, somewhat more *conservative*, than we should wish to see missionaries at this day. After having re-established the doctrine of justification by faith, and thus brought the church once more under the beams of the Sun of Righteousness, he was for *retaining* every thing in its constitution and modes of worship, that was not expressly *forbidden* in the Scriptures; thus seeking to connect the church of modern times with that of all preceding ages. And to this we are perhaps to attribute the existence of much that is now to be lamented in the constitution, ritual and discipline of the churches of Protestant Europe. On the other hand, Zwingle, the great Swiss reformer, who was contemporary with Luther, and through whom, and his great coadjutor Calvin, we, in an especial manner, received the fruits of the Reformation,—Zwingle was for *abolishing* every thing in the church, that was not expressly *required* by the Scriptures; and thus, disregarding every intervening age, he sought to restore the church to its primitive condition.

When the truth shall have made such progress, that persecution arises and drives the converts from their churches, or that they can no longer endure to remain on account of the inefficacy of their earnest protests against the various forms of error and corruption,—then will be the time to study these great men as *reformers*, and to compare their principles and conduct, as such, with the principles and conduct of the apostles; and in doing this, the circumstances of time, place, people, etc., in which Luther and Zwingle brought their principles into action, must not be overlooked. The 'wisdom that cometh from above,' when it enters the mind of man and applies the unchanging principles of God's government to human action, regards places, and times, and seasons; it regards the conditions and characters of men; it regards the state of society, and the weaknesses, prejudices and follies of those it seeks to benefit; it plans and labors for attainable results, rather than for those which are merely desirable; it lives for the actual, rather than for the ideal; and is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Far enough is it from being blind to consequences, or rash in its measures, or disposed to adventure much on mere *a-priori* principles and reasonings. It takes comprehensive views, and treasures up experience, and thus its path of usefulness becomes 'as the shining light, that shineth more and more unto the perfect day.'

The missionaries to the Armenians,—among whom the truth has taken by far the strongest hold,—believe that their own labors should be wholly directed to the *revival of religion*. But while they do this, they are frank and open in their intercourse with the people; conceal none of their opinions; compromise with no error;

connive at no superstition; countenance no sin; but, with a comparative disregard of forms and external institutions, as being of secondary importance, they preach a pure and spiritual Christianity, which demands an immediate renovation of the soul, and presents Christ crucified as the only mediator and ground of hope, and Christ followed, obeyed, loved and gloried in, as the only and the sufficient sign of a title to salvation.

Such is the object of our missions to the oriental churches, and such are the principles on which that object is pursued. Preaching, in its most general acceptance of oral instruction, more or less formal, is the grand instrument employed. That the character of this preaching may be more clearly seen, the subjects of it will be enumerated, gathered out of a journal of one of the missionaries to the Armenians of Constantinople, published in a single number of the *Missionary Herald*; viz. that for March last. The subjects are as follows:

'Salvation by works, and by grace'—'No flesh justified by the deeds of the law'—'Prayer'—'How sin may be pardoned'—'Salvation by the blood of Christ alone'—'Christ the only mediator'—'Christ our all-sufficient mediator'—'Other mediators than Christ useless'—'Importance of union among Christians'—'On keeping the Sabbath'—'The difference between spiritual and worldly men'—'Importance of being always prepared for death'—'Obedience to the powers that be a duty so far as will comport with the rights of conscience'—'The Bible the only fountain of truth'—'Every thing to be rejected that is contrary to the Bible.'

It is possible that the missionaries in Greece and Turkey may have erred on the side of caution, in the early period of their mission: but of this it is difficult for persons, who are ignorant of the language of the people and have had only a brief stay among them, to form a competent judgment. Those missionaries are every way entitled to our confidence, and their labors among the Armenians have been signal-blessed. Mr. Houston says that Dr. King's preaching to the Greeks at Athens, is in the manner of the most efficient preaching in our own country; and the prompt relinquishment of the station at Ariopolis, rather than allow the Greek catechism to be introduced into the schools, was a testimony against the superstitions of the Greek church, that was clear, decisive, and well understood, it is believed, by the Greek people. The Syrian mission, in the inexperience of a first effort, began as if *reformation*, in the technical sense in which the word is used in this report, had been its leading object. Consequently there has been great wrath and opposition from the first, and the convert has too often had the only alternative, as it seemed, of becoming a pensioner on the mission, or starving. And it remains to be seen, whether converts thus situated will acquire that spirituality and strength of character, which they would do, if their social relations suffered less violence. The difference may have resulted, however, in great measure, from peculiarities in the social state of the Syrian community.

It should be added, that as our missionaries are of course more enlightened than Luther was in the early periods of his ministry, so their converts are more enlightened than his were; and these do not conform to ecclesiastical

usages, which do violence to their consciences. Whether the Nestorian community can be reformed as a church; and how long pious Armenian and Greek Christians will remain in formal connection with their respective churches, is more than can be known at present.

This subject was referred to Rev. Drs. Bacon, Snell, Pierce, Williston, Prof. G. Shepard, C. Stoddard, and C. W. Rockwell, Esqs., who made the following report :

1. The question whether the existing oriental churches, so called, are to be reformed and revived, or subverted and destroyed in the progress of Christ's kingdom, is a question which it is not necessary for us or for our missionary brethren to determine now, but which will be determined by time and the development of God's providence.

2. The great object of our missions to the oriental christian communities, should be the revival of spiritual religion, the conversion of souls to Christ, the wide diffusion of the great regenerative idea of justification by faith alone, and not a controversy with the hierarchies of those communities about particular institutions, forms, and ceremonies.

3. Great caution is necessary on the part of the missionaries, lest any thing done by them or by their converts and pupils, be understood as implying some compromise with idolatrous or superstitious practices.

4. Whenever those oriental churches, having had the gospel fairly proposed to them, shall reject it, excising, and casting out from their communion those who receive it,—as the Jewish church excised and expelled the primitive believers,—and as the Romish church excised and expelled the Reformers,—then it will be necessary for our missionary brethren to turn from them as apostate, to shake off the dust of their feet as a testimony against them, and to call on all God's children to come out from among them and not to be partakers of their plagues.

5. The action of the missionaries among those ancient and benighted christian communities, seems to be, thus far, in accordance with the foregoing principles. In this respect then, we think that their action and that of the Prudential Committee, under whose advice and approbation they have acted, has been wise and faithful.

The committee, therefore, recommend the adoption of the accompanying resolution.

All which is respectfully submitted. In behalf of the committee.

Resolved, That the object of evangelical missions to the oriental churches, is and ought to be the revival of spiritual religion by the republication of the doctrines of grace, and not the propagation of particular forms of church organization or of worship.

Devises and Bequests to the Board.

This subject was committed to Hon. Seth Terry, Henry Hill, Esq., James Stedman, Esq., C. M. Lee, Esq., and Rev. Messrs. John Marsh, J. M. Hunting, and R. B. Campfield. This committee submitted the following report :

The amount of income from devises and bequests is so considerable that it ought to receive due attention. From various causes the benevolent intentions of testators towards this Board have been frustrated, sometimes partially, and sometimes wholly. Losses thus occasioned have arisen, in part, from the want of some duly authorised friend or agent of the Board, present, on the spot, to protect its interests.

The extent of country over which the friends of this institution are scattered, who decess, leaving wills in its favor, is large ; and hence it is difficult for the Prudential Committee to gain a knowledge of the existence of such wills. The executor is often interested to withhold it from them, or if he finally furnishes them with a copy of the will, perhaps the assets for payment of the legacy given will have been otherwise unduly absorbed.

This want of information more peculiarly endangers the interest of the Board in cases of executory devises, and contingent legacies, depending on lives, or the happening of some future event. In these cases the right of the Board may not vest until perhaps it is forgotten that there is such a will. The Board never having been advised of it, omit to claim any thing, and the property goes to the heirs at law or elsewhere.

Another source of loss is that wills are frequently so unskillfully drawn that their construction is doubtful, and the Court of Probate, through the vigilance of interested persons and able counsel may be induced to decide unfavorably to the Board, whereas had they knowledge of the will and been duly represented a different decision may have been made.

In some states courts of probate are mere fire-side jurisdictions, and pass orders and decrees *ex-parte* and without notice. Hence the opportunity for an interested executor on the final settlement of his administration account to make charges consisting of family claims, with a view to defeat legacies.

These are a few of the cases which go to shew that it is important to this institution more effectually to guard their rights on this subject by the exercise of more vigilance through agents or otherwise. Facts which have come to the knowledge of the committee, disclosing losses that have already happened to the Board from want of copies of wills or knowledge of them, satisfy the committee that the matter ought not to rest where it now does.

As, however, these refreshing streams of christian beneficence issue from springs so numerous, extending over almost the whole country, the committee have not attempted to digest a plan for the direction of the Prudential Committee, but recommend that the subject be referred to them with instructions to give it their early attention, and endeavor to remedy the evils experienced in such way, as in their opinion, will best attain the object in view.

Number of Missionaries required for the Missions and the Prospect of obtaining them.

Mr. Greene read the following paper :

Two years ago this subject was presented to the Board at its annual meeting. Its importance to the vigorous and successful prosecution of the missions, and indeed to their very existence, compels the Committee to invite attention to it

again, under circumstances more ominous to the best interests of the missionary cause than before. During the year preceding the meeting in 1840, twenty-seven missionaries and assistant missionaries had been appointed, and nineteen had been sent forth to their respective fields of labor, while twenty-eight were then under appointment. During the year now ended, only sixteen missionaries and assistant missionaries have been appointed, twenty-four have been sent forth, and only four missionaries and one female assistant remain under appointment, and of these missionaries two will not probably be ready to enter on their work during the current year. At the meeting in 1840, the number of missionary laborers appointed during the year, the number sent out, and the number of those remaining in this country under appointment, were less than at any other meeting since 1831. During the last year, the number of appointments is less by eleven, while the number remaining under appointment is reduced from twenty-eight to five, or to less than one fifth. The number of deaths and dismissals for various reasons was in 1840, 26; while the last year it has been 33. During the past year also, thirteen missionaries and assistants have returned from their fields of labor from ill health or other causes. The number of ordained missionaries connected with the Board is thus left 134, less by four than it was last year; and the whole number of laborers connected with the Board, exclusive of native helpers, has been reduced from 334 to 357, — less by twenty-seven than it was last year, and less by three than it was five years ago.

At the meeting in 1840, it was stated that if forty missionaries, accompanied by such a number of male and female assistant missionaries as would swell the whole number to 150, should be sent forth, it would be doing no more to strengthen and extend the missions for the three years just then elapsed, than was done during the three years preceding 1837. If the missions must, to be healthful and vigorous, be steadily progressive, as was maintained by the Board at its late special meeting, how greatly must they need strengthening and enlarging at the present time, when the number of ordained missionaries is no greater and the whole number of laborers is three less than it was five years ago!

After a careful survey of the missions and the appeals sent home for reinforcements, the Committee present to the Board the following schedule representing the number of missionaries urgently called for at the present time by the exigencies of the missions.

For Southern Africa, - - - -	3
Western Africa, - - - -	3
Constantinople and vicinity, - - -	2
Nestorians of Ooroomiah and the mountains, 4	
Ahmednuggur, - - - -	3
Madras for Tamulians, - - - -	3
“ Teloogoos, - - - -	2
Madura, - - - -	20
Ceylon, - - - -	3
China, - - - -	4
Sandwich Islands, - - - -	12
Cherokees, - - - -	2
Choctaws, - - - -	2
Pawnees, - - - -	1
Sioux, - - - -	2

Total, 66

Thus is seen that at least sixty-six missionaries are now urgently demanded to meet the exigencies of the missions, and with these should be sent at least six physicians and six teachers to meet special calls for their labors. Nor is this designed to set forth the whole number of missionary laborers for whom there are promising openings in connection with the existing missions. It would not be difficult to find good and extensive fields of labor for the whole of this number in the Tamul country alone; and if there were adequate pecuniary resources at command, it would be desirable to send forth to the several missions double the number specified, during the current year.

But that the Board may see that the Committee are not merely laboring to make out a case, a few extracts from the appeals of the missionaries, calling for more helpers, are subjoined. Mr. Grout, writing from the Zulu country in Southern Africa, after mentioning numerous populous villages among the Zulus and some adjacent tribes which he had not visited, where were believed to be inviting openings for missionaries, says—

“But exploring is not necessary in order to justify sending us a reinforcement. I could write sheets to shew that there is no want of opportunity here both to labor and extend, were it necessary, and now that we have the field, we ought to occupy it. I work to great disadvantage for want of associates; and if, in God’s providence, I should be taken away by death, the cause as well as the mission would suffer. If we are to do any thing for the Zulus, now is our time.”

Doct. Adams, writing from his station near Port Natal, describing the openings and calls for missionary labor around him, says—

“Taking the whole of this field into view, I do not know of any other occupied by the Board, not more extensive than this, where, as it seems to me, there is more to encourage a missionary, or where labor and money, judiciously appropriated, promise greater or speedier results.

This station is situated in the midst of a population of 6,000 natives, not including those living with the Boers. Another station might be located on this side of the Umzimkulu river, and within fifty miles of this place, so as to be in the centre of a population nearly as great, and there would still be a population of several thousands a little interior, unsupplied. In the Zulu country we know of nothing, except the want of men and money, to hinder extending operations as far as the unwholesome region around Delagoa Bay. We may now consider the native population of this country as permanent and safe under the protection of the English government.”

Writing from Western Africa, Mr. Wilson says—

“We need, imperatively need, one or two missionaries to strengthen the mission in this vicinity. We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow-beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ, and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior

and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. We specify this number, not because we think it all or the half or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land, but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin."

Mr. Dwight, writing from Constantinople, after adverting to the spiritual influences which have been descending on the 200,000 Armenians of that city and suburbs, ever since the mission was established there, by which many, and some high in rank and intelligence, had been enlightened and converted, says—

"At present the door is wide open for the free prosecution of missionary labor in its several departments of training up youth, circulating books, and preaching the gospel. At present there is a listening ear. If we are furnished with suitable means for seizing the advantages God is offering us, there is every reason to believe that this whole people may soon become truly enlightened and evangelical Christians. But if, on the other hand, the present favorable opportunities are neglected, the cloud of deep moral darkness may roll back upon them, and it is impossible for any one to predict when it will again be lifted up.

We who are laboring here shall not be here always, we are not only mortal, like other men, but we have learned that our lives may be shortened by our laboring in a foreign climate. Now it is plain as can be, that in order to keep our number good, and maintain an undiminished pressure of moral influence on the people, you must send out here some additional laborers. The interests at stake are too valuable to be left hanging on the brittle thread of one man's life: for according to the present arrangement, whichever of us should be taken away, one entire department of the work would be left vacant, with no one prepared to fill it."

After having taken a survey of the villages of the Independent Nestorians, Messrs. Grant and Hinsdale say: "In view of our entire field, we would, in conclusion, urge upon you and the churches to send us help without delay." And Mr. Hinsdale adds—

"I have now had an opportunity of surveying this field sufficiently to become deeply impressed with the importance of carrying on our missionary operations here with vigor. We need help. We ask—earnestly ask for help. We are surrounded by multitudes, who are ready to receive the bread of life, for the want of which they are perishing; and the fact that the enemy is active, scattering tares in the field, gives to our cry for help an urgency that should make it

reach the ear and heart of every Christian. There is no time to be lost. We must take possession now, unless we would allow the enemy to do that which cannot be undone without a vast sacrifice of time and expense,—to say nothing of the value of the deathless spirits that may be eternally ruined by our delay. The emissaries of the papal church are on the alert, making every effort to poison the minds of the people with their corrupt doctrines. 'No less than seven Romish priests have come to Mosul since our arrival. Could we make our voices heard through the churches, by those who have consecrated themselves to the work of the gospel ministry, and by those who would imitate the example of Him who went about healing all manner of diseases, we would cry with an earnestness that we trust would reach their hearts, 'Come over and help us;' and we believe that our voice will be heard, and find a response in the hearts of those who have been ransomed by the blood of Him who came to seek and to save the lost. Are there no 'sons of the prophets,' whose hearts burn with holy zeal to come and prophesy to these valleys of dry bones? We believe there are. We must, we will believe that the churches will sustain them; that the heavy burden resting upon us will be lightened, and our hearts made glad by the arrival of those who shall be sent as the messengers of the churches, to share in the toils, the trials, and the rich rewards of this blessed enterprise. But if not—if we must be left to labor alone—alone to bear the 'burden and heat of the day,' still we cheerfully toil on, as God shall give us ability, and bless him for the privilege, till he shall give us rest in death."

From the Nestorians of Ooroomiah urgent appeals for additional missionaries have repeatedly been sent to the Committee, enforced by most weighty considerations, drawn from the eager desire manifested by the people for religious instruction, the reviving influences of the Holy Spirit, which accompany christian instruction, the present favorable disposition of the Persian rulers, and the increasing endeavors of the papists to convert the Nestorians to the Romish faith.

From Ahmednuggur, after giving a very encouraging view of the openings around them, the missionaries write—

"We much need more missionaries. With our present force we see not how Jalna can be sustained. And it is painful to us to contemplate the necessity of giving up that station where so much labor has already been expended, and where so many advantages now exist for carrying on missionary operations. In the field around Ahmednuggur also we need one or two more missionaries, and we fear that without them we shall be unable to make such a use of the advantages we now enjoy for preaching the gospel to the people around, as we think should be made in present circumstances."

For the hundreds of thousands of Tamulians and Telugooos in the city of Madras and the surrounding villages, the missionaries stationed there have repeatedly and earnestly plead for more missionaries. But as that mission is represented at this meeting by our highly esteemed brother, Doct. Scudder, who will doubtless address the Board on the subject, it is not necessary to say more here.

From the Madura mission two most urgent appeals have been sent to the Committee, one dated in April, 1841, and the other in January

of the current year. Did time permit, both should be spread before the Board. The district of Madura, of which the town of the same name is the capital, contains a population of more than 1,100,000 souls. Of this district the missionaries write—

"The whole district is, in the most accurate and strictest sense, open to the reception of divine truth and the christian teacher. Yea more; there is hardly a town or village of any consequence, from which we have not received a formal request—I had almost said entreaty, to send among them a teacher. When we look at the district in the light of the apostolic injunction, 'Let us do good unto all men as we have opportunity,' we cannot be silent."

After mentioning six large towns, each surrounded by from fifty to one hundred villages, and all within a hundred miles from Madura, and most of them within half that distance, the missionaries say—

"We beg you to remember these towns and villages, with their crowded multitudes of idolaters. Not a christian teacher resides in either of them, and we are so kept at home by the urgent demands of our stations, which undoubtedly have the first right to our time, that we can seldom give these places even a passing call. In most of them there are heathen schools in a prosperous state. These would at once pass into our hands and come under christian instruction, if we had it in our power to receive, support, and superintend them. Never do we pass through the streets of these villages without being assailed by the question, 'Why do you not send a missionary here; we will receive him gladly; we will send our children to your schools. You must not pass us by.'

And now we leave the subject with you, and shall wait with anxiety to receive a reply. Can you pass us by? We cannot believe you will thus answer our request. Oh that we could take you to our boarding-schools, our English school, our free schools, and to the villages under our charge. Oh that you could see the people. Truly you would feel for us, you would not cease to urge and plead with friends and all to whom the subject belongs, till you could say, The men whom you want are found; they are appointed; they have sailed. Do this, and in the behalf of the perishing we will thank you."

Years ago, twenty-seven missionaries were asked for that field. Seven of them were sent. The missionaries now say that the least they can do is to beseech the Committee to send forth the remaining twenty.

From Jaffna, Ceylon, where is a people of the same language, and a field equally promising, the missionaries two years ago wrote importunately for six missionaries, only three of whom have been sent. The mission cannot be conducted without exposure and loss with less than three additional laborers.

From China, that world of souls, which has heretofore been virtually walled in from all aggressive movements of the church, Mr. Bridgman writes—

"Both in and out of China, among those who speak this language, the work demanding immediate attention has always far exceeded what could be well accomplished by the men and means at command. The state of affairs has, however, been greatly changed during the last twelve months. Three stations, including many tens of thousands of Chinese—not less than

100,000 souls—are now accessible, under British rule, where we may enjoy all the protection and freedom that any human power can afford. Thus, in China, there is now opened a field for immediate usefulness, requiring far more laborers than there are to occupy it.

If affairs continue to change as they have done, and as they seem likely to do, you may be assured that free and full scope for immediate usefulness will, in God's good providence, be given much sooner than all the protestant churches in the world will occupy it. Seeing what has been done, and what is now doing in this and other parts of the world, I cannot doubt that in a few years, the 360,000,000 of China, the 40,000,000 of Japan, and the 15,000,000 or more of Cochin-China will all be accessible. But aside from the opening future, you see that present demands in China are by no means inconsiderable."

At a meeting of the Sandwich Islands mission in May, 1841, the assembled missionaries, after looking over the destitute and exposed places, and deciding that at least twelve preachers, three physicians, and four teachers were imperiously called for, designated one of their own number to describe seventeen posts at each of which a spiritual teacher of some class ought, with the least possible delay, to be stationed, to hold forth the word of truth, watch over and guide the converts, and to guard them against popish errors, which threaten to overwhelm them. This appeal is given at length in the *Missionary Herald* for April.

Respecting the Cherokees, it must suffice to say, that the oldest and most important station, where is a boarding-school of fifty pupils, a native church, with a large Indian population around, has been two years destitute of a missionary; and that one or two others are urgently called for to supply populous districts remote from any of the existing stations.

Among the Choctaws there is no physician, and they are too remote from the white settlements to derive much advantage in this respect from that source. The circumstances of the mission families and of the Indians render it highly desirable that one should be furnished.

Of the want of additional missionaries, Mr. Kingsbury writes—

"We greatly need more preaching. A first rate preaching missionary is at this time a great desideratum both for the Choctaws and the white people. Never did I feel so much the need of qualifications of a high order as a gospel minister. Oh that you could send us an able and acceptable man. And much as my labors are needed here, there are at least six other places, some of them nearly 100 miles distant, where Mr. Hotchkiss or myself ought to preach once a month, and administer the sacrament once in three months. We are in danger of losing a large portion of one of the fairest harvest fields ever spread before us, for the want of suitable laborers."

With his eye on the same district to which Mr. Kingsbury refers in his last remark, Mr. Hotchkiss says—

"We need another missionary exceedingly at this time. The chief of the district said to me a few days since, 'Cannot your Board send us a missionary to live here by me?' Here is ample scope of country, and people enough to preach to, who are now ready to hear. Our circuit extends more than 100 miles, and we have church members scattered over a large extent.

It is impossible for Mr. Kingsbury and myself to preach at our several places oftener than once a month; and then some of our places are neglected more than two months."

Respecting the Pawnees, no more need be said than that there is but one preacher or regular missionary laborer among the 6,000 or 8,000 of that remote tribe; and that, while the tribe are just now, under the fostering hand of the United States agent, passing through the change which they have long been urged to make, from the hunter to the settled agricultural life, and require much encouragement and aid as well as christian instruction, the missionary finds himself quite overwhelmed with labors, and fears much that failure in the present favorable movement may result from the want of an adequate number of laborers. A missionary and a physician, sent to them soon, may, under God, save the tribe; while the want of them may cause them to abandon their present undertaking for a long time or forever.

Of the Sioux, let it be borne in mind, that nearly four fifths of the tribe live in parts of their country remote from the mission, and where they cannot come under its steady influence; and that, such is the force of public sentiment in the tribe, that until christian truth can be made to bear simultaneously on nearly the whole, it seems almost impossible to induce a portion to abandon their old customs and incur the reproach of becoming Christians.

With this view of the wants of the missions and the calls of Divine Providence to enlarge and strengthen them, no little importance is attached to the inquiries, From what source, and to what extent can missionary laborers be obtained? It has already been mentioned, that no more than four missionaries and one female assistant missionary are now under appointment—a less number, it is believed, than at any annual meeting during the last twenty years; and the Committee have no information which would lead them to count upon more than that number of missionaries to be sent forth during the ensuing year. So that, for this year, unless the Head of the Church shall, in a special manner, kindle up a missionary spirit in the hearts of young men just now entering the gospel ministry, reinforcing the missions will be wholly impracticable. Will this deficiency be compensated by the increased numbers who will come forward the year following? So far as the Committee have information from theological seminaries or other sources, they are not aware that there are five candidates who purpose to offer themselves, during the year now commencing, as preachers to the heathen. Nor does the information they possess furnish better prospect for any subsequent year. The most alarming circumstance, at the present time, bearing on the vigorous prosecution of the missionary work, is the anticipated want of an adequate number of able and devoted missionaries.

It may seem unseasonable, at this time, when the Board is just recovering from the perplexity occasioned by its late heavy debt, to be calling for so large reinforcements. However this may be, the Committee cannot but feel constrained to direct the eyes of those who are about to enter the ministry to the yet almost unbroken ranks of the idolatrous nations, and to call upon them to join in a far more vigorous onset on heathenism and superstition, than has yet been attempted. The command of Christ, the

deplorable condition of the nations, the past success of missionary labors, and the promised dispensation of the Spirit, irresistibly urge them on to this.

Besides, these additional missionaries can be sustained in their fields of labor at far less expense, in connection with the existing missions, than the same number could be on new ground, and yet be far more efficient. The libraries, the presses, the founderies, the seminaries, the translations, and various other means of usefulness are already prepared.

Another view of the bearing of these reinforcements deserves consideration. Why should not the aim be, in respect to such missions as those to the Nestorians and the Sandwich Islands, to put them, without great delay, in a condition to require little, if any, further aid from the Board?—to permit us to look forward to the time when the work there shall be substantially finished, and our resources and men directed to other fields? If the requisite reinforcements should now be sent forth, and adequate measures adopted immediately for raising up a native ministry, educating the people, and disseminating the Scriptures, it might be hoped that during the lives of the present generation of missionaries, with such spiritual blessings as faith and prayer would draw down, these communities might thenceforth be safely trusted, in the main, to furnish and support their own ministry and means of education.

If a similar course should be adopted with such missions as those to the Cherokees, Choctaws, Stockbridge and New York Indians, why should not these tribes, within less than a quarter of a century, like communities in our western states, support their own ministers and teachers alone, or with the little aid which some domestic society might afford. How much confidence and strength for the great work should we derive from seeing one community after another thus passing off from our hands, and taking rank among the civilized and christian nations of the earth! Not only ceasing to call for our men and funds; but actually bringing forth their own wealth and their sons and daughters to co-operate in the work of carrying the gospel to the still unchristianized nations.

Another consideration is worthy of some attention. We shall probably learn that communities in this, so to speak, transition state,—about as far advanced on the way from ignorance and superstition towards spiritual renovation, as those just mentioned, are in a very critical condition, in which if they long remain, it must be at their imminent peril. Infidelity and Romanism are every ready to enter and corrupt; and generally this is the period when the efforts of adversaries are most artful and varied, and require the most prompt and energetic measures to prevent or counteract them.

The readiness of missionary candidates to go forth to strengthen and enlarge the missions has an important bearing on the amount of contributions to the treasury. The experience of the Board for the last thirty years, shows that the number of missionary candidates and the pecuniary resources of the Board act and react upon each other. When there has been a supply of missionaries ready to go, that has called forth the funds to send them; and when ample funds have been furnished by the churches, that has multiplied the number of missionaries offering themselves to be sent. The very origin of

the Board is an illustration of this. What led to its organization and drew forth contributions to its treasury, if not the fact that five young men, when all was quiet on the subject, showed themselves to the churches as ready and determined to go to the heathen? In 1824, to say nothing of preceding years, an appeal was made for increased contributions, on the ground that there were missionary candidates waiting to know whether they could be sent forth, which resulted in raising the receipts from \$47,000 to \$55,000. In 1831, it was stated that while the missions urgently required strengthening, fifteen missionaries had been appointed and were waiting to learn whether their services would be needed. The result was that the receipts swelled from \$85,000 to \$100,000. What raised the receipts from \$176,000 in 1836, to \$252,000 in 1837, an augmentation of \$76,000, but the knowledge of the fact that more than sixty missionaries and assistants were then under appointment, waiting to embark?

On the other hand, the knowledge that ample pecuniary resources are furnished, has ever and most naturally tended to increase the number of candidates for the missionary work. To what was it owing that in 1836, there were sixty-four missionary laborers under appointment? Was consecration to the missionary work peculiarly epidemic at that period? Doubtless it is attributable to the fact that from 1831 to 1836, ample pecuniary resources were furnished the Board, and the call was for more missionaries. The claims of the heathen and the question of personal duty were examined in the theological seminary, in the college, and down to the preparatory school. And why has the number of candidates for missionary employment been steadily diminishing from 1837 till this time, when that class of persons is almost extinct, if it be not the fact that for these five years the treasury has been encumbered by a heavy debt? Students for the ministry have supposed that they could not be sent forth, if they offered themselves; and even many who were under appointment, weary with a detention of a year or two, have given up the heathen, and gone into other fields.

The fact seems to be, that neither the churches nor the candidates for the ministry are willing to assume the responsibility of retarding the progress of the gospel among the heathen. When the churches know that young men are ready, burning with zeal to go and preach Christ to the unevangelized, they will hardly venture, by withholding their contributions, to assume the responsibility of preventing their going forth. And, on the other hand, if candidates for the ministry know that the christian community, filled with love to Christ and desire for the salvation of the heathen, furnish ample pecuniary means for sending abroad all who offer themselves for the work, they will not dare incur the responsibility of saying, by their refusal to go, that the prayers and contributions of the churches shall not be available. The danger lies in this, that the churches, when there are few missionaries to be sent, will withhold their contributions, throwing the responsibility on those whose duty they think it is to go; while young men, when adequate funds are not provided, will neglect to inquire into their own duty, or to offer their services, throwing the responsibility on those whose duty it is to send.

To escape the lamentable consequences which must result from this state of things, how desirable it is that there should be between the churches and candidates for the ministry, a holy rivalry on this point;—the churches determining, that if the gospel is not preached speedily to all nations, the fault shall not be theirs, that they will not provide the means of sending it; the preachers resolving, that, if they are not sent forth, the fault shall not be theirs, that they are not ready to go; each thus provoking the other to love and good works. If the number of missionary candidates had been as great and they had been as earnest to go forth, during each of the last five years, as they were in 1836, who believes that the contributions during those five years would have been stationary, or diminishing? By many of those under appointment withdrawing, and others who had contemplated entering it refraining from coming forward, the number immediately decreased. Even if the churches fall short of their duty, why should not young men now, as did the first missionary candidates in this country, thrust themselves, all ready to be sent forth, on the attention of their brethren and fathers, determined to find or make a way to the heathen, and sound a note that shall startle the half-awakened churches to more liberal and energetic action for Christ? Suppose that Mills, Hall, Newell, and Judson had waited till there was a full treasury from which they could draw, when would American missions have been commenced? And if we are to have these alternations, now a full treasury and no missionaries to be sent, and then an embarrassing debt with missionaries detained, how can the Board go steadily forward, entering new doors as they are opened, strengthening the missions as they require it, training up a native ministry, and preparing the way for the establishment of christian institutions on an independent and permanent basis?

The Committee would say, in conclusion, Let not, on the one hand, apprehensions of an exhausted treasury deter candidates for the ministry from offering themselves for the missionary work. Waiting missionaries constitute the most effectual of all human means for filling the treasury. No one who, on the whole, promised to make a good missionary, has ever been refused an appointment, for want of funds, nor have such persons often been long detained from that cause.

And on the other hand, the Committee would say, Let not the want of missionaries to be sent forth diminish the contributions to the treasury. These, more certainly than any thing else, except the Spirit of God operating on the heart, will call forth offers of missionary service. But even if it should not be so, the present amount of receipts, and much more, can advantageously be expended, and is even urgently demanded, at the existing missions without additional laborers. In the Tamul, Mahratta, Nestorian, Armenian, West African, and Sandwich Islands missions, not to mention others, the amount heretofore expended for printing, for general education, for training up native preachers and teachers, without specifying other departments in which there might be a considerable increase, might be advantageously doubled within a single year.

The above paper was committed to Rev. Dr. Cox, Rev. Z. S. Barstow, Rev. H. Bardwell,

C. M. Lee, Esq., Rev. Joseph M. Ogden, Rev. Tyron Edwards, and John Tappan, Esq., who made a report, approving of the statements and suggestions made in the paper, and commending the subject to the attention of the Prudential Committee.

Travelling Expenses of the Corporate Members of the Board.

The following vote was passed in relation to this subject:

Voted, That the seventh section of the fourth article of the Laws and Regulations of the Board be rescinded; which is as follows:

"Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed ten cents a mile for travelling expenses in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting. It is understood that no one shall receive a greater sum than the amount of his actual expenses in going to and returning from the meeting; and that, in no case, shall more than forty dollars be paid to any one member."

Profits of the Missionary Herald.

Mr. Greene proposed the following vote:

Voted, That the resolution of the Board, adopted at the annual meeting in the year 1821, directing that the profits of the Missionary Herald shall be vested as a part of the permanent fund for the support of the corresponding secretary, be rescinded, and that hereafter, the profits of the Missionary Herald, so far as may be necessary, and of the Dayspring, should there be any, be appropriated to paying the salary of the editor of those publications.

This subject was referred to a committee, consisting of Rev. Dr. Edwards, Hon. S. Fletcher, Rev. G. D. Abbott, Rev. J. Brace, and Rev. G. A. Calhoun, who reported as follows:

By the law referred to, the avails of the Missionary Herald have, for a number of years, been applied to the increase of the fund for the support of the secretaries. But as that fund is now between forty and fifty thousand dollars, it is believed that it will be more useful for the avails of that work to be devoted to some other purpose. Your committee would therefore recommend that the by law above referred to be rescinded, and that the avails of the Missionary Herald and of the Dayspring be in future, as far as shall be needful, devoted to the support of the editor of those works, till the farther order of this Board.

All which is respectfully submitted, in behalf of the committee.

Quorum for transacting Business.

Voted, That the number necessary for doing business at any regular meeting of the Board be fifteen.

The Promotion of Intellectual Cultivation and the Arts of Civilized Life in connection with Christian Missions.

The following document was presented by Mr. Greene, and without being read, was referred to a committee, consisting of Rev. Dr. Hopkins, the Rev. Messrs. J. Forsyth, S. L. Pomroy, S. I. Prime, and D. J. Noyes, and S. Hickock and Lowell Mason, Esqrs.

The course which a missionary adopts in prosecuting his work must be decided very much by the view which he takes of the great object to be accomplished. If he aims exclusively at being the instrument of immediately converting as many souls as possible to the christian faith, he will devote himself wholly to what is more strictly termed *preaching the gospel*;—while, if his object is to have the christian system embraced most intelligently by a people, most fully developed, and most permanently established, he may not confine himself so exclusively to that one kind of labor. Doubtless both these objects ought to be embraced in the plans of the intelligent missionary. He should take into view both the immediate and the ultimate results of his labors—those which are to be seen principally in the individual whom he may directly instruct, and those which are to affect the community for which he labors for coming ages; and while he will endeavor assiduously to turn men on every hand to Christ, he will deem it worthy of no small portion of his time and labor to prepare the people intelligently and firmly to sustain the institutions of the gospel by their own unaided efforts.

But in prosecuting this latter object the missionary finds himself opposed by many and great difficulties, varying in kind and amount according to the intellectual and social condition of the people among whom he is placed. Sometimes he finds bands of wandering savages, with no written language, no intellectual or moral culture, no property, and no acquaintance with the arts of life. Before they can become intelligent christian men, duly appreciate and steadily sustain christian institutions, and be prepared to act their part in building up and defending the kingdom of Christ, they have every thing to learn. All their habits of thinking and acting are to be changed. In other communities, the condition and character may be less degraded, and the changes to be effected may be less and different in kind; but still, in all unevangelized communities, as they are to be found at the present time, the changes required, before Christianity can be regarded as established on an independent and permanent basis, must be great.

But how are these changes to be brought about? How are these communities to be taught all that they need to know?

Is there a spirit of enterprise and a capacity for invention and self-improvement inherent in the human mind, in all conditions of it, from which these changes will result? What evidence is there of this? Who can point out any advance of this kind, without foreign aid, amongst the North American Indians, or the islanders of the Pacific or Indian Oceans? The inhabitants of Central America and nearly all the nations of Asia and Northern Africa have unquestionably degenerated during the last twelve centuries. In endeavoring to ac-

count for the highly improved social and intellectual condition of these nations in ancient times, it is not the least rational hypothesis to attribute it to the special providence of God, adopting a course which should more effectually and variously develop the human character, and subject tribes and nations to a probation which would show how, under the most favorable external circumstances, they will, without the special divine influences which accompany Christianity, sink down into ignorance and degeneracy. We can hardly look any where without seeing that a people may be so degraded that enterprise, invention, and self-improvement, if they exist at all, are scarcely perceptible. These are most conspicuous, in their variety and power, in connection with the highest advancement in the arts and intellectual cultivation. Where most needed, they are least operative. To start, and till after a degraded people has risen far, there must be foreign aid.

Will the simple unfolding of christian truth in a benighted community, even when made by the Spirit effectual to conversion, work out the desired changes in the intellectual and social condition of a people? It will doubtless do more than any thing else to rouse the dormant mind to activity and vigor. It will render it more pliable and docile, and will prepare it to appreciate the proposed good, and patiently to endure the labor of obtaining it. To prepare the way for introducing every improvement in the intellectual and social condition of a people, there is nothing like Christianity; and to the highest advancement in these, it is doubtless essential. What it would do for a nation of savages, if kept in contact with their minds, in all its purity and power, for a series of generations, we cannot tell. But Christianity does not, of itself, teach the Hawaiian to make an alphabet, or to invent a press, or to establish a system of schools. It does not teach the Pawnee or Flat Heads to construct a plough, or to make an axe, or to weave a garment.

As far as possible in this from falling in with the theory of some, that the christianizing process should be subsequent to the civilizing; and that Christianity is too spiritual and full of mystery for the dull heathen mind. In its spirituality, in its purity, in its uncompromising morals, let it be taught to the very dullest and lowest, with all that is startling and all that is melting in it. If this does not begin the process of renovation, nothing else will. Under what other auspices, or with what else for an impelling motive, has any direct effort ever been made to instruct and elevate a degraded community? But while christian truth, enforced by the Spirit, does that for a heathen community which is incomparably the most important, it does not accomplish all which is needed, or even all that seems to be requisite to its own most perfect development in the christian life.

Will not intercourse with more cultivated nations furnish the unenlightened communities of the earth with all the means which they need for improving their intellectual and social condition? This method is slow in its operation; and in connection with its tardiness, the multitude of corrupting and wasting influences which attend it, render it almost any thing else than a method of preservation and improvement. It is, at best, a matter of self-interest, with nothing benevolent or conservative about it, as the present sparse and despoiled inhabitants of many a once fertile and populous country bears testimony. Where is the heathen country, whose

native population, within the last four centuries, has, according to any christian estimate, been essentially benefitted in this manner?

Can any reliance for meliorating the intellectual and social condition of the unenlightened nations of the earth be placed on the efforts of philanthropists and those friends of human improvement generally, who do not appreciate the peculiar benefits conferred by the gospel? To cut off all dependence on these, it is enough to ask, what have they accomplished in times past? and what is the ground and hope for the future?

Whatever, then, is to be done, directly or indirectly, to introduce literature and science and the arts of civilized life among the uncultivated nations of the earth, must be done mainly by men possessed of the christian spirit, and probably in connection with their attempts to inculcate christian truth, and establish christian institutions.

In the estimation of missionaries among some recently heathen communities, the questions, what they shall do for the people on these points; and how shall they do it most speedily and effectually? are assuming no small importance. Such questions bear most directly upon two other important inquiries—When will the missionary work among newly evangelized people be so far accomplished that they may be left without foreign aid? and What is to be the character and influence of the Christianity established after foreign laborers shall have retired?

Relative to the first of these inquiries, it may be remarked, that if intellectual cultivation and improvement in the useful arts of life, in the case of the Hawaiians, had kept pace with the progress of true piety, the expenses of that mission might not improbably, before this time, have ceased altogether. The same is probably true of some other missions, though, in consequence of the great outpourings of the Spirit at those islands, less strikingly so than of that. But should the Hawaiians make little or no advance in secular knowledge, in legislation, and in the arts of life, the time cannot be foreseen when they will support the mission as now organized. And should the institutions of religion and education be left to native teachers and native support, the second inquiry arises—

What is to be the character and influence of the Christianity established there, after foreign teachers shall have retired? In whatever manner it may be accounted for, the fact can hardly be questioned, that the christian system has in no age or nation been maintained for a long period in its purity and power among a people ignorant and uncivilized. The apostles propagated Christianity among the most civilized communities then extant. Still the intellectual and social condition of those nations was by no means adapted to the best development and permanent purity and influence of the christian system. And hence, almost immediately on the withdrawal of its divinely inspired teachers and guardians, the system became corrupted and enfeebled; and in this adulterated form was propagated among the more uncultivated nations, becoming less and less like itself, as the nations which embraced it, were otherwise less enlightened and improved. This Christianity was indeed incomparably better than the paganism which it supplanted, though oftentimes modified by and commingled with it. The Christianity, the intellectual condition of the people, and their civilization were of a low order; but

they continued at about the same stage, one with the other, through the dark ages, and the progress in them all became accelerated simultaneously at the contemporaneous revival of religion and letters in the 15th and 16th centuries. In all the nations of Europe, embracing all periods since the end of the 2d century, it may probably be said with truth, that the Christianity of those nations has, at its introduction or soon afterwards, been modified to correspond with the state of intellectual and social improvement in which the mass of the people were; and has been pure and effective, or corrupted into superstition and error, according as the people were enlightened and civilized, or ignorant and unimproved. Nothing in the history of the past leads us to suppose that Christianity, sustained only by those influences with which God ordinarily attends it, will long remain among a people destitute of general education, unacquainted with the arts of civilized life, and uncultivated in their domestic habits, without being corrupted in its doctrines and forms, and let down in its standard of morals. What more probable cause can be assigned for the speedy and great degeneracy in the early Asiatic churches, than the condition of those communities in these respects? What better result could be hoped for from the Hawaiians, or any other people where modern missions have been established, if foreign teachers should be now removed? And when shall we be sure of any better issue of all our labors and expenditures among these nations, unless more effectual measures are adopted to improve their intellectual and social condition? After all that has been done, there remains between the religion of these newly formed churches, and their social condition and habits and their knowledge and modes of thinking on almost all other subjects, a strange incongruity, which cannot be permanent. The religion must come down to the social and intellectual condition; or this must be elevated into correspondence with the religion. Every day that the incongruity lasts, is, without the constant care of the missionary, perilous to the purity of the system.

With this view of the subject, the question arises, What may the christian missionary, consistently with his character and commission, do to promote the intellectual and social condition of a heathen community?

1. He may do whatever will cause christian truth to be most speedily disseminated and most intelligently embraced. If the people to whom he is sent need schools, he may establish and teach them; if they need school books, he may make them; he may introduce the press and all the facilities connected with it, and keep them in vigorous operation. These and other similar means have a two-fold bearing on the rapid propagation and correct understanding of the gospel message; by giving, in addition to hearing the voice of the preacher, ability to read the word of God and other books where that message is unfolded; and by employing the mind, before unaccustomed to such exercise, on intellectual and moral subjects, and thereby enabling it the more readily and correctly to apprehend the truths heard or read. The missionaries in Ceylon have repeatedly given strong testimony to the favorable manner in which, in this respect, those taught in the mission schools are contrasted with the other portions of their congregations. It is with this view that schools and presses are estab-

lished so extensively in connection with modern missions.

2. The missionary may do what will bring the people most speedily and steadily under the influence of the means of grace. Here he may be called to depart much further from the simple work of preaching. If he goes to unsettled and roaming tribes, like most of the American Indians, and many in Africa, Asia, and some of the islands, he has a great and difficult work to perform at the outset. No effective system of education can be introduced and established; nothing like the stated preaching or other ordinances of the gospel are likely to be enjoyed, nor the Bible to be possessed and read, nor devotional habits cultivated, nor any high attainments in christian character made, till this habit of life is changed. But these wanderers neither know how to live, nor do they possess the means of living in any other manner. The missionary may, therefore, be called to aid them in providing agricultural utensils and learning how to use them; in constructing comfortable dwellings; how to make decent and comfortable clothing; and, in short, how to supply their own wants while living in permanent settlements. Without all this, his missionary work cannot be accomplished. No adequate human agency, to enlighten and reform, can be made to hear upon such a people with sufficient constancy and power. Much less could it be hoped that any such instrumentality, even if it were introduced, could be made permanent.

3. The missionary may labor to reform what in the habits and condition of a people tends to immorality. Of nearly all the domestic habits of unevangelized nations, it may be said, that they are adapted to a corrupt state of morals and nearly inconsistent with any other. Idleness prevails almost universally, and where there is idleness there is vice. This idleness with the heathen is a habit, a mode of life, hereditary and inveterate, not to be cured by a few reproofs or incidental influences. A well-devised, systematic course of measures may be requisite, varying according to circumstances. To bring an idle, lounging people to be habitually employed, whether the employment be profitable or not, whether to supply real or fancied wants, greatly augments their happiness and provides one of the best safeguards against temptation and sin. It is sometimes said, that the fewer artificial wants a people have the happier and the more virtuous they are. If true at all, this must be true with very many limitations. The reverse is much better entitled to the rank of a general truth, if the wants included are not dictated by the lower appetites of our natures. The Hawaiians, it is said, can live well, in their way, with the daily labor of two or three hours. What race of men on earth has moral principle enough to keep virtuous in such circumstances? If there were nothing but the necessities of life, or even the narrower classes of comforts, to be provided, half the world would be idlers, exhibiting the vices and the debasement of idlers.

No little importance is to be attached to decency in dress and to cleanliness, to which most heathen nations are strangers. The habits opposed to them are of a strongly immoral tendency. A taste for dress and personal comeliness, even if it be not very refined, has an important bearing on morals, and should therefore be cultivated. To aid a people in this may be a part of a missionary's work.

The internal arrangements of almost every heathen dwelling are such as to be wholly inconsistent with domestic purity and refinement. So of family order. How few are the heathen communities where all the members of a household daily assemble around the same table, at the same hours, to receive their food and hold that intercourse which binds the members of a christian family together in harmony and love?

Many other things in the habits and condition of heathen and other unevangelized communities might be specified, which, if they remain, will injuriously, if not fatally, affect the results of christian instruction. These require the attention of the missionary, and may often call for much labor and counsel, which would not otherwise be demanded of a pastor or evangelist.

4. Those measures which promote the purity and permanent influence Christianity in a nation, fall within the sphere of a missionary's labors. Converts from paganism are, from the nature of the case, and must for some time continue to be, in a state of pupilage. Their knowledge, even of the christian doctrines and duties, is very limited and imperfect; and they are so unaccustomed to independent, conscientious moral action, and so incompetent to found and conduct institutions for their own intellectual improvement, that, notwithstanding all the efforts which can be made in their behalf, they must remain, for no short time, morally, in their minority. Still the aim and effort should be to teach them as soon as practicable to bear these responsibilities. The missionary's work is not finished till this point shall be attained.

Bearing on the permanent establishment and purity of Christianity in a nation, and next in time and importance to the faithful exhibition of the law and gospel of God, is the introduction of a good system of common school education. Teach all to read, and put a Bible in every house, and a foundation is laid for intelligent piety, and a barrier erected against false teachers and prevailing error. Without this,—or, as a substitute, a measure of divine influence surpassing any thing ever yet bestowed on a community,—general religious knowledge, or enlightened and well directed piety, or steadfastness and purity in doctrine, are not to be hoped for. Nor does education have this favorable bearing while it is limited to the mere rudiments of knowledge. It must not be admitted for a moment, that the highest cultivation of the human mind can be otherwise than favorable to the most perfect development of christian piety. Literature and science, in their most elevated walks, expand and strengthen the mind, and fit it to act most steadily and to the best effect on all subjects. The more knowledge there is of God and of his works diffused among the people, the less danger will there be of superstition, or imposture, or fanaticism, or errors of any kind in doctrine or practice. Where do we find the most freedom from these?—in communities most ignorant and uncultivated, or in those where education is most universal and carried furthest? How much has modern science and learning done in the countries of Europe to dispel superstition and error, even on religious subjects? Say the missionaries in Ceylon, The introduction and prevalence of a correct system of astronomy must break down the fabric of brahminic superstition.

A similar course of remark might be pursued with reference to all the useful arts and inventions, to trade, commerce and manufactures;

which, by creating or increasing the means of living comfortably, and furnishing the basis of property, lead directly and powerfully, when religious instruction is duly inculcated, to give stability and permanency to Christianity and christian institutions. The opinion that poverty, insecurity of person or rights, or adversity of any kind is, as a condition, favorable to the spread and vigorous growth of christian piety or christian institutions, if correct at all, is so to only a limited extent and in peculiar circumstances, as the history of all christian nations renders abundantly evident. Where does Christianity flourish best, in Great Britain and the United States, or in Spain, Portugal and Austria? Who will dare to say that it is not as much a part of God's plan, that science, and literature, and the fine arts, and all the useful inventions for facilitating labor and intercourse, shall be carried to their highest point, and that the human mind shall know all which it is capable of knowing, and discover all which it is capable of discovering, here in this world, as it is that the gospel shall be every where preached and every where triumphant? Not as a substitute for the gospel—not supplemental to it; but as something subordinate to it, and yet contributing to that fullest development of its principles and results for which we look in these latter days of promise.

In short, the christian missionary must sustain the character of a true lover of his race, and must feel for and endeavor to relieve, those to whom he ministers, from all the evils which combine to constitute their state of intellectual and social depression, and to confer on them whatever is conducive to their improvement and welfare. In doing this, he will be sustained by the example of his Master and Lord. How large a part of his miracles were wrought to relieve the temporal wants and distresses of the people; and how many of his parables manifest the tenderest sympathy for the poor and afflicted! Where are the heathen to look for sympathy and effectual relief, if not to those who bear the christian name?

Nor should the missionary feel that while doing this, he is descending from his high calling. Whatever conduces to human happiness and welfare, or is adapted to elevate men intellectually or socially, as well as morally, is christian in its character, and deserving the attention of a christian missionary. Still he should never forget that his first and great object is to bring the heathen to know and love God, and that the most valuable end to be subserved by other things is to cause the blessings of the gospel to be more fully possessed and enjoyed. It would be a fatal mistake, if he should adopt such a course as should, in the estimation of unevangelized communities, cast the great interests of the soul into the back ground, and attach more importance to their rising in the scale of civilization, than to their obeying the gospel.

A single remark may be made on the contrast in one respect, between the circumstances in which the apostles and modern missionaries have propagated the gospel. In respect to systems of education, or means of intellectual and social improvement, or the arts of life, the apostles possessed no advantage over those whom they sought to interest and save; while the modern missionary goes forth from the most enlightened and civilized portions of the human race to introduce the gospel among the most benighted. In regard to intellectual and social cultivation,

and a knowledge of the useful arts, he possesses an almost immeasurable superiority. Does not this superiority impose an obligation? Does it not increase the work which modern christian communities are called upon to perform for the unevangelized nations? and if they do all that is incumbent on them, does it not give the heathen nations of these days an advantage for rapidly improving their condition, not possessed by those of former ages? Why, with such spiritual and providential blessings as we cannot doubt God is ready to bestow, should not barbarous nations advance as much in one century as the nations of modern Europe did in twelve? Heretofore the nations have been left to struggle on, now advancing a little, as peculiar efforts of genius or specially favorable events in divine providence gave an impulse; and now retrograding under adverse influences; some of them, on the whole, gradually gaining, till they have arrived at their present stage of light and improvement; while others have scarcely changed their position, or have actually gone backward into deeper darkness. But in these days, why should not christian nations make all the channels of intercourse with their benighted brethren and neighbors, channels through which shall flow in upon them all the intellectual, social and religious blessings which the most highly favored enjoy? How unfaithful a representative of God's benevolence have christian communities in past times been, sitting quietly by the side of the suffering nations in apathy and inaction! How like what they ought to be would they seem, when rising up and entering systematically on the work of regenerating the nations!

Great as the work before us is, we must not falter or despair of ultimate and complete success. In some fields, where Christianity had her whole work to do, a good beginning has been made; and from year to year, as the missionary drops his line to the very depths of human depravity and debasement, at whatever point upon it he now finds the people, in respect to knowledge, or morals, or the arts of life, such, may be say, is the measure of what Christianity, directly or indirectly, has done for them. And in future years, as he shall look back and retrace the streams of improvement to their beginnings, he will think how he approached those shores with doubt and misgiving. He will think of the first sermon, the first convert, the first press, the first book, the first school, and the dawns of intellectual and social improvement—little rills indeed, but multiplying and combining into broader streams, until a tide of piety, and intelligence, and social improvement, and all that adorns and blesses man flows over the land. As he sees how a little one has become a thousand, and the least of all seeds has grown into a tree, and calls to mind the feeble instrumentality employed, and the vast difficulties surmounted, his whole heart will be told in one sentence and that will be, *Lo, what has God wrought!*

The committee subsequently presented a report, which was adopted, and is as follows:

That they have examined that communication and heartily concur in the sentiments it contains.

Your committee do not suppose, with some, that civilization must precede Christianity. On the other hand, they believe that in the present state of the heathen, Christianity must precede

it, as alone furnishing motives which can induce them to abandon practices equally opposed to each. Still they do not believe that Christianity can ever be symmetrical or permanent except in connection with civilization; nor that the Board can expect to be relieved of the charge and expense of any of their missions, till habits of industry, and the arts of civilized life are introduced and permanently established.

The religion of the gospel is a religion of light; it is God's mode of elevating man—the whole man—and the moral perfection to which it aims to bring him can never exist, God never intended it should, in connection with general ignorance or intellectual imbecility. While, therefore, the missionary should make it his first business to preach the gospel and save the souls of men, he must not neglect to lay those foundations in the general, intellectual and social culture of the people which will render the gospel permanent.

As it is sometimes difficult for the missionary to know how far he should go in giving merely intellectual instruction and in introducing the arts, as this is a point on which the christian community are not entirely agreed, and as your committee think that the document referred to them will tend to produce harmony of views on these points they recommend that it be published and circulated under the direction of the Prudential Committee.

Agents of the Board travelling on the Sabbath.

A memorial from sundry persons in West-boro', Ms., on this subject was read, and referred to the following committee:—Rev. Abel McEwen, Rev. Mr. Sterling, Rev. Mr. Hurlbut, Hon. S. Fletcher, and William Page, Esq. This committee presented a report, which was adopted. Subsequently the vote was reconsidered, and the whole subject was referred to the Prudential Committee.

Relations of the Pastoral Office to the work of Missions.

Dr. Armstrong read the following paper:

The intimate relation of the pastoral office to the evangelization of the world, becomes more and more apparent, as that work advances. At its last meeting the Board expressed its conviction of the importance of that relation. And the experience of the year that has just closed, has been fraught with instruction on this subject.

Much of the success that has crowned the effort to relieve the Board from its pecuniary embarrassment, is due to the blessing of God, on pastoral influence. Pastors present at the last meeting, shared largely in the spirit of renewed consecration to the work, by which that occasion was marked; and bore it with them on their return to the people of their charge. Pastors were among the first to respond to the appeals, which went out through various channels, into every part of the country. In many cases, without waiting for personal solicitation, they increased their own contributions, in a ratio equal to the exigency, and called the attention of their people to the wants of the Board, with a warmth and earnestness, that led to a like action on their part. Not a few have expressed

a readiness to extend their labors of love for the missionary cause beyond the limits of their own congregations; and several have freely expended time and strength in the performance of voluntary agencies, eminently promotive of the interests of the Board.

The agents of the Board bear a unanimous testimony to the cordial co-operation of many pastors, giving unwonted facility and success to their labors in churches visited by them, and supplying their lack of service in churches which they could not reach. As the Board was formed by an assembly of pastors, so it has ever been indebted to them for a generous support. As a body, they have contributed to it, in proportion to their means, more largely than any other portion of the community.

With these facts before them, the Committee cannot but feel deeply solicitous that that active co-operation of pastors, which has been of so much value to the cause, when partially given, should become universal. And while they are impressed with a conviction, that the present position and aspects of the missions of the Board, and of the people among whom they are planted, call for a great increase of the missionary spirit in the churches, they make their respectful and earnest appeal to pastors, as the chief agency, by which, through the divine blessing, there is reason to hope for such an increase.

The missionary character of the spiritual body of Christ is generally acknowledged. It is admitted that churches exist, and are sustained, and blessed, not more for the edification of their members in love, and for the maintenance of the truth and order of the gospel within their own borders, than for the universal extension of the Redeemer's kingdom. But if this is the character of the whole company of the faithful, it is pre-eminently true of the ministry. If the church is "the light of the world," pastors are the light of the church.

If their station imposes on them special obligations to labor for the peace and purity of the churches, and for the growth of their members in grace, are they under obligations less sacred to look after their faithful performance of their work, as they are the almoners of divine mercy, to a world perishing in darkness and sin? Does not one object belong as appropriately to the official duties of the pastor as the other? Can one be omitted, or transferred to other hands, any more than the other, without injury to the cause of Christ and to the souls of men?

If the gospel is missionary in its spirit, and all its legitimate tendencies are to universal diffusion, ought not these traits of revealed truth to be habitually set forth, and applied, in the ordinary ministrations of "those who labor in word and doctrine?"

If the great principles of missionary effort and self-denial are essential elements of christian character, so that where they are defective, the disciple cannot exhibit, in its true symmetry and beauty, the image of his Master; do they not claim from the faithful pastor, as careful and diligent cultivation as any other graces of that character? Why should the spirit of missions in a church, or an individual believer, be left for its sole support and training to the occasional labors of an agent, or the influence of the religious press, any more than the spirit of prayer, or of brotherly love, or of parental fidelity? Why should it not have as distinct a recognition in the ordinary routine of pastoral duties, whether they be public or "from house to house!"

If Christ has entrusted to his people the word of life and the promise of the spirit, not for themselves alone, but for a world perishing in error and sin; if their fidelity to this trust is essential to the honor of his name among men, to their own spiritual welfare and joy, and to the salvation of a multitude of souls; does not this great subject claim a prominent place in the affectionate solicitude and prayers, and labors of every pastor? Will the pastor, whose people are permitted to regard prayer for the success of missions, and effort and self-denial to publish the gospel to the heathen, as matters of secondary importance, be able to say, as did one of old, "I have kept back nothing profitable unto you, I am free from the blood of all men!"

The missionaries who have been sent out as the messengers of Christ and of his people, to encounter privation and danger, in publishing the good news of salvation to the destitute, are entitled to the prayerful sympathy and generous support of all who love the Savior.

But upon the pastors of the churches they have peculiar claims. To them they are allied by special bonds of brotherhood. Called by one spirit to the same holy work, educated for it under the same teachers, at the same literary and religious institutions; the pastor and the missionary are the servants of one Master, laboring under one commission, with the same great object of prayer and effort. If Christ calls one to minister at the altars where he dedicated himself to God, surrounded by the companions of his youth, and near the sepulchres of his fathers, while he says to the other, "depart for I will send thee far hence to the gentiles," it is because his wisdom selects this arrangement, in subordination to the great end, for which the church and the ministry exist; and the pastor and the missionary have been commissioned "to make disciples of all nations, and teach them to observe all things whatsoever he hath commanded! To whom then has the missionary a right to look, with such confidence, for affectionate sympathy, and cordial, steady support as to the pastor, from whose side he has been taken, and in whose stead he has been draughted, to the exposures and toils of the foreign field? Who shall cherish toward him the fellow-feeling of a brother, and be his fellow helper in the work, if not the pastor? When, with stammering lips, he speaks of the love of Christ, to a people of a strange language, far from the associates of his early life; and his heart is oppressed with the greatness of his work, and bleeds over the sin and misery that reign around him, where shall his cries for aid meet a favorable hearing, and a ready answer, if pastors are inattentive, or indifferent!

If pastors seem to forget the missionary cause, and the Redeemer's last command, when they lead the devotions of the people of God, or break to them the emblems of his love, who is "the propitiation for the sins of the whole world," if they are absent from the annual meeting of the missionary society, or come to the monthly concert of prayer for missions, with little preparation of mind or heart; is it strange if the hearts of the missionaries faint, and their heads hang down; or surprising if the sympathies of the people with them are languid, and their efforts to sustain them few, irregular, and feeble!

Pastors are the selected and commissioned agents of the Great Captain of salvation, to train his people for the warfare against the powers of darkness, and to lead them on to the

spiritual conquest of the world. In relation to this, or to other matters of duty and privilege, the churches have ever taken their tone and impress from their pastor. They ever will. If they ever rise to the true standard of prayer and effort, for the world's conversion, it must be by the blessing of God on the teaching and example of their pastors.

Other means of cultivating a missionary spirit, and calling forth missionary action, are important. The labors of agents, the formation of missionary associations, the diffusion of missionary intelligence, the monthly concert of prayer for missions, are all adapted to this end. But they are valuable chiefly as auxiliaries to pastoral agency, and in subordination to it. Their efficacy depends very much on the personal efforts and influence of pastors, among their own people. The agent is disheartened, if the pastor receives him coldly, and admits him to his pulpit with reluctance, and expresses no zeal for his success. His visits are of little value, if the people see that they are tolerated only, not welcomed, by their pastor. The missionary association languishes, if the pastor leaves it to be cared for, and looked after by others, or is content merely to read from the pulpit a formal notice of its meeting, or its doings. The missionary periodical is little read or prized, if the pastor has little to say in its favor, or shews by his want of familiarity with its pages that he cares very little about it. The monthly concert is thinly attended, and its influence is scarcely felt, if the pastor withholds from it the time and labor necessary to make it interesting and instructive to the people. If any of these means are substituted for pastoral agency, in the home department of the missionary work, or suffered to supersede it, it will be fatal to the permanent prosperity of the missionary cause. It were better for that cause, to dispense with every other agency in this department, than to lack the cordial and steady co-operation of pastors. By their aid, giving efficiency to other means, all that is needed may be accomplished with increasing economy, steadiness, and energy. To them Christ has given ready access to the minds and hearts of his people, and unequalled power to move their consciences and affections, in all that pertains to the prosperity of his kingdom and the ultimate triumph of his cause.

With his church, which is his body, where he dwells by his spirit, Christ has deposited all needful resources for the work to which his people are called; the men to bear his message of mercy to the ends of the earth; the adequate funds for their support; the believing prayer, that pleads the promises of God, and receives their fulfilment, in the outpouring of his spirit upon all flesh. And to pastors he has entrusted the keys of this store-house of mercy for a suffering world. What honor has he thus put upon them! How responsible, in this relation, is their office! How vital its connection with the glory of Christ, and the hopes of mankind! Is there any reason to doubt that a missionary unction from the Holy One, abiding on christian pastors, a fresh baptism into the spirit of zeal for God, and compassion for lost men, which animated the great missionary who came down from heaven, and which glows in the bosom of the Chief Shepherd, would be the immediate precursor of such a developement of the missionary energies of the church, and such enlargement and success of the missionary enterprise in the unevangelized world, as would

speedily verify all the expectations of blessedness which prophecy and promise authorize!

Will not the Board, as the missionary agents of so many of the professed followers of Christ, occupying in the providence of God, a position where the necessities and miseries of the perishing are spread out before them on one side, and the resources of the churches, for their relief, on the other, while they gratefully acknowledge their indebtedness to pastors in the prosecution of the work hitherto, respectfully, affectionately, and earnestly invite them to a renewed consecration of themselves to this work, under a deep impression of personal obligation and responsibility, and in such a spirit of personal effort, prayer, and self-denial, that their precept and example may, by the divine blessing, elevate their people to that high standard of faith, supplication, and action, which the command and promise of Christ warrant and encourage, and the movements of his providence and his spirit abroad in the world demand!

Since the last annual meeting of the Board there is reason to believe more missionary sermons have been preached by pastors to their own people, than in any five previous years since its formation. In extensive districts visited by no agent, they have taken the whole work of collecting funds into their own hands, in some cases going from house to house in person for that purpose, in others organizing missionary associations and superintending their operation, or appointing collectors and sending them out, after bespeaking for them a kind reception from their people. With a like activity they have put the *Herald* or the *Dayspring* into circulation among their people. Their communications to the *Missionary House* have encouraged the hearts of those who there labor for the cause. And the agents of the Board have gratefully acknowledged their efficient co-operation, anticipating their visits in many cases, obviating the necessity of those visits in others, and in all greatly promoting the object. The results of the year bear testimony to the value of their labors. Has not the Savior expressed his approbation, by the blessing he has shed upon them and their people. May we not anticipate in the year on which we have entered, a co-operation more extensive, self-denying and efficient? If the Committee can feel assured of this, it will relieve their solicitude concerning this department of the work.

Is there any other human agency which can avert a disastrous falling off in the resources of the Board during the year upon which we have entered, or call forth for the service of Christ in the foreign field, the men who are needed at this hour to fill the places of those who have fallen at their posts, and to occupy the new positions that are gained as the work advances.

As the heathen world, groaning under the ruins of the apostasy, and after so many ages of darkness and sorrow, groping for deliverance, in the dim consciousness of its guilt and misery, waits for the movements of the people of Christ, the appointed almoners of heavenly mercy; so Christians partially aroused from their long slumbers, and as they look abroad upon the darkness that covers the earth, startled by the cries of anguish, borne to them on every breeze, wait for their pastors to lead them forth in that career of Christ-like beneficence, that shall bless the world, and more richly bless themselves.

The above paper was referred to a committee consisting of Rev. Drs. Hooker and Hawes, Chief Justice Williams, Rev. N. Adams, Rev. G. B. Cheever, Samuel Downer, Esq., and Rev. S. W. S. Dutton, who made the following report :

That they fully concur in the views given by the Prudential Committee on this important subject, and recommend that the paper be printed.

This committee regard the subject as one of great importance to the interests of other great enterprises of christian benevolence in which the churches are engaged ; but of unspeakable, and at this particular time, critical interest to the missionary enterprise, as conducted by this Board. Much has depended upon pastors, in years past, as respects the missionary spirit and efficiency of the churches. The responsibility of pastors in this matter is not only undiminished, but on the contrary, heavily and solemnly increased. The pastors, with others, last year "*vowed unto the Lord, and now they cannot go back,*" and it is trusted they do not wish to "*go back.*" The unexampled assemblage of pastors on this anniversary, and expressions which have fallen from the lips of some of them in public, indicate, clearly, that this subject is *felt*, deeply, tenderly and seriously, by some, and your committee hope it will prove true of all. "*The spirit of Christ which is in them,*" it is believed, has begun to quicken and strengthen them anew, for the answer of their high and solemn responsibilities, for the advance of the work of missions.

Your committee do not deem it practicable, necessary, or proper, for them to go into the discussion of this subject in their report. That which they judge important, and highly so, is, that a free, fraternal, and so far as time will allow, a full discussion should be given it, by the pastors present, *themselves* ; that they may understand each other's sentiments and feelings respecting it, and that the Board may understand them, and know how well their brethren intend to stand by them in the arduous duties and responsibilities of the year on which we now enter. It is eminently desirable that the pastors should speak out their *minds and their hearts here* ; so that upon this, which is, in truth, the great subject for consideration and action now, it shall be seen, before this meeting closes, what is the tone of missionary feeling which pastors will carry home with them ; which they will promote in their churches and among their brethren about them ; and under the influence of which they will act, in all their doings for the enterprise of missions, in this new year.

Missionary Maps.

The following resolution on the subject of the use of maps for the monthly concert was adopted :

Resolved, That the series of Missionary Maps which is in the process of publication for the use of the Monthly Concert, be recommended to the pastors and churches accustomed to operate through this Board.

Finances of the Board.

The following persons were appointed a committee to review the expenditure and finances

of the Board, to report at the next annual meeting, viz. Hon. A. D. Foster, Ebenezer Alden, M. D., C. W. Rockwell, Esq., P. Perit, Esq., and Hon. L. Cutter.

Letter from Dr. Chalmers.

A letter was read from Rev. Thomas Chalmers, D. D., of Edinburgh, accepting his appointment as a corresponding member of the Board, and expressing the deepest interest in its objects.

Place of Annual Meeting and Preacher.

P. Perit, Esq., Rev. Drs. Yale, Edwards, Armstrong, Rev. F. E. Cannon, C. M. Lee, Esq., and Rev. G. W. Blagden, were appointed a committee to consider and report respecting the place of the next annual meeting of the Board, and the preacher for the occasion. This committee afterward recommended that the next annual meeting of the Board be in the city of Rochester, in the state of New York ; and that the Rev. Dr. Tyler, of East Windsor, Ct., be the preacher, and Rev. Dr. Skinner, of the city of New York, be his substitute. This report was accepted, and Rev. Tryon Edwards, Rev. James B. Shaw, Rev. A. G. Hall, Dr. Levi Ward, C. M. Lee, Esq., James Seymour, Esq., Selah Matthews, Esq., and Samuel D. Porter, Esq., were appointed a committee of arrangements for that meeting.

New Members and Officers.

The subject of electing new members, and of nominating officers of the Board for the ensuing year, was committed to Rev. Drs. Day, Tappan, Thomas DeWitt, William R. DeWitt, Hon. S. T. Armstrong, Chancellor Walworth, and William Page, Esq. This committee subsequently recommended the following persons for election as corporate members of the Board, viz :

Maine :—

Eliphalet Gillet, D. D., Hallowell.
Rev. William T. Dwight, Portland.
David Dunlap, Esq., Brunswick.
William Richardson, Esq., Bath.

New Hampshire :—

Hon. Mills Olcott, Hanover.
Rev. John Woods, Newport.
Rev. Archibald Burgess, Hancock.
Rev. John K. Young, Meredith Bridge.

Vermont :—

Erastus Fairbanks, Esq., St. Johnsbury.
Benjamin Laharee, D. D., Middlebury.
Rev. Joseph Steele, Castleton.

Massachusetts :—

Hon. Alfred D. Foster, Worcester.
Richard S. Storrs, D. D., Braintree.

Ebenezer Burgess, D. D., Dedham.
 Rev. John Nelson, Leicester.
 Rev. Daniel Crosby, Charlestown.
 Hon. Samuel Williston, East Hampton.

Connecticut :—

Chauncey A. Goodrich, D. D., New Haven.
 Leonard Bacon, D. D., New Haven.
 Rev. Thomas Punderson, Huntington.
 Rev. Alvan Bond, Norwich.
 Henry White, Esq., New Haven.

New York :—

Samuel H. Cox, D. D., Brooklyn.
 Harvey Ely, Esq., Rochester.
 Aristarchus Champion, Esq., Rochester.
 Charles M. Lee, Esq., Rochester.
 John W. Adams, D. D., Syracuse.
 William Adams, D. D., New York city.
 Horace Holden, Esq., New York city.
 Wm. L. F. Warren, Esq., Saratoga Springs.

New Jersey :—

Rev. Ansel D. Eddy, Newark.

Pennsylvania :—

Joel Parker, D. D., Philadelphia.
 J. Marshall Paul, M. D., Philadelphia.

Delaware :—

Ephraim W. Gilbert, D. D., Newark.

District of Columbia :—

Rev. John C. Smith, Washington.

Tennessee :—

Samuel Rhea, Esq., Blountsville.

Indiana :—

Charles White, D. D., Crawfordsville.

Subsequently the persons named above were by ballot elected corporate members of the Board.

The committee also recommend, that the former officers be appointed, with two exceptions, viz. that Moses L. Hale, Esq., should be chosen auditor, in place of Hon. William J. Hubbard, who declines a re-election; and that the Rev. Daniel Crosby should be assistant Recording Secretary, in place of Rev. B. B. Edwards, who declines a re-election. The officers nominated, were afterwards elected by ballot, and are as follows :

THEODORE FRELINGHUYSEN, LL. D., *President*;
 Hon. THOMAS S. WILLIAMS, *Vice President*;
 CALVIN CHAPIN, D. D., *Recording Secretary*;
 Rev. DANIEL CROSBY, *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,
 Hon. SAMUEL T. ARMSTRONG,
 CHARLES STODDARD, Esq.,
 JOHN TAPPAN, Esq.,
 DANIEL NOYES, Esq.,
 Rev. NEHEMIAH ADAMS,
 Rev. SILAS AIKEN,

Prudential Committee;

Rev. RUFUS ANDERSON,
 Rev. DAVID GREENE,
 Rev. WILLIAM J. ARMSTRONG,
Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer;*

CHARLES SCUDDER, Esq., } *Auditors.*
 MOSES L. HALE, Esq., }

Votes of Thanks.

Voted, That the Recording Secretary present the thanks of this Board to Rev. Dr. William R. DeWitt, for his sermon delivered on Tuesday evening; and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

Voted, That the thanks of this Board be presented to the Second Congregational Church and Society in this city, for the use of their house of worship during the annual sessions of the Board; and also to the choir of singers for their acceptable services.

Voted, That the thanks of the Board be presented to those individuals and families in this city, whose hospitality the members of the Board have enjoyed.

Devotional Services.

The meeting was opened with prayer by the Rev. Dr. Samuel Nott; and at the opening of the sessions on the following days, the Rev. Drs. Jenks, Chapin, and Magie led in prayer; and the sessions were closed with singing; and with prayer by the Rev. Dr. Yale.

At different times, during the discussions of various topics, prayer was offered by Rev. Drs. Edwards, Magie, Tucker, and Rev. S. L. Pomeroy.

The religious services in connection with the delivery of the annual sermon were performed by Rev. Drs. Pond and Thomas DeWitt.

Thursday afternoon, the 15th, the members of the Board, with a great number of other Christians, united in celebrating the Lord's Supper. The services were conducted by the Rev. Drs. Day, Brown, Emerson, Magie, and Rev. J. D. Condit. The apostolic benediction in Syriac was pronounced by Mar Yohannan.

In the evening of Thursday a missionary meeting was held, at which extracts from the annual report were read by Dr. Armstrong. Addresses were delivered by Hon. Theodore Frelinghuysen, and by Rev. Drs. Scudder, Hopkins and Parker. A short address in Syriac was delivered by Mar Yohannan, and interpreted in English by Rev. Justin Perkins. The devotional services were performed by Rev. Drs. Yale and Allen.

Adjournment.

Voted, To adjourn to meet in the city of Rochester, N. Y., on the Tuesday preceding the second Wednesday of September, 1843, at four o'clock, P. M.

INTELLIGENCE FROM THE MISSIONS.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT.

THE portions of Mr. Dwight's journal inserted here are of an earlier date than those given on pp. 385-392, and extend back to the close of those given on p. 374.

Calls from Natives—Preaching Service.

January 1st, 1842. I find from my note-book that I have had more than one thousand calls from natives of the country during the year past, and by far the greater part, expressly for religious inquiry and conversation. This is, of course, exclusive of those who have attended my stated religious services and my theological lectures. I have no accurate account of the number of persons whom I have seen at their own houses and shops, and with whom I have had religious conversation. On a review of the past year, I see a very perceptible progress of the truth in this city, and abundant cause of thanksgiving to God; while at the same time I am humbled at a view of my own deficiencies. Never, in all my missionary life, have I had so much upon my hands, (and I bless God that he gives me plenty of work to do,) never have I been placed in circumstances so deeply responsible.

Feb. 2. Priest V. called to-day, and was full of encouragement in regard to the progress of the truth in this place. He is now fully occupied in labors for the salvation of men. He is often invited to spend the night away from home, and in fact he is at his house but very few nights in the week. The priest remarked to me to-day, "I find every where among the Armenians a wonderful readiness to listen to the truth. I am now fully satisfied that the gospel is going to triumph here." My heart responds, "Even so, come Lord Jesus."

3. The vicar of the Armenian patriarch has been removed, and a man put in his place whom we have favorably known for a long time. He was formerly stationed at Trebizond, and is one of the vartabeds who was banished for supposed protestantism during the last persecution. For some time past he has been the preacher of a small church in the suburbs of Constantinople, and has

had a very scanty support, and been in very uncomfortable circumstances. Not long since he came to my house to ask for employment as corrector of translations, etc. He is an enlightened and friendly man.

An individual called lately on one of our Armenian brethren, and began to speak of my preaching service. He said he had often heard it spoken of, and was anxious to know more concerning it. "Well," said our friend, (not wishing to declare himself as one of the number who attend,) "you had better ask one of your friends who is in the habit of going there, to conduct you to the place, and you can judge for yourself." "Yes," said the man, "and it is for this very reason that I have come to you, to ask you to allow me to accompany you on some day of the meeting. This remark caused the other to startle, but it was soon agreed between them that on the following Sabbath they would attend my service together.

The man who came with the request, however, said, "I wish to know beforehand something more about it, for I have heard some strange things. It is said that whoever goes there is bound by a kind of spell, and can never again be separated from them." Our friend endeavored to satisfy him on this point, and in relating the story to me he added, (and I have heard the same story before,) "It is also reported of you that you always take an exact likeness of every individual who comes to you, which you carefully preserve; and, if at any subsequent period any individual of the number does not act precisely according to your wishes, you fire a pistol at his picture, and he is sure to die immediately afterwards." By such ridiculous stories, manufactured and circulated by our industrious enemies, many of the ignorant around us are completely deceived, and are deterred from even coming near us, lest some great calamity should befall them. Alas! in how many different ways does the great enemy of souls blind men's minds, so as effectually to prevent them from ever beholding the light of the truth and walking in the way to heaven.

A man advanced somewhat in years called to-day and expressed his great obligations to us for having lately received his boy into our school. He is a

man of property and influence, being one of the rulers of the patriarch's church, and he pays the monthly stipend for his boy's board. Said he, "I beg you to consider this boy as henceforth yours, and you must train him up according to your own wisdom and judgment." I replied that I hoped his boy would learn nothing bad in our school.

7. Twenty-five natives and three others were present to-day at our monthly concert, and it was a deeply interesting meeting. Several whom we confidently hope are christian brethren, were for various reasons, not present at this meeting. It is truly a great thing to have such a circle of Christians around us, praying earnestly for the coming of the kingdom of Christ.

After the service was finished to-day, an individual who has been enlightened within a few months came to me and said that on the following Sabbath he should probably bring his uncle to my preaching, who is an opposer and a very wicked man. Said he, "I know that you always preach a great deal about Christ, but I beg that if he comes on the next Sabbath, you will have as much of Christ as possible in your sermon." It is exceedingly interesting to hear these people talk in this way. This man, until a few months ago, was profoundly ignorant of the way of salvation, and never used the name of Christ, except in blasphemy. Now he has learned by experience wherein the true power of the gospel consists, viz. in Jesus Christ and him crucified.

21. The Armenians who were banished for the part they took some time since in the effort to put down the bankers, are now returning, by order of the sultan, in answer to petitions that have been presented to him. One of the exiled vartabeds has been treated with great honor by the people since his return. In one church in the city the people invited him to preach and perform the sacramental services, as they consider him as a people's man. He is spoken of as a candidate for the patriarch's office.

Family Discipline—An Inquirer refused.

March 2. Spent the last night with an Armenian christian brother in a village in the suburbs of the city. I was delighted to find that he has begun the work of family discipline. I say begun, for I know not a family in the city who have any proper notions about the discipline of children. This individual seems quite enlightened on that point, and the

good order and obedient disposition of his children shew already the fruit of his labors. I was much surprised also and pleased to see that he and his wife are perfectly united in this work, and they mutually consult and assist each other. They have read carefully a little book printed by us on this subject, and appear to be carrying out its principles in life. The gentleman spoke with great approbation of that book and only expressed the wish that it had been larger.

In the evening we called and spent some hours at the house of a banker, a friend of ours, and an Israelite indeed in whom there is no guile. We had a long conversation on the evils of superstition. He is a perfectly enlightened man, and I hope truly pious. He has a very intelligent family tutor, who has spent some time in Italy, and who related many interesting and deeply affecting facts in regard to the superstitions of the papists, as he had witnessed it in Rome and other parts of Italy. Among other things he told us of some of the multitudes of relics he had seen at the centre of papal power. One of these was a feather of the angel Gabriel, and another a bottle of the virgin Mary's milk! By such impositions the poor common people are cheated out of their money and out of their souls.

6. Sabbath. Thirty-six Armenians were present at my service to-day, and two others came just as the exercises were finished. My text was, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." A very close attention was given throughout, and I felt it to be a great privilege to preach the gospel to them, which I endeavored to do with all tenderness and plainness. More than twelve of those present have never been to my preaching before. Some no doubt came from curiosity, some to see if they could detect any error in my doctrine, but the greater part, I would hope, came from a sincere desire to know the truth. The faces of our brethren were very bright to-day, at seeing so many new hearers. I preached in the morning in English to a full congregation from the text, "For I determined not to know any thing among you but Jesus Christ and him crucified."

7. We had to-day a most interesting monthly concert. There were twenty-seven natives present. Mr. Goodell made one of the prayers in Turkish, and three of our native brethren also prayed, one of whom was a priest. He had a meeting at his house yesterday, at which

eleven or twelve were present, and in fact this is his practice every Sabbath.

9. H., an assistant, has lately spent several evenings in an interesting family living in his immediate neighborhood. Last evening he was engaged there for more than two hours, in reading the Scriptures and in expounding and enforcing them. One or more of the females of the family appears to be truly pious, and one also of the men. All our publications are found in that house, and are constantly used. It is a family of influence.

11. A young man called with whom I have long been acquainted. He is in the employ of one of the foreign ambassadors here, and unable to attend my meeting, as at that hour of the day he is always occupied. He came to me to-day to request that I would devote half an hour every morning, for the purpose of explaining to him the Scriptures. This seemed to be his earnest and sincere desire, and it filled me with pain that I was obliged to say no, to such a request. I have always work enough upon my hands for two men, and I am daily feeling the weakening effect of too great labor, and particularly of a constant uninterrupted and excessive mental activity occasioned by such a weight of responsibility; so that I was obliged to send this hungering soul away unfed by the bread of life. I said to him, if you cannot come to either of my preaching services which are twice in the week, nor to my theological lectures which are three times in the week, I see not how I can possibly aid you at present. When Mr. Homes returns, I hope to be able to give you some time. If this young man should remain uninstructed in the word of God, whose fault will it be? mine, who am nearly ready to break down with excessive labor, or that of those individual Christians at home, who will not deny themselves in order to furnish us with a sufficient number of laborers to gather in the harvest which is already ripe?

Ada Bazar—New Inquirers.

15. Another individual who has come from A. B., brings word that the number of attendants at their meetings on the Sabbath is constantly increasing, and they now meet in three different parts of the town. Recently Stephan, the expatriarch, went there to preach, and some of the enemies of the truth once more made a complaint against the enlighten-

ed ones, calling them protestants. The bishop asked, "What evil are they guilty of?" They replied, "These men do nothing but read the New Testament and pray." "What," said the bishop, "read the New Testament? Why, is not that the only ground of our faith? Is it not what we all receive? and have we any other rule? Would to God that all of you were like them in this respect. Do you return to your homes and read the New Testament also, like those men, and I hope you will never do any thing worse." Thus God seems to favor that little band of brethren, and to deliver them from the hand of their enemies.

29. One individual called, whom I had frequently seen at my meetings, though I have never before had an opportunity of speaking with him privately. I was delighted to find, not only that he is much enlightened, but also that his conscience is very tender, and he is very much troubled on account of sin. I hope he is not far from the kingdom of heaven. I heard also, a day or two since, of a private teacher in one of the suburbs of the city, whose mind is much awakened, and who is in the habit of meeting with some of our native brethren for conversation and prayer. These are precious testimonies of the presence of the Holy Spirit among us, and we pray that he may come in great power, even as on the day of pentecost, and turn many to repentance.

30. I received this day a letter from the native brethren at A. B., and it breathes such a spirit of primitive piety and simplicity, that I am constrained to translate it for insertion into my journal. It is as follows:

"Very much respected Brother in Christ—

Blessed be God who hath called us with the light of the true religion, by his son Jesus Christ, when we by our wickedness were far removed from him, and had fellowship with the works of the darkness of this world. He had mercy upon us through his kindness and grace, and made us acquainted with our salvation through the holy gospel of his Son, and that through your preaching.

May his grace never be wanting unto you that you may be able to preach his salvation to all the world, as it is written, 'How beautiful are the feet of those who bring glad tidings of good things.'

Truly it is a long time that we have desired from you a letter or a salutation, for you are our comfort, and we have no other, except you, through Christ. On

that account, it was a great mercy from God that you wrote to our brother Stephan, and through him sent us also your salutations. Oh! how great was our joy! and it is this which has inspired us to write you this letter. We pray that your salutations and your letters may never be wanting, that we by them may be comforted. Although we are bodily distant from each other, yet in spirit we are always with you, and on this account we wish ever to be in your remembrance. And since without prayer we are not able to do the will of God, we beg particularly that you will continually pray for us that the Spirit of God may help our infirmities.

Priest K. and brothers G. and S., the two K.'s, and S., who were with you at the metropolis during the last year, send their salutations. All the brethren also send their special salutations with love and kissing.

Salute priest V. and our beloved H., and all our known and unknown brethren. We beg that they will constantly pray for us. We also send salutations to our brother S.

JOURNAL OF MR. HAMLIN AT BEBEK.

THE mission seminary for the education of Armenian youth and young men, of which Mr. Hamlin has the immediate charge, is now located at Bebek.

Drivelling Superstition and Imposture.

January 1st, 1842. It being the Armenian Christmas, a few of my older scholars went this morning to the Armenian church at Koroochismi. Instead of a sermon, or any thing having relation to the Savior's birth, a communication from the patriarch was read about one of St. Stephen's, the proto-martyr's little fingers. The import of it was this, that on a certain time of commotion between the Greeks and their neighbors, a certain Greek church was pillaged of its relics and treasures. Among these there was one relic which had for a long time added great distinction to that church, and of which it was justly proud, viz. *The second joint of the little finger of St. Stephen, the proto-martyr!* This priceless treasure was seized by a ruffian, who escaped with it; but meeting on the road a certain wealthy Armenian, he offered it to him at a great price, which was readily given. This relic was at length sent to the patriarch of Constantinople, who, after mature deliberation,

bestowed it upon the church in Has Koi, as a mark of peculiar honor and distinction. The patriarchal letter then proceeded to exhort the people, by a variety of considerations, to visit the shrine of the above little finger bone; and particularly did he exhort the sick, who, by performing their vows before it, would not fail to derive essential and lasting benefit. Whoever wished might call at the patriarchate and receive a special order from the patriarch's own hand, and be accompanied to the shrine by a special messenger from him. The priest who read this letter was so elated that he frequently stopped to make remarks, and to assure the people that it was all true, repeatedly adding, "I assure you this is the very bone of St. Stephen's little finger—no mistake."

This fact, attentively considered, furnishes a good illustration of the state of all the oriental churches. It shows how universally the honor due to Christ is given to the saints. Even at the feast which celebrates the birth of Christ, St. Stephen's little finger receives more honor than the Savior of the world; and the sick and afflicted are directed to the silver shrine of an old bone in Has Koi instead of the mercy seat on high. It shows us also the condition and character of the clergy. This was a public act of the head of the Armenian church, on one of their greatest feasts, and was of course intended to please both priests and people! We submit the question to those who regard the oriental churches as pure and uncontaminated, whether the performer of such an act is to be considered a high priest of "apostolical Christianity." It shows also the condition of the people at large. If they were not plunged in gross ignorance and superstition, the clergy would not dare to perpetrate such shallow knaveries upon them. Look for a moment at the characteristics of this communication. The sacred relic was taken on a "certain time of commotion," not even the century in which the event occurred is mentioned. The relic was taken from a "certain Greek church," equally definite. It was stolen "by a ruffian," who sold it to a "wealthy Armenian," who sent it "to the patriarch" of some former age, and he placed it in the church at Has Koi. After such definite historical testimony, who could doubt that it was the veritable second joint of St. Stephen, the proto-martyr's little finger! Who can wonder at the priest's assurance! But we are glad to recognize, in this very anxiety of the priest, his distrust of the

people's credulity. He little thought, however, how many of his people would come away and ridicule him as a fool.

Since writing the above we have heard this christmas letter and the remarks of the priest repeatedly referred to by others, aside from my scholars, in terms of regret, sarcasm, and indignation. But it is the misfortune of the clergy to underrate or despise the recent movement of intelligence—the waking up of common sense among the people: and in doing this, they are only accelerating its progress. It is to be noticed that the whole end and aim of this communication was to sponge the poor people for the benefit of the clergy; the deluded pilgrims to the shrine of that old bone (perhaps not an old bone however) must first pay their own priest for accompanying them to the patriarch, then they must pay the patriarch for the gracious letter to the bishop of the church, next the special messenger, a priest of the patriarch's, and lastly must leave a donation at the shrine for the benefit of the priests who minister before it. And it is the sick who are appealed to. The pains of sharp disease, the fears of death, and the anxious solicitude of friends are used as instruments of torture to wring from the superstitious poor the means of pampering the clergy. In this respect, however, the Armenian church has not reached the low level of the other oriental churches. We hope it never will.

Applications for Admission to the Seminary.

15. We have recently had many pressing invitations to receive new scholars, but we have concluded not to fill up the class of twelve, which we proposed to take on removing to our present house. The necessity imposed upon us of not exceeding our appropriations, compels us to this painful act of rejecting many promising scholars. When the seminary was commenced, we regarded it as doubtful whether we should be able to sustain it against its enemies; but the good providence of God has subverted every plan of its opponents and permitted no weapon formed against it to prosper. Our only serious obstacle has been the want of funds. We have rejected more applicants than we have received, and some of those we have rejected have gone to the Jesuits. It is a most painful fact, that the actual influence of the seminary has been to add students to the schools of the Roman Catholics. Where one scholar has joined it, other individ-

uals in the circle of his family acquaintance have had the desire awakened to follow his example. Their applications we have generally been compelled to reject, but the desire, once awakened, carries them over to the Jesuits. In this view the seminary, on its present restricted plan, seems to be doing more hurt than good.

March 1. A poor widow came with a fine looking boy of thirteen or fourteen years and entreated me very earnestly to receive him into the school. One of my scholars is a distant relation of his, and she pleaded the fact of my having received his relative who has a father to take care of him, as a reason why I should receive her fatherless son who has no one to take care of him. I was obliged to reject her plea.

10. About one year since our seminary was temporarily suspended, as mentioned in the Herald of December, p. 489. Soon after it was re-opened, and all the scholars but three returned. Of these three one became the private secretary of the vakeel, who was compelled by his office to act as our enemy. He has just been deposed from office, and having now no national responsibility about protestantism, he has given his secretary leave to continue his studies and recite to me as a day scholar. Another of the above mentioned three is also making arrangements to return. The third is in mercantile business and visits me occasionally.

20. The above mentioned secretary of the ex-vakeel came with a request from his master, who is now the vartabed of Ortakoi, that I would send him a volume of sermons on christian duties. His design is to have this secretary translate them into Armenian and then to preach them himself at the approaching easter festivals. It is customary to have a sermon every morning during easter week. I intend to send Dr. Payson and Pres. Edwards to help the vartabed of Ortakoi to hold a protracted meeting. I fear, however, that he will not dare to let such preachers open their mouths on the banks of the Bosphorus.

April 12. A Greek neighbor called a few days since and gave me for solution and discussion the equation $x^3 - 90x - 100 = 0$ —a singular subject to come from a Rayah Greek in this retired valley in Turkey. He has since proposed various difficulties in algebra, which show a mind remarkably acute in mathematical investigation, for one who has been principally his own teacher. He made many inquiries about differential and integral cal-

culus, and has a strong desire to study it. It is interesting to find such a specimen of ancient Greek genius amid surrounding ignorance and superstition.

June 3. Have recently secured the services of a distinguished teacher of the ancient Armenian, who was formerly professor of Armenian language and literature in the college of Scutari. He is an enlightened but not a pious man. In all other respects he will be a great acquisition to the school.

18. Although we have taken pains to have it understood that we can receive no more scholars until we form a new class next November, yet we have almost daily applications, and many of them from those who are willing to pay for their board. The direct cause of this is the close of the Scutari college, of which there seems to be now no hope that it will soon be re-opened, and also the recent closing of most of the common schools. The public treasury, from which the teachers have always been paid, is now empty, and even deeply in debt. The patriarch and his council find it so difficult to replenish it, and at the same time satisfy the demands of their own pockets, that they have informed the teachers of their determination to furnish no more aid to the public schools, and consequently most of them are closed. Here is a golden opportunity to extend our system of operations in the department of education. The ever watchful Jesuits, always prepared for every crisis, are seeking a good situation near the city in order to open another day-school for the Armenians.

20. The vartabed referred to March 20th has given his secretary permission to join my school as a boarding scholar for one year, to perfect himself in English. He had commenced the translation of a sermon of Pres. Edwards on the judgment, and the vartabed was so impressed with the first part of it, that he told his secretary to request my help in finishing it as soon as possible. He also sent his regards to me in a very friendly manner, and hoped that I would do him the favor to translate some of my own sermons for him. I at present employ what leisure time I can find in translating from Edwards, but hope at some future time to write a sermon expressly for his pulpit. He evidently places the most entire confidence in my sense of justice and honor, or he would never have thrown his reputation into my hands in this way, with nothing but the request that I would be careful not to mention the fact to my scholars or teacher.

Mr. Hamlin, in another communication, under date of 7th June, after adverting to the divine blessing which seemed to be resting on the labors of the mission, makes the following remarks on

Opposing Difficulties arising from prevailing Wickedness.

But the Committee and the churches must not expect too great immediate results. We have enough of these to give us great encouragement; but undoubtedly prosperity and adversity will succeed each other. Neither government nor society here has any element of stability. Universal corruption reigns throughout the entire mass, moslem and Christian. As I become more intimately and extensively acquainted with the country, I am almost terror-struck at the universality and resistless power of bribery, fraud, perjury, sodomy, and kindred sins. They pervade even the christian churches. That God has not long since swept them off as having filled up the measure of their sins, is an affecting proof of the divine forbearance. The educating of these young men amid such a community, I feel to be an immense responsibility, encompassed with anxious cares and many difficulties. There is a somewhat large and constantly enlarging circle of pious and praying native brethren, whose lives and conversation encourage us to hope that our labors will not be in vain in the Lord, or we should despair of producing any impression upon this immense chaos of wickedness. I do not think it possible for any one who has not resided some years upon the spot, to form any adequate conception of the utter insignificance of our labors, compared with the grand total of wickedness which Satan, through these corrupt churches, and through foreign papal and Mohammedan influence, is wielding to support his kingdom and crush the truth.

My intercourse with the people is becoming quite as extensive as I wish to have it, and that entirely at my own house. Some of the first bankers, one of them now in the employ of government, have recently visited me in a very friendly manner. On the Sabbath I am often occupied with visitors from morning till night, except at hours for religious services with the school, when all my visitors are invited to attend. Seven or eight gentlemen were present last Sabbath at the morning service. One of them is in the habit of coming, taking notes of the sermon, and then sitting one

or two hours after the service to write them out more fully. He gives good evidence of being a pious man. Most of them were merchants from Constantinople, having summer residences in or near this village.

GENERAL LETTER FROM THE MISSION,
DATED APRIL 22d, 1842.

It will be perceived from the following communication, that the work of grace among the Armenians of Constantinople and vicinity has had more progress the past year than ever before. Beyond a doubt the Holy Spirit is among that people. How encouraging the fact that there are native brethren in that great city, and among them men of influence and boldness, who are "men of faith and prayer, living branches that abide in the vine and bring forth fruit."

Spiritual Influences during the Year.

By the reports we send you from the different stations you will perceive that those blessed influences which the Spirit of the Lord had begun to shed upon us the last year, have been graciously continued and in some instances increased up to the present time. And though some spots remain too much like the mountains of Gilboa on which was neither dew nor rain, yet on the whole the past year has been more than any previous one, a year of the right hand of the Most High—an acceptable year of the Lord. The minds of some men have been wonderfully wrought upon by the Holy Spirit: hearts that were once harder than adamant have become softened by grace; and souls once dead in sin have been quickened and made alive. The proud have become meek and lowly; the thoughtless and gay have become sober and prayerful; and the worldly have become spiritually-minded, which is life and peace. There has been no year since we came into this country when the attention of so many individuals was arrested and their thoughts waked up to the momentous concerns of eternity as during the past year. In comparing these things with our previous experience we may truly say, "The Lord hath done great things for us whereof we are glad;" and we should be guilty of great ingratitude for this his unmerited favor, did we not record it to the praise of the glory of his grace. The influence of this revival is felt extensively; it reaches far beyond the capital, creating a desire for books, and open-

ing doors of usefulness, sometimes so unexpectedly that we are not prepared to enter them. The great importance of our being able to avail ourselves of this golden period and gathering in the harvest while it is all white; need not be urged upon the Committee, as the subject has already been urged upon them by some of the stations, and as they themselves will see the great desirableness of our being furnished with the requisite means.

From the station at Erzeroom no report has been received by this meeting; but we are happy to know that the prospects there are brightening; and we would not omit to record with gratitude the reinforcement made to that station by the arrival of Mr. and Mrs. Peabody.

Native Agency.

We enter most cordially into the views expressed by the Committee on the subject of a native agency; and we are happy to report that our native helpers at some of the stations are becoming very efficient. And this is true not only of those who are expressly employed by us for the purpose, but in a greater or less degree of all our native brethren. They are living branches that abide in the vine and bring forth fruit. They are men of faith and prayer, and each one is the centre of a little circle that feels the influence of the new life he is living among them and of the efforts he makes for their salvation.

Importance of the Field.

All the reasons we urged last year for extending our missionary operations in Turkey remain in their full force. And though we do not now urge the immediate occupation of the fields there designated, yet must they be kept constantly in view, and we must be prepared at any time to enter them. The field is a great one, it is an immensely important one, and God is showing his readiness to help us wonderfully in cultivating it.

The sale of our publications continues slowly but steadily to increase, and this although the character of our books during the last year has been more than ever religious.

We would direct the special attention of the Committee to the claim urged by the Smyrna station for a missionary to be associated with Mr. Adger. The importance of his labors and the uncertainty of life are too great to justify our

leaving that department so liable to interruption as it is at present. Both prudence and economy require that immediate provision be made in reference to it.

LETTER FROM THE MISSION, DATED
JULY 24TH, 1842.

It appears from the following letter, as well as from the journal of Mr. Hamlin, pp. 450-52, that the seminary under his care at Bebek has out-lived opposition, and is rapidly increasing in its importance and usefulness. The Committee have during the past year made a special grant to this institution, to enable the mission to place it on a broader and firmer foundation.

The appeal in behalf of a day-school for the Armenians speaks for itself.

Past Opposition to the Seminary.

When we commenced the seminary nearly two years since its very existence was for a long time doubtful. The people of the village where it was established united their strength to procure its expulsion from among them, and to such a degree did this enmity proceed that, through the instigation of the Armenian priest, one scholar, a poor orphan boy, was abstracted from the school by force in open day. Many of the bankers, var-tabeds, and bishops, and particularly all who were interested in the Armenian college at Scutari, together with the vakeel and the colleague of the patriarch, made repeated efforts to destroy the institution: requiring parents to withdraw their sons and threatening the disobedient with condign punishment. Once or twice the storms of war upon our little seminary was so threatening that we closed it for a time and appeased the wrath by a temporary submission. And at the close of the year we rejoiced not that we had opened new schools, but that through divine aid we had been able to keep the one already opened in existence.

Change in Public Opinion.

But at the present time the entire aspect of affairs is wonderfully changed. The Scutari college, the origin of much hostility to our seminary is closed. One of its professors, who was at the head of the college, is in our employment as a translator, and another is our assistant teacher. The patriarch's colleague is removed not only from office, but from the city, and the vakeel, once so active

an enemy, has apparently become our friend, and sends his private secretary to our school. Being removed from office and having become the preacher of a large and wealthy church, he has still further showed his confidence and friendly feelings by requesting one of us to aid him in his weekly preparations for the pulpit. The inhabitants of the village also have universally become friendly and kind. One who was exceedingly mad against us sends his son to the seminary, and the priest himself has recently confessed that through ignorance and groundless suspicion he was an enemy, but being convinced that he was in error and that the seminary is designed for the good of the people, he wishes us to admit his own son! We make these statements to show the change of feeling in regard to our efforts for the education of youth, and the encouragement we have to prosecute this department of labor.

*An Appeal on behalf of establishing
Common Schools.*

But in connection with this another change in the Armenian community has taken place which is the more immediate cause of our present communication. Owing to the state of the patriarchal treasury and the debts which it is unable to pay, not only the college at Scutari but nearly all the common schools are now closed. They have hitherto been supported entirely from this treasury, and the people never having been allowed to establish schools for themselves, and this work always having been considered as belonging to the church, it cannot be expected that parents will at once commence establishing public schools for themselves. Thus this great community of 200,000 souls is now destitute of even the imperfect means of education which it has hitherto enjoyed.

The Jesuits, ever on the alert and always prepared to take advantage of every peculiar crisis, are extending their schools, and have recently made an attempt to open one in the midst of a large community of Armenians in the city proper, and though baffled for the present they will doubtless succeed either at that or some other point. Our present assistant teacher previous to coming into our employ was invited to the house of a catholic Armenian, where apparently by chance, but undoubtedly by previous concert, a number of Jesuit priests met him and endeavored to persuade him to enter their service as teacher of Arme-

nian in a college which they were designing to open expressly for Armenian youth, of a less expensive and more popular character than the college of Sou Benoit. You will easily perceive what will be the inevitable result of this state of things. A large portion of the Armenian youth will grow up in greater ignorance than ever, or resorting to the schools of the Jesuits will become Roman Catholics and carry over their friends and families with them. The desire for education is so far extended that the course which the most intelligent and enterprising will pursue is not a doubtful one. These circumstances deserve your immediate and most serious consideration. And in view of them we would ask, shall we extend our operations so far as to establish a common day school for these Armenian youth. The necessity and importance of such a step are too evident to require further argument. It is a measure which would be favorably received by many of the people. It would accomplish a vast amount of good at comparatively little expense. It would act as a check upon the advance of popery, turning many intelligent youth and the family circles with which they are connected to evangelical instead of papal views and influences. We can meet the Jesuits here only by the use of their own favorite weapon, the education of youth.

This school would also be a preparatory department to our seminary. We are compelled to take students entirely untried, both as to habits and scholarship, but from such a school we could make a selection of the most promising and transfer them to the seminary. Another great evil too would be remedied. At present the scholars enter the seminary at all stages of progress. Some are barely able to read and write, while others are thoroughly trained in their ancient language, and thus the class of each year becomes in reality too classes, greatly increasing the labor of instruction and interrupting uniformity of progress in the school. But had we a day-school, all these unprepared students would be required to take a preparatory course there.

Plan Proposed.

Our plan is to hire a large hall in Galata, secure the services of a good teacher, and make nearly or quite all the studies purely Armenian. With our own books and those printed at Venice and Vienna we can teach reading, writing,

arithmetic, grammar, geography, geometry, natural philosophy, and natural history. One of our number would exercise a general superintendence and give lectures and religious instruction.

The probable expense would be about \$500 for the first year and perhaps \$400 in years to come.

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

THE last extracts from Mr. Schneider's journal previously received, were inserted at pp. 220—24. The statements given below show how entirely destitute are the nominal Christians among whom he resides, of all ideas of spiritual religion. They seem utterly destitute of all knowledge of a religion of sanctified and strong affections influencing the life. It will be perceived, however, that he has great encouragement in his labors.

Revision of a Tract.

January 5th, 1842. Recently finished the revision of the translation of Mr. Whiting's tract on self-examination in Armeno-Turkish, and forwarded it to our press in Smyrna. It was originally translated into Greco-Turkish, and then transferred into Armeno-Turkish. In both of these, the language is the same, viz. the Turkish, the former having the Greek character with a few alterations, and being designed for the Greeks; and the latter having the Armenian character and being designed for the Armenians. So that the same translation can be used in both, being easily transferred from one to the other. The translation in Greco-Turkish of this tract I have also prepared for the press, and it will soon be printed.

A Funeral Sermon.

A Greek had recently died, and on the occasion of his funeral a monk preached a sermon. In the course of his remarks he observed to his hearers to this effect, "You need not be alarmed by death, as though we should die and never live again. True, we must all submit to death. But it is not as though we were Jews or Mohammedans; but being Christians, we shall rise again, and live forever." The idea which the preacher meant to convey, and which his hearers evidently received, was that because

they bore the christian name, had been baptized, and professed to be the followers of Christ, therefore they would rise to eternal life, while Jews and Mohammedans would be lost, and not even, perhaps, rise from the dead. The impression of the remarks was to confirm them in the opinion, so deeply fixed in the minds of most of these nominal Christians, that some how or other, by the power and charm of the christian name, they will be saved. Although they are all ready to acknowledge that unless they repent and lead a virtuous life, there is no hope for them; still they cling with a desperate grasp to the belief, that there is something in the mere name of Christianity,—in the mere fact of their being in the bosom of the nominal church,—that will, in some unaccountable way, at last save them. I endeavored to correct their ideas, and repeated to them the words of our Savior, "The hour is coming, in the which *all* that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil unto the resurrection of damnation." All, of whatever name and character, were to rise, and each according to his conduct, was to be eternally rewarded. But they did not enter into the solemnity of the subject.

Access to the People and their Cordiality.

19. Within a few days made many calls among the natives, and many of them have been to our house. Much of my time is thus occupied. And what is peculiarly gratifying is the fact, that much apparent cordiality is manifested on their part. They seem to be free from suspicion, and we have access to all classes. In this free and social intercourse with them, there is always suitable occasion for profitable remark. For many obvious reasons, this is a very important kind of labor.

A Promising Audience.

Feb. 7. Had a good audience yesterday. I preached on the importance of reading the Scriptures with diligence and prayer, and they listened with close attention. Almost every hearer was below the meridian of life, and a few of them quite young. And it is a noticeable fact, that the largest proportion of attendants are from the younger class of the community. Some of the more ad-

vanced in age do come; but more seldom, and they do not in general manifest so much interest.

An Interested Hearer.

14. Yesterday there was a very good audience at the Sabbath service. Among two or three new hearers there was an elderly Greek lady, a simple-hearted woman. She came after the sermon had commenced; but as soon as she was seated, her eyes were turned towards the speaker, and on him were immediately fixed during the whole of the service. She appeared to be most deeply interested in what she heard. The truth evidently commended itself to her; and so cordially did she approve of it, that unconsciously to herself, she expressed that assent by regular, slight inclinations of the head. And on her way home, she could not refrain from repeated and warm expressions of her delightful surprise. So earnest did she become, that those in company with her felt called upon to restrain her. This incident is interesting as shewing the remarkable readiness which exists in some of these people, to receive the truth. I doubt not there are others who would manifest the same interest in the simple doctrines of the gospel, if they could but hear them.

A Hopeful Inquirer and his Spiritual Guide.

23. S., one of the pious young Armenians, informed me that one of his nation, now lying on a bed of sickness, had urged him to come and see him and spend his evenings by his side. His solicitation was of the most pressing kind, unwilling to take any denial. His object was to hear from S. religious conversation and instruction on spiritual things. The young man complied and has spent several evenings with him.

He also inquired of S., if he could not send him some good Armeno-Turkish book, that might be read to him when he himself was not there. I gave S. the third volume of the Old Testament in Armeno-Turkish, comprising Job, Psalms, and Solomon's writings, to read to him, this being the only book we now have in this language, adapted to one in his circumstances.

And it is interesting to notice, that he calls this young man, known as under our influence and instruction by all his nation. And equally interesting is the reflection, that there is such a young man among them, one in whom they all have

confidence, and whom they universally esteem, who is so well adapted as he is by nature and by grace, to give his countrymen correct instruction in the things pertaining to their salvation. He is, in fact, to all intents and purposes, a native helper to our station, though not formally so recognized; and is a most useful man. And his influence and usefulness are becoming more and more perceptible and important.

Tract Prepared—Son of a Priest.

March 7. Completed to-day the revision of the translation of Chrysostom on reading the Scriptures in Greco-Turkish. It will make a nice little volume, and I trust will prove acceptable and useful to those Greeks who speak the Turkish. It is of vast importance that these people should have their attention more directed to the Scriptures. This little work will, I trust, contribute to so desirable an end.

S. also gave me an interesting account of the son of one of the priests. This young man has attended the preaching service more or less during more than a year past, and he appeared interested from the first. Of late his mind seems to have been directed afresh to religious things. He frequently calls on S., and always introduces conversation on serious subjects, proposing questions on different parts of Scripture, and reading with him the revered word. In their last interview they read and conversed on a part of John, which led him to express his sense of the preciousness of this gospel and of the whole Bible. S. evidently feels much encouraged in regard to him, and not without reason.

Smyrna.

EXTRACTS FROM THE JOURNAL OF MR. ADGER.

THE following journal kept by Mr. Adger at Smyrna, extends from November 24th, 1841, to April 30th, 1842. The press connected with the mission to Turkey is located at Smyrna; and one great object of this station is the preparation of books. The Armenians of Smyrna do not seem to have shared as largely as their brethren in Constantinople, in the remarkable spirit of religious inquiry which has of late been excited among that people.

Preaching Re-commenced.

November 24th, 1841. Last Sunday I re-commenced preaching in modern Armenian. Hearers seven—two of my translators, also two of our printers, and one of our binders, and two lads not connected with us. Text Matthew 4: 1-11. The temptation of our Lord.

December 6. At my second preaching, November 28th, eight were present. Text Luke 5: 27-32. The calling of Levi. Yesterday I had six hearers. Text Matthew 6: 5-14. On prayer.

Limited Sale of Armeno-Turkish Books—Some gratefully received.

Mr. Van Lennep visited Adrianople this summer and gave us the other evening an account of the sale of books there. In that place and also all the neighboring fair of Oozoon-jova, (where 20,000 people assemble,) there was great demand for Bulgarian books and a limited demand for books in Armeno-Turkish. Few of the Armenians there know their own tongue. However there were a few porters from the interior of Armenia, who heard that Armenian books had arrived, and they came and gladly received copies. One in particular was overjoyed to get hold of them, and beginning immediately to read over a few pages he was affected to tears, said they were beautiful, and folding them up in his handkerchief put them into his bosom. May God send the truth they contain into his heart.

A Poor Girl and her New Testament.

We had a visit the other day from a girl formerly employed by us for our children. I asked if she read still daily her New Testament. She acknowledged that she had of late neglected it too much; and then went on to tell me that in her village (rather famous for the bigotry of its inhabitants and where she has been considerably persecuted for her attachment to us and to the truth) there is a very poor and infirm man who can do no work but is "a very good scholar." He comes daily to her house to borrow her New Testament in which he reads a long time and then goes home. Thus the gospel is preached to the poor beyond where the missionary's personal presence is able to reach. I feel happy in thinking that we taught that poor girl to read and thus put her in the way of favoring this poor bible reader with

the opportunity he might not otherwise secure for quietly studying God's word.

Increase of Hearers on the Sabbath.

20. My service last Sabbath was attended by ten hearers, of whom five were new comers, and of these five four were middle-aged men. My text was Mark 2: 1-12. The healing of the man sick of the palsy. I was querying in my own mind, after they had gone, how these four men had received what I said, when they sent back and procured three copies of our modern Armenian New Testament and two copies of our modern Armenian Psalms. This led me to hope they were pleased with my sermon.

Opposition Commenced.

I have since heard that the nation had a meeting about ten days ago to consult what they should do to check my operations, and especially, I believe, to break up this service on Sunday mornings. They concluded to forbid our books being used in the schools, for which a good many had of late been purchased. One of my hearers also has since been waited on by one of the chief men and in a friendly manner requested not to come again. This person also said, "If you are desirous of religious instruction I will come to your house every Sunday and give it to you." But probably my humble friend could better teach this great man than be taught by him. He is indeed a man of remarkable shrewdness and greatly thirsts after knowledge. I trust God designs to employ him for good here.

My text yesterday was John 15: 13. "Greater love hath no man," etc.

A Word in Season—Youthful Hearers—An Interesting Convert—Usefulness of the Magazine.

27. Yesterday I preached from Mark 8: 34-38, to eight Armenians. The worth of the soul was the subject, and one young man who had spent all his patrimony in the pleasures of life and who had come to hear me for the first time seemed to be much interested when I spoke (without knowing his peculiar case) of the vanity of every earthly gratification.

February 19th, 1842. My service continues to be attended by from four to eight. It is an interesting circumstance that they have been from the first almost without exception, lads of thirteen or

fourteen years of age. It is a hopeful soil to sow with the good seed of God's word. M. takes a lively interest in getting the acquaintance of such boys. He seems greatly delighted to-day with some items of news from Constantinople concerning the progress of the gospel there. I trust he grows in grace. I look with great interest upon this young man as not merely a translator but a future preacher of Christ in these lands, when we may, perhaps, all be driven away. Every Sabbath evening I give him an exposition of Genesis in course, in English. This I may call a lecture in biblical theology.

One of our Armenian friends writes that our Magazine is now taken and read with particular interest by one vartabed and eight bankers in Has-Revy, of whom three or four are of the first rank and influence, and he proposes that we put up special prayer to God that a blessing may accompany it to them. This is to me a very encouraging item for I have been for several months past taking particular pains to make the Magazine as complete a work of the kind as I possibly can.

Singular Coincidence—Trips of the Steamboat.

April 7. The regular Constantinople steamer does not come this week. Just when we needed a steamer to carry up our proofs of the Old Testament to Constantinople, a steamer running weekly was established, and all the time we were printing it was regular with hardly an exception. Last week we concluded the work. This week the boat has leave from God to go elsewhere.

14. The irregularity of the boat continues and is likely to continue, they say, for some time. But we have no particular need of her services now.

Efforts Creditable to the Armenians.

22. A literary and patriotic society among the Armenians has just bought and paid for the philosophical apparatus in my hands belonging to this station. They place it in the Armenian academy of this city. This same society have also furnished the academy the means of employing a teacher of geometry and also a teacher in English. For the former place I had opportunity to recommend a very enlightened Greek. They sent a few days ago for ten copies of our English Grammar. One of the leading members of the society is editor of the

Armenian newspaper established here two or three years ago. These things are all very creditable to the Armenians of Smyrna.

A Religious Inquirer—Sabbath Services.

29. I have had several visits from an Armenian of Kaisarich for the purpose of religious inquiry. At Constantinople also our brethren have had several interesting visitors from that city. It has occurred to us that that large town should be kept in view as a missionary station soon to be occupied. There is now an English consul there.

For the last two Sundays ten Armenians have been present at my service. On the former occasion Mr. Dwight preached for me in Armenian on the "faithful saying." Last Sunday Mr. Schneider preached in Turkish on the "barren fig-tree."

Nestorians.

LETTER FROM DOCT. GRANT.

FROM the following letter, dated Mosul, May 30th, 1842, it appears that Doct. Grant, prevented by the hostilities between the Turks and the Koords from entering the mountains from Mosul, was preparing to visit the Mountain Nestorians from the Persian side and by way of Ooroomiah.

The papists, supported by the new French consul, seem to be concentrating their forces at Mosul.

Continued Hostilities—Proposed Tour—Reasons.

Our late communications will have informed you of farther commotions in the mountains, which prevent our entering them from this side, as we had anticipated. The hostilities still continue with little prospect of their immediate termination. But as the warfare is now chiefly between the Turks and Koords, there remains a prospect of quiet among the Nestorian tribes and the hope that we may enter their mountains from the Persian frontier. Should this hope be realized, we may secure a most desirable object in sowing the good seed among the Nestorians and anticipating the enemies of the truth, who stand ready to penetrate the Nestorian country the moment existing obstacles are removed, supported by a new French consul at this place, and with overtures in which

they confide to bring over that whole church to the papal see. Considering the growing portentous signs of the times in these lands, we cannot too highly appreciate the importance of seizing every interval to fortify the minds of that people by the truth, and do all in our power to prepare them for the approaching conflict with the powers of darkness. It is unnecessary to enumerate all the considerations, which constrain us to make the attempt, by a long and difficult route to enter their mountains at this time, as many of the reasons must be obvious to your own mind. Suffice that they are such as have led us to the decision, that it is my duty to proceed as soon as possible to Ooroomiah and thence to the Mountain Nestorians, should no unforeseen and insurmountable obstacles interpose. I hope to leave here in the course of the present week, and proceed via Ravendoose to Ooroomiah, whence I shall try to induce one of the brethren of that station to accompany me into the mountains to spend the summer, as they can be spared with comparatively little detriment to their work during the hot season when their labors are partially suspended.

Mr. Hinsdale remains at his Station.

As desirable as it may be for brother Hinsdale to accompany me on this tour, it is obviously inexpedient for him to leave his family, and abandon our interesting work at this station for so long and uncertain a period; while in the want of fellow-laborers his services are imperiously required for the sustenance of our schools, and the general success of our work, which is here increasingly encouraging, and fraught, as we trust, with the promise of an early harvest of souls. The listening ear and inquiring mind are not altogether wanting, and, amid the deep surrounding darkness, we would fain believe that we can see some rays of heavenly light, and hear the distant rustling of the Spirit's gentle breezes.

Intercourse with the People—Trial of Parting.

Not a day passes but we have some interesting intercourse with the people; and in our four Syrian schools and small English class we trust that some good seed is sown, while an impression has been made by the relief we have been enabled to impart to the sick and sufferers of incalculable importance in prepar-

ing the way for the diffusion and reception of the truth which we labor to implant.

It is not without a deep mutual trial that we have come to the conclusion to separate for a season, not knowing the things that may befall us. But I leave my dear friends with the less anxiety lest they should suffer for want of my professional services which have been so often in requisition since they have become measurably acclimated, and there is now an intelligent physician from the capital here whose services they can command in case of need. For myself, though I go into the midst of trials and peril, I am cheered by the assurance you have given, that the people of Christ will not forget us in their prayers. We are gratified by the prospect of fellow-laborers as soon as suitable men can be found and sent forth; and by the evidence of an increasing missionary spirit in the churches in whose attachment to the cause we have a growing confidence.

P. S. I am happy to add that an arrangement has been effected with the evangelical Syrian bishop from India before mentioned, to retain his services for some months longer, as an assistant to our mission.

CHINA.

LETTER FROM MR. WILLIAMS.

THE fact that Mr. Abeel had established himself at Amoy, about 400 miles up the coast from Macao, was stated page 413. Mr. Williams, writing from Macao, April 28th, gives an account of his reception and his first labors.

Reception of Mr. Abeel at Amoy—Labors.

Mr. Abeel and Mr. Boone have been well received at Amoy; they have obtained a commodious house, and Mr. B. is expected down shortly to take his family up. They have instituted a service on the Sabbath, and have distributed many books. The dialect spoken there is much like that which they had already learned, so that they were able to act as interpreters to some extent to the commandant major Cowper, who received them very kindly.

Mr. Milne found himself well received at Chusan, and we do not expect him to return to Macao, if his health keeps good.

Prospective Efforts—Access to Population.

We have not yet begun to build on the lot which Sir Henry Pottinger granted, and will not until we see our way clear. We have, however, no fears but that we shall be able to procure funds, and before the end of the year we hope to be in our own house. I am desirous to get into it as soon as possible in order to go to printing Chinese books, and employ such funds from the Bible and Tract societies as still remain unemployed. The opportunities for the distribution of books where they can be accompanied with instruction are rapidly enlarging. I suppose more people than are to be found in the state of New York have been opened to our labors within a year past. A dozen persons would find ample scope for their labors at Ningpo now, and it is desirable at least that some books should be given away, even if nothing permanent is done just now, in the way of establishing a mission there.

RECENT INTELLIGENCE.

SYRIA.—The mission families were residing on Mount Lebanon at the latest date, August 3d. At his evening family worship, Mr. Smith has from 30 to 40, who come to hear the word of God expounded. Those who come are Greeks, Maronites, and Druzes. No opposition has yet appeared. Several remain after prayers to converse upon the subject suggested by the chapter. The house of Mr. Smith is also much frequented during the day. The Druze nobility and others appear as cordial as they ever have been.

MAHRATTAS.—Mrs. Burgess, wife of Rev. Ebenezer Burgess, died at Ahmednuggur, of the cholera, on the 24th of June. Mrs. Burgess was taken ill about eight o'clock in the morning and died at five o'clock in the afternoon of the same day. Although called so suddenly she met death with great composure and joy. "I have no fear of death," she said to those around her, "The sting of death has been taken away." After this she lay in silence for some moments, then raising her eyes to heaven she exclaimed "Oh to God be all the glory, to God be all the glory." She had made herself extensively acquainted with the natives and was very useful. Her death produced a deep impression upon them and is most painfully felt by the mission.

Miss Farrar returned from the Hills about the first of June, where she has spent somewhat more than a year. Her health is improved.

The station at Jaha, which has for some time been under the care of a native helper, is for the present discontinued. Public worship is conducted on the Sabbath in the chapel at Ahmedauggur by Messrs. Ballantine and Burgess; the congregations are unusually large and attentive, and afford much encouragement. The schools connected with this mission which are in operation are in a prosperous state. Hopes are entertained that three or four in the girls' boarding-school have experienced the renewing grace of God. Four of the eight schools under the care of Mr. French were discontinued in consequence of the teachers leaving them, and they could not be re-commenced for want of funds. The mission was obliged to resort to the work of curtailment, and as a consequence 200 youth were thrown beyond the reach of christian instruction. And the access which these schools opened to the people of the villages in which they were established is closed.

CEYLON.—On the 7th of May Mr. Eckard wrote from Panditeripo, that evening meetings for preaching had been held at several of the stations, the missionaries assisting each other. At two meetings on successive evenings, at Panditeripo, the congregations were larger than he had seen since he left America. Two or three persons at his station professed a desire to become the disciples of Christ. Two young men who had been cut off from the church professed to be penitent; and several of the school boys were very attentive to religious instruction.

MADRAS.—Mr. Hunt and family, whose residence at Pulicat was mentioned at page 412, have returned in improved health. Mr. Winslow writes, July 8th. There is almost no one here now to preach unto the people intelligibly in their own tongue the unsearchable riches of Christ.

BORNEO.—Messrs. Thompson and Youngblood left Pontianak about the 5th of April for the interior, to search out the land and find if it may be an eligible location for a station among the Dyaks.

Mr. Doty, writing April 15th, asks, "But even should a wide and effectual door be opened unto us, where are the men to go in and possess the land? Brother Thompson and family are the only ones on whom any reasonable expectation can be placed for this service. Shall brother Thompson go alone and bury himself in the solitary wiles of Borneo, without a brother to cheer, encourage, and toil with him?"

SIAM.—Rev. H. S. G. French, a missionary of the Board at Bankok died on the 14th of February last. He died of a consumption, which began to develop itself in the May preceding his death; he was not, however, confined to his house until the latter part of October. Among his last words were, "I am not fearful, the disciples of Christ are not afraid to die. I can bear witness to the grace of God." Rev. Charles Robinson, writing from Bankok, April 22d, says: "On the first Sabbath in March we celebrated the Lord's supper in the new chapel, a small neat building; at which time we had the pleasure of sitting down to the table for the first time with a Siamese convert. His name is Mo; he is one of those mentioned in our report January 1st, as having been propounded for admission to the church. He has not as yet been treated harshly, or been persecuted for changing his religion.

Mr. Johnson, on account of the failure of his voice, still labors in the printing-office. He feels encouraged, however, that his voice will ultimately be restored to something like its former state.

CONSTANTINOPLE.—Mr. Dwight, under date of August 16th, says, "I have now regularly about forty hearers on the Sabbath at my Armenian service, and new ones are coming continually. A most serious attention is given to the word preached, and not a breath of opposition is heard from any quarter. Our native brethren are very active and very useful, and every now and then I am visited by some new inquirer.

SMYRNA.—Mr. and Mrs. Wood, whose embarkation at Boston for Smyrna was mentioned page 173, arrived safely in Smyrna after a somewhat rough passage of fifty-one days. They will labor at some one of the stations connected with the mission to Turkey.

SANDWICH ISLANDS.—The annual report of this mission for the year ending January 1st, 1842, has recently been received. The report details the changes which have taken place in the mission family, and renews the request for more missionaries. It discusses the subject of a native ministry, and gives the statistics of the churches. It states the facts in relation to the progress of popery, and speaks of the systems of common schools and seminaries. The subject of temperance forms a very interesting part of the report. A movement similar to the Washingtonian movement in this community has taken place at several of the islands. The king with his principal chiefs has signed the pledge of entire abstinence from intoxicating

drinks. The movement is popular, and is advancing among the people. The whole number in regular standing in the church is 19,210; whole number admitted last year 2,842; the number remaining suspended is 961; the number remaining excommunicated is 602; the whole number admitted from the beginning on profession is 25,362; of these 2,080 have deceased.

NEW-YORK INDIANS.—Mr. Hall, writing from Allegany, September 29th, says: "At our communion season in July six persons were admitted to the church upon the profession of their faith, and two by letter; and we ordained a deacon. One young man who was to have been admitted died. The sacrament by his request was administered to him in his room a few days before his death. At our communion in September one young man was received by profession to the church. The work of the Lord has been silently advancing. Our places of worship are regularly and respectfully filled with attentive hearers. During the past summer forty-one persons have been received to the church, and six restored to its fellowship who had long since passed under censure.

Donations,

RECEIVED IN SEPTEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. Kinderhook sab. sch. in Ref. D. chh. for Homer Blanchard, Ceylon, 90;)	576 79
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Provincetown, Mon. con.	1 47
Sandwich, Evan. cong. so. mon. con. 11; sub. 19;	30 00—31 47
<i>Boston and vic. Ms. S. A. Danforth, Agent,</i>	
(Of which fr. M. B. H. 10; a friend, 1;)	338 00
<i>Charleston and vic. S. C. Aux. So.</i>	
R. L. Stewart, Tr.	
Charleston, J. Adger,	50 00
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Marlboro', Indiv.	4 50
Nelson, Harrisville, Mon. con.	9 00
New Alstead, Mon. con.	6 00
Rindge, La.	16 55
Roxbury, Coll. 3,25; mon. con. 9,02;	5 27
Troy, Mon. con.	7 19
Walpole, do.	13 00—61 51
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Portland, D. Claves,	2 00
<i>Essex co. South. Ms. Aux. So. C. M. Richardson, Tr.</i>	
Beverly, Amos LEFAVOUR, Jr., which and prev. dona. const. him an Hon. Mem.	50 00
Essex, Sab. sch. for Madura miss.	31 64
Gloucester, Mon. con. in Mr. Nickels's so.	25 00
Salem, United mon. con. 10,18; Howard-st. mon. con. 7,75;	17 93—194 57
<i>Franklin co. Ms. Aux. So. L. Stone, Tr.</i>	
Bernardston, Gent. and la. to const. Rev. FREDERICK JAMES an Hon. Mem.	55 50

Charlemont, Gent.	13 50
Conway, Extra effort,	51 25
Greenfield, 1st cong. so. 31,41; 2d do. gent. 35,13; gent. and la. 51,25;	117 79
Leverett, Mon. con.	13 73
Montague, Gent. 27,54; la. 25,64; mon. con. 12,13; which const. Rev. JAMES H. MERRILL an Hon. Mem.	65 31
Rowe, Evan. so.	14 60
Sunderland, Mon. con. 24,17; gent. and la. 17,32;	41 49—373 17
<i>Geneva and vic. N. Y. C. A. Cook, Agent,</i>	
Avon, Cong. chh.	7 60
East Bloomfield, J. Porter, to const. Rev. TIMOTHY BROW an Hon. Mem.	59 00
Geneva, Presb. chh. Rev. M. P. Squier, 10; indiv. 9;	19 00
Hannibal, Cong. chh.	20 21
Huron, Presb. chh.	15 00
Lenox, Mrs. Chapman,	35
Marion, Fem. miss. so.	8 60
Newark Valley, Chh. 17,50; Rev. M. Ford, 10;	27 50
Onondaga Hill, Mon. con. 1,87; Rev. Mr. Avery, 2;	3 87
Ovid, Presb. chh. mon. con.	11 73
Palmyra, Presb. chh.	19 85
Salina, do.	49 23
Syracuse, Presb. chh. 63,79; cong. chh. 56,67;	190 46
Union, Presb. chh.	67 00
	415 60
Ded. dis. on unc. notes,	1 00—414 60
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Bristol, Mr. and Mrs. D. O. Morton,	5 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, O. Day, pr. Dr. Proudfit, for miss. to Africa, 100; H. Whittlesey, 25;	125 00
Hunter, Presb. chh. mon. con. 13; sew. cir. for a child at Madura, 5;	18 00—143 00
<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
Blandford, O. Sage, to const. WILLIAM HYDE and Mrs. HARRIET N. HYDE of Ware, Hon. Mem.	200 00
Palmer, Cong. chh. and so. to const. Rev. MORRIS K. CROSS an Hon. Mem.	70 00—270 00
<i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>	
Westboro', Mon. con. 61,69; Miss Forbes's sch. 65c.	62 34
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Bristol, Mon. con.	58 06
Collinsville, Coll.	65 00
East Hartford, Gent. and la.	125 00
East Windsor, Maria Lathrop, dec'd,	50 00
Farmington, 1st so. mon. con. 28,26; gent. 74,50;	103 36
Granby, Salmon Brook so. coll.	4 25
Hartford, N. so. coll. 93; mon. con. 10,51; S. so. mon. con. 73,47; W. so. for John Talcott, Ceylon, 20; gent. 2,32;	199 30
Hartland, West, Mr. and Mrs. Merrill, 10; E. so. L. and P. Case, 5; a friend, 2;	17 00
Manchester, Gent. and la.	136 67
Simsbury, Coll. 61; a friend, to const. Rev. CHARLES B. McLEAN an Hon. Mem. 50;	111 00
Suffield, Mon. con. 10; 1st cong. so. la. 39,53; mon. con. 30; for Sandw. Isl. miss. 5; H. S. 2;	86 53
Windsor, Gent.	9 13—966 00
<i>Hillsboro' co. N. H. Aux. So. J. A. Wheat, Tr.</i>	
Manchester, HIRSH BROWN, which const. him an Hon. Mem. 100; D. A. Bunton, 25;	125 00
<i>Lancaster co. Vt. Aux. So. S. Merriam, Tr.</i>	
Stow, 1st cong. so.	15 61

Lincoln co. Ms. Aux. So. Rev. J. C. Goss, Tr.	
Alma, W. Avery,	2 00
Bath, Rev. J. W. Ellingwood,	90 00
Bremen, Cong. chh.	14 00
Edgcomb, E. C. 50c. E. H. 50c.	1 00—37 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Colebrook, Gent. 86.57; la. 45;	131 57
Sbaron, Miss H. Goodwin,	2 00—133 57
Lowell and vic. Ms. Char. So. W. Davidson, Tr.	
Lowell, John-st. chh.	100 00
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Dunbarton, Cong. so. mon. con.	
6; fem. benev. so. 6; a fem. friend, 1;	13 00
East Boscawen, Cong. so.	55 04
Epsom, Cong. so. mon. con.	90 00
Loudon Village, Cong. so.	6 81—94 85
Michigan aux. so. E. Bingham, Tr.	
Detroit, Chh.	25 00
Middlesex Asso. Ct. H. C. Sanford, Tr.	
Lyme, Grassy Hill so. which and prev. dona. const. Rev. OLIVER BROWN an Hon. Mem.	90 00
Middle Haddam Landing, Mon. con.	7 00—27 00
Middlesex South, Ms. Conf. of Chhs.	
O. Hoyt, Tr.	
Holliston, Fem. benev. read. so. for Choc. miss.	5 00
Northboro', W. F., D. D.,	10 00—15 00
New Haven City, Ct. Aux. So. J. Frisbie, Agent,	
New Haven, Mon. con. in united soc. 60.09; do. in 3d chh. 8.05; Prof. and students of Yale coll. 6; bible class in 1st chh. for sup. of Herrick sch. in Ceylon, 32;	106 14
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Branford, Gent.	22 01
Clinton, Young la. sew. so.	13 64—35 65
New Haven co. West, Ct. Aux. So.	
A. Townsend, Jr. Tr.	
Derby, PHILIP BASSETT, which const. him an Hon. Mem.	100 00
New London and vic. Ct. Aux. So. C. Chew, Tr.	
Indiv. profits of sales of Willis-ton's "Christ's Kingdom,"	3 50
Stonington, 2d cong. chh. com. and mon. con.	26 00—29 50
New York City and Brooklyn, Aux. So.	
J. W. Tracy, Tr.	
(Of which fr. T. Ritter, for T. B. Ritter, Ceylon, 20;)	467 42
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Cohasset, Mon. con.	7 84
Foxboro', Cong. so. mon. con.	27 55
Roxbury, Elliot chh. and so. mon. con. 18; juv. miss. so. 2.75;	20 75—56 14
Northampton and vic. Ms. Aux. So.	
J. D. Whitney, Tr.	
Amherst, Rev. Dr. Humphrey,	10 00
Hadley, Russell chh. Gen. benev. so. to const. Rev. J. W. CURTIS and Mrs. MARY ANN WOODBRIDGE Hon. Mem.	150 00
Northampton, A friend,	231 27
South Hadley, Tea. and pupils of Mt. Holyoke sem.	174 22—565 49
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Colchester, La. sew. so. to const. Rev. JOSEPH E. ARNOLD an Hon. Mem.	50 00
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Hamilton, 2d cong. chh.	7 18
Lenox, 1st cong. chh.	41 00
New York Mills, Cong. chh. mon. con.	22 00
Northern miss. so. Av. of land, Trenton Village, Presb. chh. mon. con.	45 00
Utica, Welsh cong. chh. 20; mater. asso. 20; chil. of sab. sch. of 1st presb. chh. for sup. of a child in China, 10; mon. con. do. 64.76;	114 76
Verona, 2d presb. chh.	7 00—945 85
Orange co. Vt. Aux. So. H. Hale, Tr.	
Chelsea, Cong. chh. and so. mon. con.	30 54
Fairlee, Cong. chh. and so.	8 00
Strafford, Cong. chh.	25 00—63 54

Palestine Miss. So. Ms. E. Alden, Tr.	
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Brookhaven, Rocky Point District, N. Y. Mon. con.	17 25
Brunswick, N. Y. Presb. chh.	11 75

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American Board of Commissioners for Foreign Missions.

China.

EXTRACTS FROM THE JOURNAL OF MR. ABEEL.

MR. Abeel's arrival and first labors at Amoy are given in a letter from Mr. Williams, p. 460. In the following extracts from his journal, which he commenced after leaving Macao, the reader will find the details of his reception, first labors, and encouragements. In company with Rev. Mr. Boone he left Macao on the 2d of February, 1842, for Hong Kong, where they expected to take a packet-ship for Amoy.

Hong Kong—Prophetic Dreams—Effects of Opium.

Notwithstanding the unfavorable site of the place, Hong Kong is in the progress of the most rapid improvement. Dwellings, ware-houses, roads, bridges, wharves, and rows of native mat-shops, have appeared as by magic. All seem inspired with the fullest confidence that it is destined soon to become a most flourishing commercial mart. Several missionaries are making arrangements to remove hither. The French catholics with characteristic energy have already procured lands and determined on erecting spacious buildings. As far as we can learn they have felt themselves nearly as uncomfortable at Macao as ourselves, owing to the national jealousies and animosities which so greatly disturb the peace of these children of the (so-called) only true and united church.

At Hong Kong they were detained from Thursday, the 3d of February, until the following Monday.

On Sunday, the 13th, we came to anchor in the opium fleet near Namoh. The Chinese boats which we had seen

passing to and fro nearly every day, became exceedingly numerous as we approached this anchorage. The large towns in the vicinity lay the seas under a heavy tribute. Namoh is an island near the coast having three or four good sized towns in its bays and valleys. Separated a short distance from it is a small island, which, from the appearance of some of its rocks, has been designated Brig island. This is one of the important opium stations, where several English vessels are constantly moored, to which native boats come off from all quarters to purchase the drug. The English captains have taken possession of Brig island and resort to it daily for exercise and amusement. They have constructed a good bridle-road around it and purchased Chinese ponies. As far as they consider it safe, they have explored the adjacent bays and inlets, and represent the coast as studded with towns and villages, containing a crowded population.

My teacher, who is with me, spent three years of his life at Namoh, and appears well acquainted with every object of interest in the vicinity. He pointed out a very high hill, on the main land, on the summit of which dreams are believed to be prophetic! The consequence is that men of all ages, classes, and pursuits resort to the place and spend a night to obtain information about the things which most deeply interest them. He passed a night there himself, but found it so cold that he could not sleep. There is only a small temple in the place, and the accommodations it affords are entirely insufficient to shelter the number of anxious inquirers into their earthly destiny. Would that men were as eager to learn what is to become of their souls in the eternal world! We

were kindly entertained by the captains of the opium ships. One of them had the frankness to relate several instances in which he had known death to result both from the use of the drug and its discontinuance. This was a most unexpected reply to a question from one who evidently wished us to hear the testimony of such a competent witness in favor of its being a harmless luxury.

Anchorage of Amoy—Reception by British Officers.

On Thursday, the 24th, we entered one of the passages leading to Amoy and ran up to the anchorage in a very short time. The entrance from the sea is between islands, ten or twelve of which stretch irregularly across between the northern and southern points of the main land which bound this inlet. The water is quite sufficient for any ships at any tide. Its rise is eighteen or twenty feet. Amoy is situated about six miles from the entrance. The town of Amoy is almost hid, as you approach it, by the intervention of Kolongsoo, around which the foreign ships are anchored, and which is at present occupied by the English troops. Here we landed about eleven, A. M. Our letter to major Cowper and Mr. Boone's acquaintance with Mrs. Cowper were sufficient guaranties to a favorable reception. Our expectations were fully equalled, and I may add here that from them and all the officers of the station we have uniformly received the kindest attention. Major C. took us to the two largest villages on the island, and showed us a number of houses, from which he allowed us to make a choice. The best of them had been stripped of the doors and windows. All the wood-work that could be abstracted has been carried away, and the brick floors have been torn up in search of buried wealth. It is difficult to say who has committed the greatest depredations, the soldiers and camp-followers in search of fire-wood, or the Chinese thieves. Between them they have turned a large proportion of the buildings into ruins. Even the temples have been molested, and the idols of one of them lie in pieces on the floor. In the evening we called on captain Smith, the senior naval officer of the place, to consult with him about the selection of a house.

We made choice of a house within the sentry-lines, which required the least repairs, and is farthest removed from the most noisy part of the barracks. The house consists of a centre room of tolera-

ble dimensions, with a narrow chamber on each side running to the same depth. There is a small, independent, projecting building on each side of the door as you enter the house, and several rooms for servants in a long narrow structure on one side of the dwelling. This is one of the most common plans of building in China for men of some property. On Saturday morning we took possession, and succeeded before night in getting the brick floors relaid and the front door finished. We passed a quiet Sabbath, thankful for the goodness and mercy which had followed us in our passage and brought us to such a pleasant habitation. Having neither cook nor cooking utensils, we sent over to Amoy and had our food prepared at the eating houses there. We were rather surprised to find that all kinds of meats could be bought at Amoy and prepared in any way at these houses. As Chinese dwellings contain very few windows, and these few are so constructed as scarcely to admit light, from the fear of admitting thieves, we were obliged to have several cut into the walls before we could see to read or write when the door was shut. Taking every advantage of us, our workmen kept us many days in noise and dirt; and I am sorry to add, cheated us as far as they could with our knowledge of the language. A few cheap articles of furniture were soon purchased, and we commenced, in a more uninterrupted way, our missionary duties.

28. A small portion of this day and of Friday last were spent in interpreting for the commandant. The object was a benevolent one, to get the people back to the cultivation of their lands. We have reason to fear that many evils have resulted to the Chinese from a total ignorance of their language. No one here is able to understand a sentence; of course they are obliged to have recourse to the uncertain expedient of judging of character by the countenance, and of guessing at almost every thing else. Those in authority are desirous to remedy the evil consequence of this state of things and have requested us to lend our aid.

Intercourse with Chinese—Kolongsoo—Application for Books.

March 5. To-day a number of the old respectable men, the heads of villages and neighborhoods, came to give in the names of those persons for whose good behavior they stand security. This is the Chinese plan of keeping order and

seems admirably adapted to prevent imposition under present circumstances. It afforded an opportunity of preaching the gospel to an influential class, and they listened with much attention. Books were also distributed to them, which several of them sat down to examine on the spot.

6. Sabbath. Four Chinese, who had never bowed the knee to the true God, or heard of his wonderful love to guilty men, were present at our worship.

8. Had an interesting conversation this morning with two intelligent men, to one of whom I had given the New Testament before. He had read part of it with understanding and gave the other a very clear account of the birth of our Savior and the circumstances of his early life. They both appeared to drink in the truth; but were surprised at what confounds all their countrymen, when they first hear it, that God can be worshipped without incense, or offerings, or any expenditure of money. They soon, however, perceive the propriety of the devotion which an omniscient and holy God requires—the devotion of the heart. We were received as benefactors at one of the villages by those whom we had assisted to recover their houses and lands. The majority, however, are afraid to bring back their families while the present state of things continues.

10. The island of Kolongsoo cannot be far from a mile and a half in length and half that breadth. Its surface is most irregular, rising into several strange shaped hills and sinking into as many quiet valleys. It is almost impossible to have a greater variety of changes and prospects in the same space. It could be made a beautiful spot by adding trees to its naked hills and giving to its romantic valleys a greater number of these ornaments of nature. When the English took possession there were many trees scattered over the hills, which the Chinese have stealthily cut down and carried away. Several men were shot by the soldiers in the attempt. A number of very large fig-trees are still left, one of which throws its grateful shadow over the house in which we live. There are five or six villages on the island, which, as near as we can judge from inquiry and observation, contained formerly about 5,000 inhabitants. One or two of these were evidently inhabited by men of the higher and wealthier classes of society. Several of their houses are now occupied by the officers and soldiers, and fine specimens of Chinese taste they are. The island and town of Amoy is sepa-

rated from Kolongsoo but little more than half a mile. The place is by no means as imposing in appearance as I had anticipated. It is, however, very compactly built, and contains a large population. The junks of all classes are very numerous. It carries on an extensive trade with Siam, Singapore, Formosa, and different parts of the empire. At present every thing is in disorder. The municipal authorities have fled. The trade is in a great measure suspended. Multitudes have left the place. The most daring and rapacious robbers abound. They even have recourse to stealing men and women, and submitting them to torture until a sufficient ransom is obtained. The very boats are robbed in the day-time, as they come over to the market on this island to trade. Some check has been put to these intolerable evils by one of the ships of war anchoring between this place and Amoy. Foreign guns are the dread of those who often successfully resist their own.

According to Chinese authority the island of Amoy is nearly ten miles in length and of irregular breadth. It contains a number of large villages. The hills are Chinese in character, bare and rocky. In all these places, and in many others in the surrounding regions, we hope to scatter the good seed, when the troubles and dangers of war have passed, and missionaries are allowed to live in peace in the country.

12. Every day we have applications for christian books. We are careful in their distribution, giving to those who can read, and refusing others, except in those cases where they have been very importunate and promised to have them read by their friends. The market held every morning, a few steps from our door gathers a number of people together, and gives the opportunity of speaking at times to advantage. We are often occupied in listening to their complaints, translating their petitions, and preventing the impositions which some of the soldiers are disposed to practise upon them. They say our coming has been of great service to them. This we believe, although they are so deceitful and fraudulent themselves, that we dare not trust them. They tell us such falsehoods at times, that we are tempted to turn a deaf ear to all their complaints. This, however, would not exemplify that forbearance and benevolence which we came to teach them.

19. The weather for some days has been dull and rainy, and our work without has been rather interrupted. A new

annoyance we have found in the traces of thieves about the dwelling. One of them was found concealed beneath a heap of shavings in an outer building.

Public Religious Worship—Visit to Amoy—Chinese Petition.

23. This evening we opened our house for religious service in behalf of the soldiers. One of the sergeants appears pious, and induced several of his company to attend with him. There is probably not a regiment in which there are not some pious officers and men. This one is principally composed of Irish catholics and the proportion of good men is less than ordinary.

25. The steamer *Sesostri* arrived to-day from Chinhai, bringing a few invalid and ill-behaved soldiers, and taking away nearly half our effective force. The general sent for them to assist in attacking Chapo and Hangchau fu. The Chinese appear more determined than before to resist the English; but their growing courage unprotected by the requisite skill only exposes the greater numbers to destruction. At Ningpo, where they attacked the English, and where five or six hundred were killed, each soldier had about five dollars in his pocket and a lump of opium. Thus was their courage screwed up by extra stimulants to this daring but fatal attempt.

31. To-day we made our first visit to Amoy. The old impression was revived "multitudes, multitudes." We passed up nearly half a mile through the junks before landing. We were struck by the encroachment of the houses upon the sea. Economy of room is the predominant feature. We passed through parts of a few streets before reaching the house of our conductor. They appeared like those in Canton, narrow, damp, and lined with shops. On the landing a crowd began to assemble, which increased until we entered the house. Our friend led us to a shabby-looking establishment, but prepared a sumptuous dinner for us. The dishes were numerous and palatable; but the incongruous mixtures severely taxed our powers of digestion. It was a gratification to meet a number of respectable persons here, who had been attracted by curiosity, and to whom we had the privilege to make known the unity of the Godhead and the greatness of his love to all nations of men. When we returned we were escorted by a greater crowd than before. They appeared to be attracted by mere curiosity and showed no disposition to

molest us. This we trust is the first of many visits to this place. What a plentiful harvest. May all the remaining hedges soon be thrown down, and many reapers be permitted to enter.

April 10. This morning my fellow-laborer left me for Macao. A passage was offered him; and as it is just the time that he proposed returning, it was gladly accepted. He hopes soon to return with Mrs. Boone and children, if permitted, to take up his permanent abode here or at Amoy. At the request of major Cowper, I commenced an English service for the protestant troops. A house has been fitted up for the purpose. This with two other meetings, one for the Chinese, and the other for the more serious soldiers, keeps me engaged on this precious day.

11. A Chinese came from Tang-wa this morning and reported that the Chinese were preparing to attack Kolong-soo.

17. Sabbath. I took means during the week to engage an audience for to-day and succeeded in bringing together eighteen. Several came too late, among whom were three very prepossessing young men, who exhibited a degree of intelligence and of refinement of manners which showed that they had been accustomed to most polished society. Two of them had called before, with whom I had a long conversation, explaining to them the important doctrines of Christianity. They took books with them, which they appear to have read with care. They had formerly resided here, but had been driven away with great detriment to themselves, when the English took possession of the island. Oh for a few converts and native helpers of this class! Another man came to-day confirming the report of an intended attack. He too is quite incapable of giving the most desirable fact to be known, the time of the attack. He added, however, that they had heard of the repulse and slaughter of the Chinese at Ningpo and might be deterred by this event. While I am writing there is evidently another engagement at Amoy between the robbers and the citizens. I have never heard such sharp and continued firing among them before.

23. Among the visitors of the past week, was a young man of talents and address, who came to get me to intercede with the commanding officer to allow the civil mandarins to return and resume their functions at Amoy. I represented the case to captain Smith, who replied that nothing would be done to prevent them from re-establishing the govern-

ment, so long as they offered no interference with Kolongsoo. Instead of satisfying the young man with this reply, he very modestly added another request, and no doubt the one he intended from the first, whether the English would not have the kindness to withdraw their forces altogether from the place, and retire to any of the other positions which they held in the empire. The elegance of his language and the aptness of the quotations with which he attempted to show the reasonableness of his request, proved that the matter had been intrusted to an able advocate. He, too, what an accession he would make to our number if his heart was actuated by the love of Christ!

24. Sabbath. To-day we were one or two short of the congregation of last Sunday. Two interesting old men have been several times to the house and appear disposed to become constant attendants upon our Sabbath service. The others whom we hoped to have got in, we find do not live on the island. One man, who has come from the first, brought with him several money changers, with strings of copper cash upon their shoulders. Our subject was "The prodigal son." I told them that this character represented all idolatrous nations; that in early times all knew the true God; but, that not liking the restraint of his paternal government, they had cast off allegiance and set up idols in his stead.

Falsehood and Dishonesty—Preaching.

30. I have lately had some sad specimens of the falsehood and dishonesty of those in whom I reposed comparatively the most confidence. Soon after our arrival, a man made his appearance, who professed to be a near relative and guardian of the owners of the house in which we live. A little boy was presented by him as the joint proprietor with his mother, the father and husband having been lost at sea. He said that the family were now in very straitened circumstances, having not only lost their house, but about 1,400 dollars which had been taken by robbers from under the floor, where they had concealed it. We took pains to inquire into the truth of his story, and were led to believe it. Mr. Boone and myself thought it right to allow a small rent for the house, and accordingly gave the man a few dollars to be repeated monthly. The next month he made his appearance, but our boy who had always appeared to us peculiarly frank and honest for a heathen, sug-

gested the propriety of inquiring whether the money was ever given to those for whom it was professedly received. He said he knew the parties and would go himself to the owners of the house. He returned with the information that the man who had received the money, though a relation, had deceived me and defrauded the woman. A lad was then sent by the family, whom our boy and others present recognized, and the money was given to him. A day or two afterwards the cook came privately and whispered to me that our *honest* boy had actually made the lad give him one half of the money for his disinterestedness in preventing it from falling into improper hands. When the whole truth was developed, it appears that the boy had given this very cook and my teacher a part of the sum to bribe them into silence.

May 1. The congregation to-day was about twelve or fourteen in number. Several promised to come who were not present. The two old men were again with us and one or two others from Amoy who always attend. When they come here, they of course always come into contact with my teacher, whose heartlessness and skepticism, connected with his knowledge of the Scriptures, I greatly fear make him a stumbling block to others. His heart appears peculiarly insensible to spiritual things and bound up in selfishness. May God's creative power form it anew in Christ Jesus. I find many opportunities of scattering the good seed. In the house, by the wayside, in the fields, in the boats there are individuals or groups to be found to whom the gospel can be made known. I have seen the good results of this kind of labor in other fields; but our chief dependence must be in more methodical and repeated instruction, "line upon line, precept upon precept." Upon the whole we are greatly encouraged in this field. We have never been so unfettered in China. It is true the spirit of war does not consort with the gospel of peace, but God is evidently employing the one in this country to prepare a way for the other. Let it be our daily prayer that wars may cease to the ends of the earth and that the victories of the cross may reach the same limits.

Whatever may be the character or the results of the present contest between the British and the Chinese governments, in a political view, it seems scarcely possible that it should not be overruled by divine providence for the furtherance of christian knowledge among the Chinese.

Sandwich Islands.

GENERAL LETTER FROM THE MISSION.

THE following general letter embraces the year ending January 1, 1842. The careful reader will obtain from it an intelligent view of the present condition of this interesting mission.

Providential Changes—Missions no longer an Experiment—Return of Missionaries.

The revolutions of another year, in which we have been permitted to pursue uninterruptedly our wonted duties, have also borne to us the afflictions and trials needed for our good. Grace and prosperity, not unmingled with chastisements, have followed us, and the blessing of our covenant keeping God has been with us to cheer our hearts and prosper our work. With us the missionary enterprise is no longer a problem, constraining us to view it in the light of an experiment, but a fixed and certain truth, demonstrated by positive results, and illuminated by the light of heaven. That evangelical means, employed in accordance with gospel directions to convert the heathen, will produce the expected result, is demonstrated as clearly as any other moral truth. But with the certainty of this moral demonstration, another equally clear is also developed; namely, that the accomplishment of this grand object requires a large expenditure of human life and pecuniary means. Nevertheless the outlay is small, when compared with the great results before us, or when put in contrast with the expenditures of worldly enterprises. The prostration of health, therefore, in some of our number, the withdrawal and return of others from the service, and the inroads of death among us, are no causes of discouragement, or proof of failure. All these changes must go on annually in the missionary service, as well as in every other department of human labor. Nor ought the churches to think it a hardship that they are called upon to sanction the return of enfeebled missionaries to their native land, when laid aside from their work. Such feelings carried out to their legitimate results, would prove disastrous to the missionary cause in no small degree.

What end indeed could be attained by calling your missionaries to remain in the field, when enfeebled by they occupy the places of others

who might step in and carry on the work, or when by a voyage and visit to their native country they have the prospect of a recovery, and opportunity afforded to do good to the churches? To us all the idea of such a measure is always a dernier resort, and more painful than was the pang of bidding adieu to country and kindred. But we can see no other course which in certain cases can be substituted for a return to our native land. The health of our mission, as a whole, has been as favorable during the past year, as at any previous time; although individuals have been afflicted with sickness, and death has invaded some of our families.

While the papists are making such powerful efforts in this interesting field, and the ranks of the mission are thinning out from death and other causes, will not the churches listen to the appeals of those who are left, and are toiling to gather in the harvest? Who will say that sufficient men and pecuniary means should not be immediately furnished to put this mission in a safe and flourishing condition?

Call for Aid.

This brings us once more to renew our request for additional aid in men and money. We beg leave to refer you to our printed minutes of last year, page 20, as the document to guide you to a knowledge of our wants in this respect. In addition to this we need a physician for the island of Oahu as soon as he can be procured, to take the place of Doct. Judd. And with this increase of laborers, we shall require a corresponding increase of pecuniary aid to carry out the plans of evangelizing these entire islands as soon as possible.

In making this request we have not forgotten the embarrassed state of the finances of the Board, and feel ourselves called upon to exercise a degree of economy and self-denial in our expenditures to mere articles of necessity in our own persons, and in the department of education to confine our pecuniary grants to those objects which are essential to the prosperity of the cause for which we are laboring. We ardently hope, however, that your embarrassments will be speedily removed, and that by the time the men we need shall be found the funds for their support will also flow in.

The circular alluded to below was sent by the Committee to all the missions under the care of the Board, urging upon them a proper attention to the subject of a native ministry,

and every judicious effort for the most speedy accomplishment of the object. The remarks are the results of the observation and experience of those who have long been on heathen ground.

Native Ministry—Necessity for it.

The subject of your circular for raising up a native ministry has been before us and meets with a response in all our hearts. It revives a hope which we have long cherished, as the means of perpetuating the institutions of religion, of which we are now laying the foundations. Had we at this moment fifty well trained and pious men, ready to send forth as ministers of the gospel, there would be ample room for their labors in places more or less remote from our several stations, where missionary posts are impracticable. We have long felt, likewise, that a native ministry must sooner or later take the place of foreign missionaries, and be supported by the people, whenever the means of a foreign support to us shall be withdrawn. That we, as foreign ministers, shall ever be supported by the people of our charge is very problematical. Our civilized habits of living, so essential to our health and comfort, would be too high for their ability to sustain us. It is quite certain that while they remain so poor and are destitute both of the enterprise and means to elevate themselves, this cannot be expected. In regard to raising up a native ministry, our views have been embodied in the following resolutions adopted at the present annual meeting.

This subject has long dwelt in our minds; but it is now urged upon our attention afresh, not only by the destitute and increasingly exposed condition of many large fields on the islands, and the overwhelming amount of labor now devolving upon those of us who are pastors of churches, but by an animated appeal from the Board.

Therefore resolved, That while promising native candidates for the gospel ministry are so few, and those most promising in our churches are imperiously needed on their respective islands, it is inexpedient at present to attempt any thing in the form of a theological school or seminary for the whole islands; but that it be recommended to the brethren of each island to confer together on this subject, and to enter on the work as individuals, or where practicable, designate one of their number to devote such

a portion of his time as he and they may deem proper to a class in theology, and also to make all such arrangements as may be necessary to carry this suggestion into effect.

As the resolution intimates, the great difficulty in the way of raising up a native ministry is the want of suitable candidates. Of our adult church members we can hardly say there are any who have so put off their former heathenish habits and acquired such an amount of intelligence, prudence, and maturity of christian character, as to justify an attempt to train them to be pastors and teachers for our churches, although they may be made useful helpers. Without an intimate acquaintance with the native character, you can hardly appreciate this remark, and hence you will be likely to indulge too sanguine expectations on this subject. It is to the pious youth about us that we must look for this purpose and put as many of the more promising as we can in a course of training in our schools and seminaries. Of the youth who have already graduated, there are a very few whose character for intelligence and piety stands fair, and who may yet be prepared for the holy office, and we contemplate making some efforts immediately for bringing them forward. But it will be a work of time and patience, and we are not at all sanguine as to the results.

What is most urgently needed is more men and means to sustain and enlarge the operations of our seminary. This institution bears the same relation to a native ministry as do your colleges to the gospel ministry in the United States, and the latter can no more be expected here without vigorously sustaining the former, than there. The seminary was primarily founded with the wants of the church in view, and they have never been lost sight of. Religious instruction has ever been made prominent in the institution, especially on those branches usually considered as preparatory to the study of theology. Thus we hope to lay a good foundation and prepare the way for a course of systematic theology, and leave it to the pastors at their stations, to complete the work and bring forward these young men as their characters and circumstances will justify.

The Churches.

The following table will exhibit their state as to numbers, discipline, etc.

STATIONS.		Whole number admitted to the church.	Admitted last year.	Total deceased.	Deceased last year.	Suspended last year.	Remain suspended.	Excommunicated last year.	Total excommunicated.	Remain extom.	In regular standing.	Total children baptized.	Baptized last year.	Marriages last year.	Average congregation on the Sabbath.
HAWAII	Hilo,	7890	273	833	249	125	450			20	6536	2600	126	102	
	Waimea,	5549	170	457	140						2226	831	36	51	
	Kohala,	975	124	82	8	3	316	3	48	41	866	335	27	57	1500
	Kailua,	1416	501	75	27	73	42	41	43	27	1253	949	300	38	1500
	Keslakekua, Kau,	1705	289	59	11	91	20	47	125	106	1361	614		70	1400
			72			2	2	2		2	192				1200
MAUI.	Hana,	317	95	11	75	7	5	2	8	8	314	186		53	
	Wailuku,	932	62	59	15	8	7	9	25		123	438	72	82	1200
	Lahaina,	663	54	90	10	18	19	9	25	24	558	525	62	96	1500
	Lahainaluna, Kanapali,		67	31	3		2				82	76	34	13	400
MOLOKAI,		395	24	28	10	22	29			7	337	225	55	21	750
OAHU.	Kaneohe,	239	59	17	6	1	5	1	8	8	232	99	8	27	500
	Honolulu, 1,	1237	20	117	20	39		6	34	32	1075	545	34	61	2000
	" 2,	1458	184	112	35	53	23	50	138	186	1201	327	75	88	1500
	Ewa,	1209	151	83	20	9	18	22	113	102	875	361	58	49	1000
	Waianae,	20	20		5	2	2				174	13	13		600
	Waialua,	675	112	28	10	8	16	25		86	520	472	90	28	500
KAUAI.	Waioli,	111	26	7	2	2	1	2	6	2	122	44	6	27	500
	Lihue,	2	1	1	1			9	11	11	50			12	200
	Koloa,	224	57	18	2	7	4	2	21	14	191	125	37	16	700
	Waimea,	288	68		4	4		2	7	6	222	119	17	23	1000
		25362	2593	2080	650	476	961	232	612	682	18510	8904	1050	917	17950

State of Religion—Character of Bartimeus and David Malo.

As to the state of religion in our churches, it does not vary materially from what was reported in our general letter of last year. There has been no general revival such as we enjoyed in former years, though a precious work of grace has been going on during the year in the district of Kona on Hawaii, a particular account of which will doubtless be given you by the brethren in that quarter. Neither has there been any general defection, though a considerable number, as you may see by the foregoing schedule, have erred from the faith and caused our hearts to grieve over the shipwreck of their souls. The majority, we may safely say, afford us comfortable evidence that they are the children of God. This evidence we find in their love of his truth and ordinances; in their desire for christian knowledge, and their readiness to aid in carrying forward benevolent objects. We must confess that when we and sum up all the evidence of the mighty and blessed

workings of the Lord's hand in gathering and building up these churches; when we see so many who once wore the filthy rags of heathenism and walked in the darkness of a corrupt superstition, now clothed in garments of light and walking as children of the day, our hearts are cheered. We bless the Lord our God for all his mercies to this people and feel encouraged to commit our cause to his care for the future.

But there are still many gloomy shades over this picture, and when we allow ourselves to dwell upon them, our hearts are often cast down. Even the best classes of our church members are far from what they should be, and even from what we once hoped they would attain to by this time. We must still complain of a great lack of stability, fixedness of purpose in serving the Lord, tenderness of conscience, and, in short, of that maturity of christian character which gives firmness and power to a church, and without which our church members must continue to be but babes in Christ. For want of this maturity of character, many are led away by even trifling tempta-

tions, and but few are qualified to be co-workers with us in making known the gospel to their perishing countrymen; and over the few who are thus employed, it is necessary to keep a constant supervision, lest by some act of imprudence they injure the cause or fall into open sin. These remarks, however, will apply but partially to one or two individuals. Bartimeus, the blind preacher of Maui, is regularly licensed as a preacher, and labors both abundantly and successfully in the wide and destitute regions of that island. David Malo also labors a considerable portion of his time as an evangelist. He is an able and successful preacher. There is another on the island of Oahu, in the district of Waianae, who is entirely devoted to the work of preaching, and is very acceptable to the people of that place. Neither of these men could be safely intrusted with the care of a church, and yet we cannot but place a high esteem upon their labors, and pray the Lord of the harvest to raise up a multitude of such men.

Romanism, Advancing—Renounced.

As in former years, the bulwarks of our Zion have sustained continued assaults from two great master evils. We allude to Romanism and rum, two of the most powerful and formidable confederates that ever came up from the pit. Romanism has unquestionably made some considerable advances during the past year. It has enlarged its borders, strengthened its stakes, and penetrated many districts where it was before unknown. It seems to have made the most progress the past year on the islands of Hawaii and Kauai. In the districts of Kona and Waimea on Hawaii the papists number many converts and boast great things. But the Lord has lifted up a standard against them. From the reports of the brethren in those fields we judge that the cause of the papists is rather retrograde, than otherwise, at present. How many foreign priests there are on Hawaii we have not ascertained; and indeed there is such a great gulf between us and them, that we find it rather difficult any where to ascertain the number of their agents, or the state of their operations. On Kauai the excitement in consequence of the spread of Romanism is considerable. Two priests are there laboring with indefatigable zeal, and we are sorry to say they have a good deal of success, especially in the more remote and unenlightened parts of the

island. On the island of Niihau, where there is a population of about one thousand, it is said a considerable number of the people have joined them. On Oahu they number many followers, and in the districts of Waialua, Waianae, and Koolauloa it is thought that nearly one third of the population have gone after them. In and about Honolulu they seem to have less success than in some other places, though they succeed even here in drawing off a considerable number, chiefly of the floating, ignorant, and degraded population of the place. Their large stone meeting-house, cathedral it may be called, is in a state of forwardness, the stone work nearly completed, and it is said the bishop will soon return with a large reinforcement, a printing-press, etc. We may then expect a new onset. The Lord prepare us for it.

We are happy to inform you that within three months past, during a season of unusual attention to religion in Honolulu, quite a number of the Romish disciples forsook them and now worship with our congregations. Similar instances have occurred in the parishes of Waialua and Koolau. The reasons assigned for forsaking the Romanists are various; some say it is *lapuvala*, i. e. folly; others say they do not learn any thing among the Romanists; they have no books; others get tired of their ceremonies and especially their endless kneeling. Others forsake them just because some one tells them to. We have not mentioned their operations on Maui and Molokai, because they have attempted nothing of consequence on either of these islands as yet. They doubtless will soon. As the man of sin advances, he develops more and more of his real character. He waxes bold and insolent; speaks great swelling words; changes times and laws; desecrates the holy Sabbath by feasts, sports, and secular pursuits; sets himself in array against those in authority, and looks with haughty contempt upon every thing that does not bear the impress of the mother church. But his days are numbered; his bounds are fixed: beyond these he cannot pass.

There are some indirect benefits resulting from the spread of this heresy among us. It has a tendency to humble our hearts before God and make us feel our dependence on him for the prosperity of our cause. Whilst we had no formidable rival in the field, we were in danger of being lifted up with our success, or of relapsing into a state of apathy or

self-complacency. But there has been given unto us a thorn in the flesh, the messenger of Satan to buffet us, lest we be exalted above measure. By the deadly march also of this baneful enemy, we are pressed in spirit to preach the word more abundantly in every place; to ply our presses and furnish the whole population, as far as they can profit by them, with a copy of the Scriptures and other useful books; to devise expedients and zealously execute them for the benefit of the rising generation. Our churches too are being sifted, that the precious and the vile may appear. Thus the Lord is bringing good out of evil and causing the wrath of man to praise him. It is very certain that we should not be so laborious, especially in unfolding the golden treasures of the Bible to the islanders, were we not thus environed by the legions of the prince of darkness. But while it is not wrong to beseech the Lord that this evil may depart from us, as did the apostle, we can contend against it so long as we hear him say, "My grace is sufficient for thee, for my strength is made perfect in weakness."

Temperance Reform at Lahaina and Honolulu.

A new era has dawned upon these islands in regard to temperance. If what has recently occurred should prove to be a true and permanent reformation, it would require the pen of a poet to depict it before your minds in colors sufficiently bright and glowing to do it justice. But such is the unstable nature of all human things, and especially among a people characteristically weak and fickle, that time alone can tell how real and permanent the recent temperance reformation among us will prove to be. You are aware that since the long-to-be-deprecated visit of the *l'Artimise*, the fiery waves of intemperance have been rolling over the islands with increasing violence, and threatening to carry away both church and state over the precipice of ruin.

The class of persons most seriously injured by this evil were the chiefs and those connected with them. Their habits of intoxication were becoming more and more confirmed, and the hope of their rescue was almost extinguished. Some, and they among the highest chiefs, have been at times utterly unfit for business for several days in succession; and indeed some of them were but rarely sober enough to do important business for several months at a time. Of those of

the chiefs who were members of our churches, not one now living remained without censure of some sort or other. It is easy to conceive what a cloud this state of things threw over the prospects of the nation. The hearts of its friends were filled with fears and gloomy forebodings. Its pulse was that of a dying man—dying too, not from an external cause, but an internal disorder seated upon the heart and extending to the brain. The two points where intemperance was doing the greatest mischief were Honolulu and Lahaina, where most of the chiefs and foreigners reside. Of course here were the points at which to commence a reformation. In the month of March two large juvenile societies, in other words "cold water armies," were formed in the two parishes of Honolulu, and embracing together over 1,200 children. They are pledged to abstain from every thing that intoxicates, even tobacco and awa, and fermented liquors. In this movement the children were much interested and continue to be; and since they have not yet acquired confirmed habits of using things that intoxicate, we cannot but hope they may be saved from their deadly effects.

Simultaneous efforts were also made in April, both at Honolulu and Lahaina in behalf of the chiefs, and what is remarkable, were made without concert. With what success you shall hear. Sometime in April the king seems to have had his eyes opened to see the gulf that was yawning before him, and privately took the pledge of entire abstinence from all intoxicating drinks. When this became known, it produced quite a sensation, especially among the king's own favorites. Drunkards stood aghast, not knowing whether to jest or be serious, or what to expect next after the loss of so powerful an ally; while the friends of order began to rejoice and take courage. The king having come to the cold water mark, the way was prepared for a powerful appeal to all the inferior chiefs and persons of influence about them. It was made with success, and on the 26th of April a large temperance meeting was held at Lahaina, at which the king came forward and took the pledge of total abstinence from all intoxicating drinks before a large concourse of people. He accompanied the act with a short and appropriate speech, the substance of which was as follows: "I am one who wish to sign this pledge. Not, however, on account of the address we have just heard, (referring to the address of Mr. Baldwin.) but I thought of it

before, and the evil of drinking rum was clear to me. Here is the reason why I thought it an evil. I am constituted a father to the people and the kingdom, and it belongs to me to regulate all the other chiefs. I have therefore become really ashamed, and I can no longer persist in rum-drinking. This is the reason why I subscribe my name to this pledge."

The premier (Kekauluohi) and all the inferior chiefs, with the exception of two or three, being convened to attend their annual meeting for business, followed the king's example in taking the pledge. Their people also, among whom were some of the stoutest veterans in the cause of Bacchus, came forward with great promptness, and took their stand on the side of cold water.

Two days previous to this a large temperance meeting was held in Honolulu, at which governor Kekaunaoa, and Kouia, a female chief, the wife of Paki, and some hundreds of the common people took the pledge. The occasion was one of interest; it inspired our hearts with the sweet hope that the peaceful days of the excellent Kaahumanu were about to return, and the fires of alcohol to be again extinguished.

National Temperance Society—Laws against the Traffic enforced—National Legislature.

On the 16th of May another temperance meeting was held at Lahaina, at which a national temperance society was formed, of which the king is president, and some of the other chiefs members of the executive committee. After this the king ordered his cellar to be cleared of whatever of the deadly stuff it contained. Seven barrels of rum, brandy, gin, etc. were rolled out and returned to the merchant who had furnished them, and who thought it best on the whole to take them back.

Immediately on the king's abandoning his cups, an order was issued by himself and the premier to enforce the laws with regard to the retail of intoxicating drinks—laws which were good on paper, but had well nigh become a dead letter for want of an executive. This has diminished the amount of spirit retailed very much, though a good deal is yet sold in secret. It was feared that this movement would rouse the wrath of the whole crew of rum-sellers, and even of some public functionaries; but we have as yet heard of but little excitement of any kind on the subject among foreigners,

and most of what we have heard is by way of approval. This is an evidence that, for some cause or other, a considerable change has been effected in the public opinion of this class of our community. A few small and local temperance societies have been formed among foreigners on different islands, but none as yet in Honolulu and Lahaina. Were it not for excluding wine, it would not be difficult, perhaps, to secure the names of a good many residents of respectability; but we feel satisfied that, in the present state of the temperance question, nothing short of totalism will effect a thorough reformation, especially among natives.

We have been thus particular in regard to the chiefs, as they were the class most involved in this evil, and through them calamities untold were threatening the nation. We are happy to say now, the whole aspect of things about them has changed for the better, surprisingly so. The *hulas* (native dance with songs and drums) and other follies, which had pained our hearts for several months, have been suppressed. The king looks and acts like a new man: he is prompt and attentive to business, and seems to take pleasure in it. He has also attended church more frequently since he laid aside his cups than for several years before.

Thus you see that the same invisible Friend, who has so often been our refuge in trouble in former years, has again plucked his hand out of his bosom, and thrust it forth for the deliverance of this nation. Blessed be his name. Oh that we may always have a heart to run to him when dangers threaten. His care and protection are to be prized higher than the smiles of all the kings and governments on the earth.

If this reformation in the king and chiefs is of the Lord, as we cannot but hope that it is, may we not hope it will stand amidst all the assaults of the enemy, and be only a precursor of a much more thorough spiritual reformation in the inner man. But we must confess we are not without fears on this subject; yet there will doubtless be seasons, especially when ships of war and persons of distinction come along, when the king and chiefs will need great firmness of purpose to withstand the temptations that will be thrown in their way; and be not surprised if the next letter that follows this, conveys to you the sad intelligence, that our hopes are blasted, and that those of whom we now entertain so pleasing expectations have gone back to their wallowing in the mire.

May heaven avert such a reverse of things! Will not you and the churches continue to pray for them with increased earnestness, that they may be kept from the snares of their enemies, and be made nursing fathers and nursing mothers indeed to this nation and the church?

The national legislature has just closed its second annual meeting. It continued some weeks, and is said to have been a very orderly and pleasant session. Several important enactments were made, the principal of which relate to the manner of appointing juries and levying duties. The whole subject of their financial concerns has been thoroughly discussed, and such measures taken as that government property may be husbanded and government debts liquidated. This will be a great improvement if properly carried out. The old and wretched common-stock system of the government is to be superseded by regular salaries to government officers. You will be duly informed, no doubt, of the fact of Doct. Judd's having left the mission, and engaged in the service of the chiefs.

Common Schools—School Laws—Need of Teachers.

The table below, though incomplete, will give a general view of the number of schools, teachers, and pupils, in the vicinity and more or less under the superintendence of each station, so far as reported, with the branches usually taught and the number who have made some proficiency in each.

<i>Stations.</i>	<i>Schools.</i>	<i>Teachers.</i>	<i>Pupils.</i>	<i>Readers.</i>	<i>Writers.</i>	<i>Arithmetic.</i>	<i>Geography.</i>
Hilo,	54	100	2658	1479	735	1998	267
Waimea,	21	45	865	445	265	420	
Kohala,	31	45	882	399	110	315	
Kailua,							
Kealahoukua,							
Kau,							
Hana,	33	55	1724				
Waialuku,	39	60	2000	738	350	500	365
Lahaina,	18	40	1120				
Kanapali,	6	6	307	204		104	38
Molokai,	15	19	1070	469	102	285	158
Kaneohe,	8	9	439	160	61	198	83
Honolulu, 1st,	17	17	937	397	26	464	78
" 2d,	5	9	601	248	217	439	178
Ewa and Waianae,	12	18	696				
Waialua,	16	16	546	321	220	387	141
Waioli,	12	15	439	244	88	204	50
Lihue,	5	7	185	123	28	64	8
Koloa,	6	7	226	104	52	42	13
Waimea,	15	15	530			128	95

The number of common schools in the islands has been about the same the last as the previous year. This number, as reported at the general meeting, is more than three hundred schools, taught by

about five hundred teachers. These schools the last year have been attended by between 18,000 and 19,000 children and youth, about one third of whom are able to read. Many of these are studying arithmetic, geography, and other elementary branches usually taught in common schools.

During the last year, in some of the districts, children have been drawn away from school by the influence of the popish priests. What number of children may have gone to them we have no means of ascertaining accurately. At an examination of their schools on the island of Oahu, some months since, they numbered 700 children. Not all these had been scholars in our schools, though many of them probably had.

On the island of Kauai, the brethren report one or two schools, where by promises and presents from the Roman catholic priests, the children, with three or four exceptions, have been induced to go to the papists.

Under such circumstances we greatly feel the need of more and better qualified native teachers in our common schools. The papists are pressing us hard on every side, and are unwearied in their efforts to draw children and youth away after them. Last year a class of thirty left the seminary, and most of them have been successfully engaged in teaching during the year, but many more are urgently needed in every part of the islands.

At most of the stations where teachers of the Board are located, they have a general superintendence of schools through the district, besides teaching a station school, with particular reference to qualifying annually a class to enter the mission seminary, and also to qualify teachers for common schools.

A law has been enacted by government, the object of which is to promote the interests of common schools in the islands. This law requires parents to send their children to school, makes provision for the erection of school-houses, and provides for the pay of native teachers. These laws have, we think, operated favorably in securing a better attendance of children at the school, and if fulfilled on the part of government, will promote the cause of education on the islands. We find, however, that the same efforts are necessary on the part of missionaries and teachers, to keep the schools in efficient operation, as were before there were any laws on the subject. In many parts of the islands the teachers have hitherto received but a

small part of their stipulated pay. If such should continue to be the case, the effect will be to dishearten the teachers, and induce them to leave their employments.

Boarding Schools at Hilo, Wailuku, and Waialua—School for Chiefs.

The boarding school for boys at Hilo, on the island of Hawaii, has numbered sixty-five scholars the past year. The boys are taken from the different districts on the island, in numbers proportioned to the number of inhabitants in the several districts. Since its commencement it has admitted 142 boys, of whom forty, after a thorough preparatory course, entered the mission seminary. Two have died, a few have been dismissed as unpromising, and sixty-three now remain members of the school, twenty-three of whom are church members. An increasing interest is felt in this school. It has secured the confidence both of parents and children, and is highly approved by those best acquainted with its operations. More applications have been made the past year for admission to the school, than in all previous years since its commencement.

The boarding school for girls, at Hilo, under the care of Mrs. Coan, has now been in operation three and a half years, and an increasing attachment to the school is manifested on the part of the girls. They have made very pleasing progress in their studies. Eight hours in a day are devoted to study and labor. A new school-house has been erected the past year, fifty feet by twenty-five, for the better accommodation of this school, the whole cost of which has been defrayed by the church at Hilo, and by donations from the friends of the school. The health of the scholars, in both the boarding schools at Hilo, has been almost universally good from their commencement. In the girls school no death has occurred, and only one case of serious illness. Out of the 142 connected with the boys' school two have died.

On the removal of Mr. Armstrong from Wailuku to Honolulu, the care of the church and congregation devolved on Mr. Green, who had till that time had the superintendence of the female seminary from its commencement. Owing to the multiplicity of labors devolving on Mr. Green, in consequence of Mr. Armstrong's removal, it was thought best for Mr. Bailey to take charge of the female seminary, which he did at the commencement of the last year. This in-

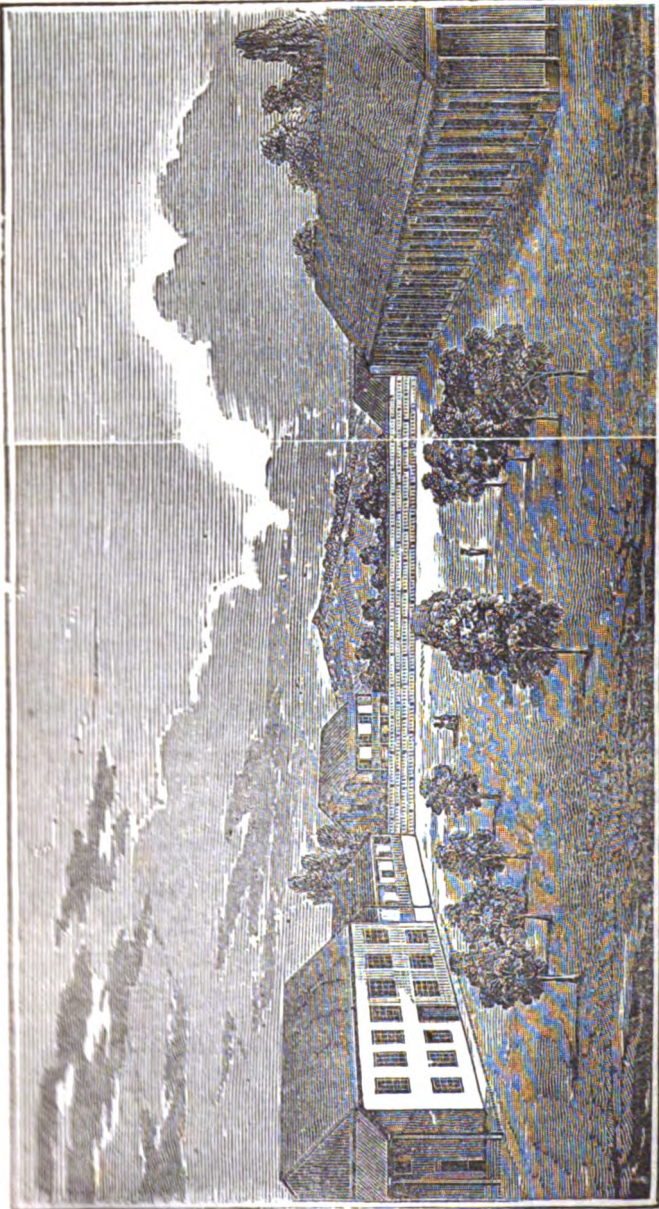
stitution has, almost from the commencement, suffered much from sickness, which, in many cases, has proved fatal. The prospects of the school have at times appeared dark. It has been an object with the teachers to observe the probable causes of so much sickness, and to introduce such changes as would be likely to remove the evil. The grounds inclosing the seminary have been enlarged, to afford more room for exercise; fewer hours have been devoted to study, and more to active labor. The rooms occupied by the scholars have been enlarged, and a new, large, and well-aired room has been occupied for a recitation room, and the scholars required to take systematic exercise daily in the seminary. The sickness has been less the past year, than in some previous years, and we most sincerely hope that the voice of health may be heard throughout this valuable institution.

The present number of scholars in this female seminary is sixty-nine. Eleven new ones have been admitted during the year.

We have hitherto regarded the boarding school for boys, at Waialua, rather as an experiment, being in some respects on a different plan from any other boarding school on the islands. It being designed to be a self-supporting institution, more time is devoted to labor. The boys are taught the use of the hoe, shovel, plough, cart, and other implements of husbandry. So far it has succeeded well, and promises to be useful in cultivating a very important branch of Hawaiian education, viz. industry and economy. Twenty-three boys have been connected with the school the past year. Three hours each day are devoted to study. The studies pursued are much the same as in other boarding schools.

A grant of excellent land has been made by the government, for the use of the school.

You have already been informed of the success which has attended the past efforts of Mr. and Mrs. Cooke, in the boarding school for the young chiefs. We will only add that it has continued the past year in the same prosperous condition. The attachment of the children to their teachers and to the school is unabated, as is also the confidence of the king and chiefs in the school. The children are making considerable progress in the study of the English language. The king and chiefs have, the present year, assumed the entire support of Mr. and Mrs. Cooke. We may add as a general remark that the inter-



FEMALE SEMINARY AT WAILUKU, ON MAUI.

Some notices of the seminary are given on the preceding page.

est which the government of the islands take in schools for the instruction of the children and youth of the nation, is almost a matter of surprise to us, and should be the occasion of unfeigned gratitude.

Mission Seminary—Teachers—Pupils sent forth—School for Children of Missionaries.

From the report presented to the general meeting of the mission by the teachers of this institution, we collect the following items, which will give you a view of the present state of the seminary. A class of fifty-six boys was admitted soon after the last general meeting, who, with the fifty-one already in the seminary, made in all 107 scholars the past year. Of these six have been absent most of the year, leaving 101 in the seminary at the present time. The progress of the scholars, in the various branches to which they have attended, has been respectable, and their general conduct good. For a considerable part of the year the interests of the seminary have suffered from the ill health of the instructors.

Mr. Andrews, who had been the principal of the seminary, from its establishment in 1831, having resigned that office, and the health of the other teachers, Mr. Clark, and more especially Mr. Dibble, being so much impaired as greatly to diminish the amount of labor which they could perform, the prosperity and even the existence of the seminary seemed to be threatened. The difficulty of providing suitable instruction was much increased by the fact that no one of the other missionaries could be removed from the field he was then occupying, without endangering important interests there. The following arrangement was decided upon.

It has been with us a serious and difficult question, how we should meet the case. Every station in the islands needs all its present strength, and many parts of our field imperiously call for help. No post ought to be weakened. After mature deliberation on the question, the mission voted to remove Mr. Emerson from Waiialua to the seminary at Lahai-naluna, to take part in the instruction there. Mr. Emerson has occupied a large and important field, and one that ought not, especially at the present, to be weakened. Yet in view of the exigencies of the school, and its vital importance to the interests of the nation, the mission have felt it duty to strength-

en the seminary, at some sacrifice in another part of the field. We feel that our seminary must be kept in vigorous and efficient operation. We long to see it annually sending out a large class of well disciplined young men, who shall act as efficient helpers in the work of saving the Hawaiian nation.

The following particulars, relating to those who have left the seminary in past years, will give you some idea of the influence this seminary is exerting on the nation. Of those who have been connected with the seminary, there are now living 144. Of these 105 are usefully employed as teachers; thirty-five are officers of government, of whom eight devote a part of their time to teaching; seven are engaged in other useful employments; eleven are doing nothing or worse. Of the above number seventy-three are church members in regular standing; nine are officers of churches; ten are openly immoral; a few are occasionally employed as preachers, though without a regular license. The graduates of the seminary are generally reported as efficient helpers in the missionary work.

The school noticed below, though the first of the kind opened in connection with the missions of the Board, is not altogether an experiment, as a number, designed for a similar purpose, have been established by missions connected with other missionary societies. It is hoped that the children gathered into it may, on the whole, be under a better moral influence, and receive a more thorough instruction, while more of the time of their parents will be saved for other appropriate missionary labors.

At the general meeting of the mission in 1841, measures were adopted for the establishment of a boarding school at Punahou, on the island of Oahu, for the children of missionaries. Teachers were appointed to that station, the sum of \$2,000 appropriated for the erection of buildings, and a board of trustees were appointed, to carry into effect the measures adopted by the mission. During the past year the buildings have been erected, including rooms for the teachers, and a school-room, dining-hall, and rooms for the accommodation of boarding scholars. The appropriation made by the mission was not sufficient to finish the buildings, and nearly \$1,000 have been furnished by private subscription. A grant of \$1,000 has been made by the mission, at this general meeting, to finish some of the rooms, and to meet the

necessary expenses of the school the present year. Mr. Dole, besides taking an important part in the erection of buildings the past year, has taught a school at Honolulu, for the children of the families at that station and a few others. It is intended to commence the school at Punahou as soon as practicable after the general meeting shall close.

LETTER FROM MR. SMITH.

In the following letter, dated Honolulu, June 10th, Mr. Smith describes the religious state of things in his particular field at the commencement of the present year.

Religious Meetings—Interesting Results.

At the close of the fall shipping, some time in December, I commenced a series of protracted meetings, of three days each, to be held in different parts of my field.

The first we held at Moaualua; the second at Kalihi; the third at Kapalama; the fourth at Pauoa; and the fifth and last in the meeting-house here at the station. This last continued six days. The four neighborhood meetings had all been more or less blessed, and the way was well prepared for the meeting of the whole parish. Mr. Armstrong assisted me in this meeting, and I think it was, on the whole, the best protracted meeting that we have ever held at this station. There was not so much animal excitement and noise as during the great awakening of 1838-39, but apparently far more enlightened seriousness and sober conviction for sin as committed against a holy God. The church, as a body, were quite waked up and appeared to feel both for themselves and others. Those who had been expressing desires to join the church of Christ since 1838, appeared to gain new light and views of themselves as sinners against God, and also of the way and plan of salvation through the Mediator. Of this class about 300 have been propounded as candidates, to be received to church fellowship some months hence, providing they shall continue to give satisfactory evidence of repentance and faith in the Lord Jesus Christ.

More than 200 have come forth from their hiding places as the fruits of our protracted meetings and subsequent evening meetings, held in various parts of this village.

Between thirty and forty of my former parishioners, not church members, who had wandered after the beast and false prophet, have returned again to us during and subsequently to the above named meetings. About fifty church members, who were under censure, have been restored again to the fellowship of the church.

It requires great care and labor to look after our large and swelling churches. The people have so recently emerged from heathenism, that many of them are as unstable as water; and like a company of children, are constantly doing something which they ought not. Still they are as wise and consistent, and as liberal, all things considered, as the great majority of professing Christians the world over. The great mass of this people are poor, very poor; and yet their contributions amount to quite a respectable sum in the course of a year. During the past year my congregation have contributed \$80 to pay for our church bell; \$38 to aid in building a stone church at Waialua; \$86 25 to aid in building a stone church at Kaneahe; and \$23 for contingent expenses; amounting in all to \$227 25.

LETTER FROM MR. ARMSTRONG, AT HONOLULU, MARCH 21st, 1842.

Mr. Smith, the writer of the letter which precedes this, has the pastoral charge of the second church at Honolulu; while Mr. Armstrong, the writer of that which follows, has charge of the church first established in that village. Mr. Armstrong remarks on

The Condition and Wants of the Mission—Temperance.

All the wheels of our machinery are still in motion, and I cannot but believe that the Spirit of the Lord is in them, in some parts at least, while in others they move rather sluggishly. For want of funds, but little is being done in our printing offices, and yet the call for books printed on the funds of the Board never was greater. We hear that there is a very encouraging state of things among the people on the leeward side of Hawaii. Popery finds the bulwarks of truth in that quarter pretty strong, and is thought to be losing what little it had gained.

In our two congregations in this village there has been unusual attention to religion of late, though I cannot say we

have exactly a revival. In fact I hardly know what to call a revival in the Sandwich Islands, religious excitements are apt to be so evanescent. My own plan is to enter the name of every one who professes any concern for his soul on my list of catechumens and put him in the way of regular instruction. There I look at him until I have some satisfactory evidence that he is born of God. Within three months past I have baptized about sixty persons: others are propounded and will be received soon.

Our congregations in this place are unusually large just now. Sabbath schools and Bible classes are also full and interesting. New cases of awakening are frequent, and some are very interesting. Quite a number have forsaken the Romanists and are now seeking the old paths. Heaven direct and bless them! If they have fled from Romanism as it is here, they are like him who escaped out of Sodom. May none of them prove to be like his wife.

But our great churches, together with the large number who are professedly seeking the way of life, call for an amount of labor that we can scarcely endure. It requires one continued effort to save the property, if I may use the term, which the Lord has put into our hands, and which is of more value than any tongue can tell; and yet in the midst of the struggle our hands are about to be weakened for want of funds.

Having adverted to the disastrous and painful results which he anticipated from curtailing the operations of the mission in some departments of labor, which the limited pecuniary allowances to the mission seemed likely to render necessary, Mr. Armstrong remarks upon the temperance reform mentioned in the general letter.

An interesting movement among us of late, was the formation of a 'cold water army' among the children. In my parish about 700 have taken the pledge to become tee-totalers, and they are full of zeal for the cause, I assure you. They have a rude device as the badge of the society. The motto, "Wai wale no," means "Water only;" the other "Noki na mea oua," means, "Away with whatever intoxicates." I do not know how the thing will turn out. Much will depend upon the manner in which the subject is followed up. But there is reason to hope for much good from instilling the principles of strict temperance into the minds of the children, who are now

comparatively free from the infection of intoxicating substances. A great many, even small children, smoke tobacco, and get intoxicated on it, as they inhale the smoke into the lungs. Therefore tobacco is included in the pledge. Since the restraint of law on this subject has been removed by the hand of foreign interference, it is the more necessary to work on public opinion. This is our only hope now.

We have recently had a pleasant visit from Sir George Simpson, governor of the Hudson's Bay Company, and Doct. McLoughlin, of Columbia river. Both were very respectful and friendly to the mission, and took the deepest interest in all that concerns the welfare of the nation. Sir George, especially, seemed to comprehend at a glance the state of the government, and the principal source of its dangers. On all points of difference between the chiefs and the resident foreigners, he took, as it seemed to me, good ground, and spoke his sentiments freely and boldly, to the no small annoyance of some who heard him. He has also written something to the government, by way of advice.

Maharattas.

OBITUARY NOTICE OF MRS. BURGESS.

AT page 460 of the last number the decease of Mrs. Burgess, wife of the Rev. Ebenezer Burgess, of the Ahmednuggur branch of the Maharatta missions, was briefly mentioned. The following more full account of her last hours is furnished by Mr. Ballantine.

It is my painful duty to communicate to you the intelligence of a sore bereavement which we have just experienced. One of our number, whom we ardently loved, has been taken from the midst of us by a sudden stroke. Our dear sister, Mrs. Burgess, the life of our little circle, was removed from us by cholera on the 24th of last month. She now rests from her labors. Her death was very sudden. In the morning we met her with her little sick boy going out to take the air, and although somewhat dejected on account of the continued illness of her child, who appeared to be wasting away by disease, she was apparently as well as she had been for some time previous. About eleven or twelve o'clock a messenger came to inform us that she was very ill. We immediately went to see her, and found her

rapidly sinking under the power of her disease. The physician was immediately called, and every effort made to restore her; but all was of no avail. The hand of death was upon her, and a little before five o'clock in the afternoon she breathed her last.

It was a most painful stroke to us all, for she was indeed a dear sister. We always loved to meet her. Her conversation was always cheering, and the warmth of her christian feeling served to rouse us up to new life. The loss of one so dear to us we cannot but feel deeply. The circumstance, too, of Mr. Burgess' absence from home at the time of her death, rendered the affliction more severe. He had left home the week before, for Jalna, to attend to the affairs of that station, expecting to return again in two or three weeks. That during his absence his dear partner should be taken away, and his house made desolate, seemed peculiarly painful.

But, in connection with all our grief, we have great reason for joy and for praise to God for his mercy, even in this severe affliction. Death did not meet Mrs. Burgess unprepared. Although so suddenly attacked, her mind was composed in the prospect of death, and she was entirely resigned to the will of God. At one time Mr. Abbott remarked to her, "What a blessing that we can cast all our cares on God and leave every event with him;" "Yes," she replied, "it is indeed; yes, *all* our cares, yes, yes." She seemed to be happy in the confidence that God would do all things well. She evidently felt great anxiety for her husband and her little boy, but she was enabled to leave every thing to the disposal of her Heavenly Father, sweetly submissive to his will.

After we went to her she seemed to suffer very little pain. Her bodily strength was completely prostrated, but her mind was clear and unclouded, as active and as happy as in her healthiest hours. This continued till the last, and for this she felt very thankful. She remarked to Mrs. Abbott, "Well, this is cholera, it is different from what I thought it was. I have not much pain." And at another time she remarked, "It seems an easy thing to die." We all feel that we cannot praise God too much for his sustaining grace imparted to our sister in her dying hour.

At one time she spoke to her physician, saying, in a very calm and pleasant tone, "Doctor, you see the importance of being prepared for death." I remarked

to her, "You feel that you are safe." She replied, speaking very slowly, as if thinking of the foundation of her hope, "Yes, I know I have done but little, but for Christ's sake I believe that God will accept me." At another time she remarked to one of the sisters standing near, "I have no fear of death: the sting of death has been taken away." Mrs. Ballantine, who was by her side during her last moments, spoke to her when apparently sinking, asking her if she had any message to leave for Mr. Burgess. She said, "My husband, my poor husband! but he is a man of God, and God will take care of him: I know he will: I feel that he will." After this she lay in silence a few moments, then turning up her eyes to heaven, she exclaimed, "Oh to God be all the glory, all the glory, all the glory." From this time she appeared to sink rapidly. With such composure and such joy did she meet death. Her mind seemed to be entirely unaffected by the dissolution of the body, retaining its activity to the last. She seemed so much like herself, even when the body was evidently sinking away, that we could not doubt that her spirit would enter at once into the presence of her Savior without suffering any interruption to its activity and its joy.

The death of Mrs. Burgess, although a severe affliction to us, we hope will prove the occasion of much mercy. Our own souls have been quickened by it. We have had new views of the object of life, and new proof of the power of a Christian to triumph over death. Oh that we may be prepared to meet death as she did. The native Christians were much affected by their loss. They all loved Mrs. Burgess much, she was so ready to converse with them, and to embrace every opportunity of giving them instruction. They, as well as many others around, have been led to new reflections by this event. It has shown that the truths we teach are no light useless stories, but, on the contrary, of the utmost importance; that they are capable of supporting the believer in a dying hour. Many, very many natives in Ahmednuggur were well acquainted with Mrs. Burgess. She was always kind and ready to converse with those who came to her house, and her charge of the female schools in the city, which she visited several times a week, brought her into contact with the people more than any other of the sisters here. It was remarkable to see the sympathy manifested by the natives at the time of

her death. Crowds flocked to the house to see her, and great numbers followed her remains to the grave.

The physician attending Mrs. Burgess remarked to a friend, that he never before saw such a sight, the calmness of a dying Christian. Our christian friends among the English manifested the warmest sympathy with us. They had all learned to love Mrs. Burgess for her cheerfulness and her warmth of christian feeling. The intelligence of her death threw a deep gloom over all the circle of those accustomed to associate with us.

On the Sabbath after this mournful event occurred, I endeavored to make use of the opportunity to impress on our native congregation the value of the Christian's hope, and its sustaining power even in the prospect of death. In the morning I preached from John 12 : 23-26, "Thy brother shall rise again." "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." In the afternoon I preached from Rev. 14 : 13, "Blessed are the dead which die in the Lord," etc. The congregation were very solemn. On the Sabbath after, in connection with the passage in Matthew 26 : 39, I endeavored to show the resignation of the Christian to the will of God under every trial, and the happiness with which he could leave every thing to the disposal of his Heavenly Father, even in death. We do hope that many have learned from these things much in reference to the christian religion, which they could have learned in no other way, and the day may come when we shall see the result of this affliction in the turning of men to God, and in their yielding the peaceable fruits of righteousness.

SEMI-ANNUAL REPORT OF THE MISSION, JULY 1ST, 1842.

THE brief report of the general operations of the mission, which is given below, will be followed by other reports on the several departments of labor at each station.

Health of the Mission Family—English School.

In preparing our semi-annual report, it seems appropriate to commence with noticing the painful dispensation with which our Heavenly Father has visited us since our last communication. Death

has been permitted to enter our circle, and take a beloved one from the midst of us. Mrs. Burgess has been called, as we trust, to a happier and better world. But it is God who has done it, and we know he does all things right. He knows what is best for his cause, and what is best for his children. We would therefore submit without a murmur, and praise him for all the goodness and mercy he has shewn us in our bereavement.

The health of those of us who remain is much as usual. While no one of us, perhaps, is wholly exempt from those indications which remind us of the frailness of this "earthly house," yet we have great cause for gratitude that our labors have been so little interrupted by sickness.

English School.—One important object aimed at in teaching the English language to the natives of India, is to open to a portion of those great communities those treasures of religious and other useful kinds of knowledge which are stored up in that language.

The English school has now been in operation nearly two years. It has struggled through many discouragements, and the question has sometimes arisen whether it should not be given up. Its prospects are now far more encouraging, and we are beginning to regard it as an important department of labor. A few words respecting its history may not be out of place.

In all parts of India there is a growing desire among the natives to learn the English language. This is more especially the fact in large places, where the intercourse with Europeans is considerable, and where there are situations in government service which require a knowledge of that language.

Some years since, petitions were presented to government to establish an English school at Ahmednuggur. The petition has not been granted. When government is the patron and furnishes the means, every thing is conducted in a showy, expensive manner, adapted to throw less expensive, though not less useful efforts into the shade. We would not say that the government schools are not attended with great good to this people; yet the idea just advanced, in connection with the fact that christian books are excluded from them, often renders them unfavorable to the introduction of christian knowledge and piety.

The commencement of the school was far from encouraging. The number of scholars did not equal our expectations.

The more important causes tending to produce this result were, the general want of enterprise among the people—the fear of coming under our influence—and the fact that a slight expense must be incurred for books. These causes still operate to retard the progress of the school, yet their influence is manifestly becoming less and less. For the first month or two the number varied from four or five to ten or twelve. Sometimes but a single lad was present. At one time a class of four or five fine brahmin lads left because I put my finger on their lips to show them how to pronounce a difficult sound. Another would not come to pray. One morning three or four brahmins, high in government authority, coming into school, with much earnestness argued against teaching the boys Christianity. They said it was very benevolent and kind in us to teach them English, but we should not teach the christian religion.

After remarking further on the history of this school and the difficulties which it has had to encounter, the missionaries notice some of the circumstances which now lead them to have more confidence in its ultimate success.

The most important encouraging circumstance is, that encouragements are increasing. The fear from christian books, or from being taught Christianity, as far as those now in school are concerned, may be said to have ceased.

The higher classes learn their lessons in the New Testament with as much apparent willingness as they do those lessons which are not designed for religious instruction. Those not so far advanced have a weekly lesson in a small catechism, the recitation of which affords a good opportunity for inculcating the fundamental truths of Christianity. The first reading-books are thickly interspersed with passages of Scripture and religious sentiments, affording at every lesson an appropriate occasion for religious instruction.

It is pleasing to see the change in the deportment of the boys, after they have been for some time in school. It is no uncommon thing to hear a new comer openly scoff and sneer at the name of Jesus, or when the truths of Christianity are spoken of; but a few solemn reproofs produce outward respect at least, and they soon answer in a correct and proper manner questions respecting the more important truths of Christianity. In addition to direct religious instruction in the school, most of the pupils frequently

visit my house for Mahratta books. When Mrs. Burgess was living, she was in the habit of giving them books to read, and questioning them as to the contents when they came to ask for more; and many were often pleased to sit for half an hour, reading a religious tract and listening to her instructions; and lately she appointed a day in which they might come for such purposes. In short, there are many ways in which the existence of the school affords an opportunity of exerting an influence over a class of people who, comparatively speaking, are not reached by our other operations. It is attended by the sons of some of the first families in the city. None of the highest classes have yet put their sons into the boys' seminary. We hope by means of the English school to draw this class under our influence, and that the day is not far distant when the two schools can be united, so as to form one seminary of a more efficient character than either can be made in a separate state. But we must not forget that the growth of seminaries and colleges in heathen lands is gradual. The present generation of missionaries will cease from their labors before seeing but little more than a beginning of what will one day, by the divine blessing, be seen in Ahmednuggur. We regard ourselves as merely laying the foundation, and the Committee must be prepared to hear from us louder and more earnest calls for means to enable us to lay this foundation broad and deep.

The school now numbers about thirty-five scholars, though the regular attendance is not much over twenty-five. The scholars pay for their books at cost price. This regulation we consider more to the advantage of the school than otherwise; but as the scholars advance, and the number of necessary books increases, it will probably appear advisable to fix upon a nominal value for the books, which shall be below the actual cost.

Girls' Common Schools—Notices of Mrs. Burgess.

These have been for the year past, up to the time of her death, under the care of Mrs. Burgess. There is nothing of particular interest to be said respecting them, further than that we regard them as an important link in connection with this people, and that notwithstanding the peculiar obstacles and discouragement attending this department of labor, we are encouraged. We can see that progress is made.

These schools are now four in number, and have about ninety-five names on the list. The teachers are paid according to the progress of the scholars, and every proper inducement is held out to them to increase the number of scholars. The girls have no pay; yet it has been found advisable occasionally to give presents of clothing. This in fact is necessary in order that they may be decent or even tolerable in their appearance. The schools could not probably be kept in existence without presents. Yet it should be mentioned, as a circumstance of great encouragement, that quite a number of the parents of the children belonging to our school, (these were generally of a higher class than the others,) have requested that no presents be given to their daughters—they send their children to school to learn, not for presents.

It was the custom of Mrs. Burgess to meet the girls of the more advanced classes on the Sabbath, to hear their Scripture lessons and give them religious instruction. She was much interested in these exercises. She has often said, "I have had a very interesting time: I regard these schools as very important."

But the direct influence exerted on the girls is by no means the only ground for encouragement, respecting these schools. They are the means of bringing many people within the limits of our acquaintance. In Mrs. Burgess' weekly visits to them, it was usually the case that people in the neighborhood or parents of the children would come in to hear and see. In this way, since many of the lessons are strictly religious, much religious truth has been communicated. Often, as Mrs. Burgess returned from these morning exercises, has she remarked, "I had quite a company of people to hear me this morning"—"I had a most pleasant talk with the people this morning." The very fact of a lady so constantly passing and repassing through the streets, for such an object, excites attention and exerts an influence by no means unimportant. In consequence of these labors Mrs. Burgess' acquaintance with the people had become far more extensive than it could otherwise have been. On the return of Mr. Burgess, one week after the death of Mrs. B., it was a matter of no small interest to see so many come to express their sympathy, and tell him all they knew respecting her labors and the circumstances of her death. Persons with whom he had no acquaintance would stop him in the street to tell him how "madam" had died, how good and kind she was, and how she sought

the good of the people. She was one of them, for she spoke their language. Says one, in truly oriental style, "There never was such a woman;" says another, "The whole city mourns;" and another had heard of her death fifteen miles distant.

Such facts are interesting, as exhibiting the interest with which people are regarding us; and especially as showing the grounds we have for encouragement to prosecute this department of our labors.

It should not be omitted to mention that some assistance has been rendered in the care of these schools by the wife of Mr. Wilkinson, who is employed as a teacher in the boys' seminary, and we hope much from her services in future.

During the period embraced in this report we have had applications to take two or three Hindoostani girls' schools under our care. Could we do this it would be the means of extending our influence among an interesting portion of this people, (the Mohammedans,) but our feeble strength and want of funds have hitherto been an insuperable obstacle.

Domestic Influence—School Books— Preaching and Book Distribution.

It ought to be remarked, that in addition to the distinct departments mentioned in the report, much direct missionary labor is performed, of a more miscellaneous kind, and each individual feels that he has enough and more than enough before him to occupy all his strength. Of these miscellaneous labors we regard religious instruction of those connected with our several families as very important. It is, generally speaking, among those who enjoy such instruction, that our converts are found. But the influence of the truth thus communicated is not confined to those who are the immediate recipients. They, although they may not have embraced the truth themselves, communicate it to others. This we regard as an important means by which our influence is extending.

Preparation of school-books, and the revision and preparation of religious tracts have occupied much time and labor. Much still remains to be done in this department. In fact, the necessity for this kind of labor increases in proportion to the prosperity of our other operations. We might make out a list of books and tracts now much needed, the preparation of which would require all our strength for years.

With the exception of finishing some school-books, which were in the press, no printing has been done for our mission during the period embraced in this report, for want of funds.

Preaching and distributing books in the villages has not been neglected; and though not so much has been done as we could have wished, yet many neighboring villages have been visited by different members of the mission, in connection with our native assistants, and the latter have frequently gone out alone. Some of the journals of these tours are forwarded by the present mail. Others will probably be sent hereafter. Would our strength permit, we would gladly perform more than we do of this kind of labor.

Plea for increased Funds and more Missionaries.

As for us who are on the ground, our conclusion is, that the Lord has a great work for his people to do in India, and that he is opening more and wider doors for labors he designs to bless, than at any former period in the history of missions to this country. This certainly appears true in regard to that part of the field occupied by us. We might speak of other places—we might enlarge our sphere of vision so as to include the many openings in the vast empire of British India. But the sound of "millions in India perishing in idolatry," has been so often rung in the ears of the churches, that the words have lost their power.

We would confine ourselves, in our appeal for assistance, within the narrowest reasonable limits, and only make those requests, the propriety of which must be obvious to all. When we ask for more funds, it is only for carrying on those departments of labor which are actually suffering, or extending our operations where extension is perfectly practicable, and even necessary in order that we may retain our ground with efficiency. Almost every department of our labor is limited for want of means.

At the commencement of the year we made out an estimate of expense for our several operations upon what we considered a reduced scale; still the sum of these estimates considerably exceeded the amount of funds at our disposal. We had no alternative but curtailments, in which we did not spare our own personal allowances. Better accommodations were needed for the girls' boarding school: an increased outlay of expense for books, teachers, and buildings for the

boys' seminary was required; but our limits were fixed. We wished to increase the number of schools in the villages around, from many of which petitions were brought for their establishment; but we found we could not even resume some which had from some casualty been for a short time suspended. Books were prepared for the press, which we needed in our operations, but they must be laid aside for the present, for want of means. And whichever way we turned to devise expedients for extending our influence, we were immediately checked by the thought "we have not the pecuniary means."

We do not say we cannot do much with the means at our disposal. Probably the mission was never in circumstances to make a better use of the funds than the churches have intrusted to us, than at the present time. But the time has come when it seems to us we are called to advance—to launch out into the ocean, and no longer keep to this coasting policy, which has of necessity hitherto so much characterized our operations. It is but a short time since we received an urgent representation from the Committee, of the necessity of raising up a native ministry. The idea of the Committee is correct. It is peculiarly true in respect to India. India must herself furnish teachers and preachers for the tens of thousands of villages scattered over her vast plains. But how are these teachers to be educated? Even fixing their qualifications at a standard greatly below that required for teachers and preachers in New England, great expenses must be incurred in preparing them for the work. Schools and higher seminaries of learning must be established and supported. Will the benevolence of the churches enable us to meet such expenses? Can the churches afford to support their missionaries in the field, and furnish them with only half the means necessary to their greatest usefulness? Surely it cannot be expected that we can build up seminaries of learning, make and print books, and do every thing necessary to carry out the benevolent intentions of the church, without far more ample means than we now have under our control. More is often expended in building a single school-house in Boston, than is now allowed for all the operations of the Mahratta missions in a whole year.

Dismissing the subject of funds, we would raise, if possible, a louder call for men. And here we need only point to our feeble band, falling one after another

under the arduous labors which rest upon us, or the influence of an unfriendly climate.

Three years ago, the Maharatta missions were reinforced by six laborers. Within the last eight months, the same number has been removed from the field. If the Board design no more than to perpetuate our mission with its present strength, a reinforcement should be despatched with the least possible delay; for we cannot reasonably expect that new laborers will be prepared to act with efficiency before some of us now on the ground shall be called to resign our places to them. We would hope for better things; yet perhaps we ought not to expect it. Judging from the past and from present prospects, we cannot expect it. We are fully aware that the history of our mission for the past few months, perhaps years, has been extremely discouraging. To us the most discouraging feature in our prospects is the fear that the Board and the churches will be discouraged respecting us, and that missionary candidates will say, "Who will go to the land of the graves of missionaries?" We would not disguise the fact that to many constitutions the climate of India is rather unfriendly; yet we have no hesitation in giving it as our opinion, that the impression upon the minds of many respecting this is far more unfavorable than it should be. There are many who regard this climate as one of the finest in the world; and our own experience leads us to infer that the missionary, who has a common constitution, and can be permitted to live under a reasonable weight of care and responsibility, has as fair a prospect of life as he would have in America. In regard to Mrs. Burgess it may be well to remark that, as far as any peculiar effect of the climate was concerned, she had enjoyed good health ever since she landed in India. It was the arduousness of her labors and long continued anxiety and fatigue at the time that prepared her constitution to become an easy prey to disease. Missionaries try to do too much. It is extremely difficult in such a field as this for a man to graduate his labor and responsibility according to his strength, especially when he thinks how much is expected of him by the churches at home.

We would close by asking, are there not young men in the theological seminaries in America who will come to our assistance? Let them read our reports and think of our operations in successful

progress, and the opportunities, every day increasing in number and importance, for extending our influence. Let them reflect that souls are turning to God, and the spirit of inquiry constantly increasing; and then let them say if they will suffer this mission to become extinct. As to ourselves, we have never seen more to encourage us than at the present time. We have never had clearer indications that God is owning our labors, and we never engaged in them with more joy and alacrity. Yet tell us that you cannot send us help; and then, instead of devising means to lay a broad and deep foundation for operations whose influence is to become wider and wider till the Hindoos are a christian people, we become at once discouraged, and only think, as it were, of filling up our own brief period of existence. There is nothing more disheartening to the missionary than the thought that his labors are not to be perpetuated; that there is danger of his not being supported by the churches. This feeling of uncertainty produces a very unhappy influence on every department of labor. And on the other hand, nothing affords the missionaries a stronger motive to exertion than the assurance, that, though his own labors may be brief, yet, when he is called to leave them, others will take his place, they again be succeeded by others, and thus operations which he commenced will be continued with increasing influence to the end of time.

A reinforcement equal to the last is now necessary, even on the supposition that you only wish to continue our mission with its present strength. Perhaps we should not ask for more. Yet we wish the Committee and the churches to understand that there is a large and inviting field around, which nothing but want of strength prevents us from occupying. There are within fifty miles of Ahmednuggur several large villages, with a population varying from five to twenty thousand, and the whole region is interspersed with an almost countless number of those of a smaller size.

REPORT FROM MR. BALLANTINE.

In addition to the brief general report from the mission at Ahmednuggur, given in the foregoing article, reports more in detail have been received from the several missionaries relative to the spheres of labor which they respectively occupy. Portions of these will here be inserted.

Boys' Schools—Girls' Boarding School.

Since the conversion of Haripant and Narayan, in 1839, and the excitement then produced among the native population, we have had but two schools in town. These have continued to flourish, and are still doing well. They each number from fifty to sixty scholars. Narayan, when not absent from home, visits each of these schools twice a week, to hear the three higher classes read and give them religious instruction. The number in these three classes in each school constitutes about half the school. In addition to this, after the monthly examination of all the classes in all these studies, which is carefully taken in order to ascertain the progress of each scholar and fix the teachers' pay accordingly, the three higher classes are brought to my house and examined in the book which they have been reading during the month, and in the Mission Catechism, and religious instruction is given in connection with the subjects brought up. At the same time new books are distributed to the boys present for reading during the succeeding month. Many of the boys also attend chapel on the Sabbath, and are present at the Sabbath school held immediately after the morning services. Such are the means used for the religious instruction of the boys in our town schools. The teachers of these schools also attend the public exercises of the Sabbath, both in the morning and afternoon, and also the Bible class held immediately after the morning service. This attendance is required of all the teachers in the employment of the mission in Ahmednuggur, and the opportunities which these young men thus have of learning Bible truth, lead us to hope that they will not remain entirely unaffected by it. The impressions which some of them have at times exhibited, tend to encourage such hopes. Of some of our teachers we think we can say with safety, that their influence over their boys is not in favor of heathenism, except so far as their remaining in the ranks of idolaters may have such a tendency; but that, on the contrary, much of their instruction goes to the subversion of the principles of heathenism. Such being the case, and as we have hope that these teachers themselves will be benefitted by the truth which they have such good opportunities to learn, we are content to employ them, although still heathen; especially as the effort to sustain these schools with christian teachers, in case we had christian teach-

ers for the purpose, would probably result in the immediate withdrawal of all the scholars from under our influence.

The foregoing extract shows well how the free primary school patronised by the mission, and that too while under the instruction of men who have not yet renounced heathenism, may be an excellent channel for conveying christian knowledge to the minds of the pupils, the teachers, and the parents and friends of all connected with the schools. Similar remarks might be made relative to the school described in the next paragraph.

The girls' boarding school continues to have about forty scholars. Haripant has particular charge of it, and gives most of the instruction, except what is given by the larger girls in the school. He also hears the recitations, except those attended to by Mrs. Ballantine. The brahmin formerly employed to assist in teaching, has been dismissed, and his place supplied by two or three of the more advanced girls, who are better prepared to give instruction than he was.

With regard to the particular means used to impart religious instruction to the girls, it may be remarked, in brief, that the reading and explanation of the Bible daily, together with devotional exercises, the study of Bible lessons on the Sabbath, and meetings with the girls attended by Mrs. Ballantine for personal conversation on the subject of religion, are the most prominent means used. We have been much encouraged by the interest manifested by the girls in these meetings. They love to attend them, and some of them exhibit very deep impressions on the subject of religion. We might say some of them exhibit evidence that they have experienced the renewing influences of the Spirit of God. We have strong hopes with regard to three or four that such is the case, and the number of those who manifest an interest in the subject of religion is much greater. Indeed we think it can now be said with truth, that the influence of the girls' upon each other is decidedly religious and against the follies of heathenism. Their meeting together for prayer, and their simple, child-like petitions when they unite in prayer with their companions, their desires for pardon and for assistance to resist sin, and their prayers for their friends, exhibit a state of mind which encourages us to hope that they do know something of the evil of sin, and the importance of forsaking and resisting it, and of seeking divine assistance for this object. There

has been a marked improvement in their conduct. Their fear of doing wrong, of disobeying their parents, of quarrelling with their companions, their carefulness about telling the truth, (for falsehood is scarcely known in the school, except among the smaller girls;) all these things make us hope much. It should be remarked, too, that those girls who feel interested in the subject of religion exhibit no hesitation whatever in giving expression to their feelings, or in coming out before their companions and attending the meetings for prayer; and when any one reproaches them with the intention of becoming Christians, they readily avow their preference for Christianity and their abhorrence of idolatry. They are free to talk to their parents and friends on the subject of religion, and evidently exert a great influence over them. They often report to us the conversation which they have with their parents on Saturday afternoon, when they are allowed to visit their homes, and their accounts sometimes gratify us much. Their parents frequently ask them to read to them, and are interested in hearing some story from the Bible or some good book.

Notices of some of the Pupils.

The two largest girls in the school are those with regard to whom we have the greatest hopes, as they are more decided and have naturally more stability than those younger. Both of them are also employed in giving instruction to the smaller girls. One of them is blind, but at the same time a good scholar. For many months she has shown a love for the truth which it is pleasing to see, and her naturally violent temper has been controlled by what appears to us to be a regard to the will of God. When she has sometimes given way to anger, she has manifested a spirit of contrition, which we think an unconverted person could hardly exhibit. Her influence over her companions, too, has been good. She is probably about fifteen or sixteen years of age, and is suffered to remain because no settlement in life can be procured for her. Her parents are opposed to her becoming a Christian, and she says this is the only obstacle in her way, and that she fears not reproach on account of the name of Christ. She often converses with her parents on the subject of religion, and the mother, especially, has learned much truth from her, but is evidently afraid to yield to it.

This girl has two younger sisters in the school, the elder of whom is also interested in hearing and reading religious truth and in prayer. We much wish that we could see all this family coming out on the Lord's side.

The other large girl is one of the most active energetic girls in the school. She and her younger sister, the only children of their parents, are both interested in the truth, and their mother bears testimony to their being good girls and to their endeavors to obey her. These girls often talk to their mother, and she acknowledges that the christian religion is the true one, and that it is wrong to worship idols. The elder girl says that her only obstacle in the way of becoming a Christian is her parents, and that she prays to God to remove this obstacle by changing their hearts. We cannot but pray, too, for the same object. Oh that God would turn the hearts of the parents to the children here, as well as the hearts of the children to the parents, leading them all to seek each other's everlasting good.

One little girl, with regard to whom we had strong hopes that she would soon come out a decided Christian, was recently taken away by her friends and married to a heathen husband. They were evidently fearful that she was about to become a Christian, and took this means to prevent it. Our hearts bled for the poor girl, when she was forced to leave us. She herself went away in great grief. But there was no remedy. She must obey her parents. Some days after, Haripant and Bhagoo went to her village a few miles distant to see her. H. was invited into her father's house with great respect, and many soon collected around. The arrangements for the little girl's marriage being in progress, many of her connections from different parts of the country were there. Haripant gave the little girl a book, which she took, and her friends requested her to read it. She did so without hesitation, and would read a little, and Haripant would explain to the people. He then turned to the woman of the house and directed them to mark the advantages of education. He asked them if that little girl gave any abuse. They said, No. He asked if she was at any time guilty of falsehood. They said, No. He told them that our object in instructing the little girls which are taught here was to make them good. He then turned to the little girl and asked her if she worshipped idols, or if her friends used

any violence to make her do so. She said, No; that the women had tried two or three times to induce her to fall down before an idol, but finding their efforts of no use, they had given up the attempt. He asked her if she continued to pray to God. She said she did. He then urged her to continue in the same course. This conversation took place in the presence of the whole company, consisting of numerous friends, her parents, grandparents, and the head men of the village, who were also her relatives. We do hope that this little girl will be strengthened by an almighty arm to adhere to her resolution. She often told us before she left here, that she never would worship idols, and her peculiar resoluteness of character made us hope much in regard to her. Her prayers, too, were remarkable for their earnestness, and we think there is reason to believe that she is a lamb of the Savior's fold. But she is now among wolves, and we fear much the effect of her present associations upon her. We shall, however, take means to keep up a constant correspondence with her and a constant watch over her so far as practicable. For this work our native assistants are well prepared, and nothing interests them more than employment of this kind. Should the little girl be enabled by divine strength to cleave fast to the Savior, she may, with the blessing of God, be the means of extending the knowledge of the truth in the circle of her acquaintance, and may thus be instrumental in doing more good than if she had been permitted to remain with us. Still we have fears. Our trust is in the Great Shepherd of the sheep, who has promised "to gather the lambs with his arm and carry them in his bosom." "The foundation of God standeth sure, the Lord knoweth them that are his."

Influence on the Parents of the Pupils—Native Church.

The preceding remarks will show in some measure the influence exerted upon the minds of the parents through their children belonging to the school. The parents themselves are also brought under direct religious instruction. Every Friday noon Mrs. Ballantine takes the mothers by themselves, and reads to them a portion of Scripture, and converses with them half an hour and sometimes much longer on the subject of religion. She there learns their feelings, which sometimes they express very freely, especially in regard to their children.

This we regard as an important exercise. Some of the mothers listen to the truth with great interest, and seem to love to hear it, while others evidently bate it, and would rather have their children die than embrace Christianity. The mother of one of the girls, whose daughter-in-law is also in school, and is one of those who exhibit the best evidence of loving the Savior, declared to Mrs. Ballantine a few days ago, in great anger, that if that little girl became a Christian, her son should take another wife, and abandon her at once.

Besides this exercise on Friday, Haripant takes them on the Sabbath, when they come at noon, and gives them instruction in the word of God, perhaps an hour each time. That some of the mothers are interested in what they hear on these occasions we have good evidence. The little girls, when they go home on Saturday afternoon, are often asked by their mothers the meaning of something which they have heard, and the conversations which take place between parents and children on these subjects are sometimes very interesting. Some of the mothers themselves tell us that they have entirely given up the worship of idols.

In view of all these things, we feel that this school is an interesting sphere of labor. The influence that it is exerting upon the girls and upon their friends, we hope will prove to be great. We have never seen such an interesting period in connection with it, as the last six months, nor one in which we felt more anxiety with regard to it. At times it appeared to be in a most critical state. We would hear that many of the parents were about taking their children away, and there seemed to be reasons for their doing so in the christian feelings so freely manifested by the girls. But only a few of the larger girls have gone.

Two of those who were oldest in the school, had been dismissed to prevent the continuance of the corrupt influence they were exerting. Four others had left the school, one or two of whom say that they do not worship idols.

Of the native church Mr. Ballantine states—

During the last six months two individuals have been admitted to the church. These are females, one of them the wife of Bhagoo, a native convert who was baptized last year. In a letter, written last July from this station, it was mentioned that in the six christian families here, only one adult remained unconnected with the church and she has now

been brought in. She had for some months been desirous of being admitted, but we feared that she was not sufficiently acquainted with the great truths of the gospel. She has, however, been constantly growing in knowledge and apparently too in grace. Her husband was very much rejoiced on the occasion of her being received, and both of them seem anxious to bring up their four interesting children in the fear of God.

It was mentioned in our last report, prepared in February, that two females, a young woman and her mother, were examined in December last, with reference to admission into the church, and were approved; but that the violence of the husband of the younger woman prevented their baptism. She was desirous of using every means to conciliate him, and if possible, of doing him good, but finding her efforts of little avail she at length concluded that she could wait no longer. She was accordingly baptized in company with the other female mentioned above. Her husband was very violent at the time, but his violence spent itself principally in words. It was sufficient, however, to distress her much.

Her mother, who was examined with her last December, said that she was not now prepared to be baptized, for she was so sinful. Her mouth was so full of improper language, and her heart of unholy thoughts, that she was utterly unfit to be a member of the christian church. When asked whether she loved to do such things and to think such thoughts, she said, No; she hated them and she prayed constantly for grace to resist them, and she did think she was less given to them than formerly. She is a poor old woman, full of infirmities, just on the borders of the grave, but very shrewd and possessed of a simple open heart; and shows in her daily conduct a love for the truth and a desire that all around her should embrace it, which encourages us to hope the best with regard to her. Should she be taken away now, we feel that there is some evidence to hope she will be found among those redeemed by the blood of Christ. No one in christian lands knows the difficulty which converted heathen, and especially those in advanced age, find in overcoming their early sinful habits, especially those of giving abuse and speaking falsehood. Some of our christian converts tell us how prone they are to give way to such things when under the influence of sudden temptation, and how they strive against them. Oh that Christians would pray for our feeble converts that God would

strengthen them by his might in the inner man, and enable them always to gain the victory over sin.

No deaths have occurred among our native church members, nor among their children during the past six months. For this we have reason to be thankful, especially as that dreadful scourge, the cholera, has made extensive ravages during this period in the region around us. God has protected his people and not let the scourge come nigh them.

The whole number of our native church members here and at Seroor is now sixteen. These have furnished no occasion for discipline; but, on the contrary, generally appear well. Of the native assistants further particulars will be given, but here it is proper to say that the females connected with this church appear to be growing in grace and in knowledge from day to day. The meetings for prayer which the females of the mission have with them weekly, the daily instruction which they receive from Mrs. Ballantine in the Bible, and other opportunities which they enjoy, in common with others, of learning divine truth, appear to be building them up in faith and in love. That our converts, in the midst of all their weakness and various temptations, have been preserved from falling into sin, and have been enabled to exert an influence for good upon many around them, we regard as an occasion of great joy and thanksgiving to God. The readiness with which they embrace opportunities of conversing with others on the subject of religion, and their anxiety to be useful in this way as far as they are able, are sources of great satisfaction to us. May the God of all peace make them perfect in every good work, to do his will.

Native Assistants—Pilgrimages—Preaching—Maharatta Newspaper.

The native assistants connected with this station are Narayan and Haripunt; Dajeeba being with Mr. French at Seroor. Besides these, Bhagoo, the Mahar, or low caste man, who was admitted to the church last year, is employed entirely in the work of making known the truth to his people. From the influence which he has among those of his own caste, as well as his natural shrewdness and general intelligence, he is well fitted for this work. His conversation and arguments on the subject of religion evidently make a great impression on the minds of those who hear him. People often remark to us, "We know this man

he is one of ourselves, and we believe what he tells us about religion. The christian religion must be true." Indeed the knowledge of christian truth appears to be extending rapidly throughout the country round. Many come from the adjacent villages to converse with Bhagoo, Narayan, and Haripunt, and it is seldom that they go away without attending our religious exercises on the Sabbath, or our morning religious exercises at our houses. Our native assistants avail themselves of the opportunities they thus obtain of making known the truth, with great pleasure. Bhagoo often remarks that it is food to him to talk to the people about religion, and his whole appearance shows that he regards it as his meat to do the will of God in telling of his salvation.

In the months of February, March, and April the native assistants made frequent tours to the adjacent villages, sometimes in company with one of our number, sometimes with Mr. Wilkinson, the assistant teacher in the seminary, and sometimes alone. They frequently brought back very favorable reports of their success in gaining access to large companies of people, and in addressing them on the subject of religion. In April last Narayan, Haripunt, and Bhagoo visited certain villages about forty miles distant, in order to attend some pilgrimages, where they hoped to meet great numbers of people. But the cholera was so prevalent that they accomplished much less than they intended. So afraid of it were the people, that at pilgrimages, usually attended by 20,000 or 30,000 persons, they now found only 2,000 or 3,000.

The hot season is the time when the principal pilgrimages in this part of the country take place. The cultivators of the soil then have nothing to do, as their grounds lie parched up and unfit for cultivation until the return of the rains. Indeed, so far as agricultural operations are concerned, the hot season here answers to the winter of our country. During this period the people find leisure to attend their numerous pilgrimages in different parts of the country, where they assemble as much to see one another and to trade, as for any other purpose. During the hot season it is difficult for us to leave our homes, in consequence of the heat, and of course we are unable to attend many of these pilgrimages. But our native converts are well prepared for this work.

We continue to have two public exer-

ducted by Mr. Burgess and Mr. Ballantine alternately. On these occasions our congregations are unusually large and attentive, affording us great encouragement to labor for their spiritual good. We have no great success to speak of, at the same time the state of things around us is interesting. We see many things which we cannot describe, showing the advance of the people in the knowledge of christian truth. Many persons around us exhibit an aversion to idolatry, and a regard for Christianity, who yet do not give sufficient evidence that they have experienced the pardon of sin and the power of renewing grace. These things we can only describe to you in a general way. But they serve to encourage us to hope that we shall not long continue to labor weeping, but that the day of reaping in joy may soon come. Our waiting eyes are unto Him from whom cometh our help.

We have recently commenced the publication of a Mahratta newspaper, to be issued monthly. The object of it is to give information in regard to matters of science, on which the Hindoo shasters are so often at fault, and especially to communicate various particulars regarding religion and the benevolent efforts of Christians for the conversion of the world, and also other general information, calculated to rouse up the Hindoo mind to thought and activity, and dispose them to inquire after truth. This is the first effort of the kind ever made in Mahratta, and it being the first Mahratta newspaper published out of Bombay, we hope that some will be induced to patronize it who would not think of taking one from Bombay. Many friends among the English take a warm interest in the undertaking.

REPORT FROM MR. ABBOTT.

Character of the Pupils in the Seminary —Death of a Pupil.

THE mission seminary is under the immediate instruction and government of Mr. Abbott. In addition to this he has the oversight of a number of free schools. Of the seminary he writes—

The progress of the boys is respectable. But the greatest difficulty is felt in making them independent scholars. They will readily commit to memory, and they find no difficulty in understanding and remembering what is told them. But very few of them have any idea of

which they cannot at once solve. In a difficult sum in algebra, for instance, they will try every possible way to get the correct answer, instead of sitting down to reason upon it, in order to ascertain what mode of operation must bring the correct answer. They do not of themselves find out new truths, but must be told. In short, they have but little idea of independent study.

With regard to the moral improvement of the boys, we have perhaps more encouragement. They who have been longest in school, are almost without exception the most correct in their deportment. A scholar, on entering the school, is generally quarrelsome and disobedient, and requires to be constantly checked for using abusive and obscene language. But the larger boys, and all those who have been a long time in school, very seldom require any correction for misdemeanor. The religious instruction they receive evidently exerts an influence on their conduct.

Every morning the school is opened with prayer. At this time a chapter is read and remarked upon in a familiar manner; this usually occupies about three quarters of an hour. All the more advanced scholars, forming a large class, are studying the historical part of the Old Testament, and recite their daily lessons to Mrs. Abbott. On the Sabbath, between the public exercises, all the scholars are collected into a Sabbath school, where they are divided into classes according to their attainments, and recite their lessons and receive instruction from us and the assistant. They listen to religious instruction with seriousness and attention, but exhibit little feeling. They are free to express their opinions in favor of Christianity, even to its enemies. Many instances of this kind have come to my knowledge.

In the month of February one of my best boys was seized with cholera, and died in a few hours. This was the first death that had occurred in the school since its establishment, and produced a deep impression on the scholars generally. He was one of the most docile and amiable boys I have seen, and for some months before he died, appeared more than usually serious. What I saw, and other circumstances which I learned after his death, have led me to hope that the religious instruction he received was not in vain. A few days after he died, the native teacher remarked that Govinda (this was the boy's name) would have become a Christian, if it had not been

lated the following circumstance. 'During vacation, a short time before, the boy went with this teacher to see a great gooroo, who had lately come into town, and to whom the people all flocked to pay their devotions. The teacher, often falling down at the gooroo's feet, was surprised to see Govinda stand before the gooroo without making any kind of obeisance. He asked Govinda why he did not worship the gooroo. The boy replied, "Why should I worship him?" "But are you not a Hindoo; then why do you not do as all the rest do?" He replied, "It will not come into my mind to do it."

His father and mother were overwhelmed with grief at his death, and came the next day and told me he had often said to them that the christian religion was a good one; that it was not such a religion as people said it was, and he urged them to embrace it. The poor parents now felt, that because they had not listened to their son, God had taken him from them. They determined to come and hear what Christianity is. They left their home to come and live with me. They had another son in the seminary, and immediately put their oldest daughter into the girls' boarding-school, as Govinda had entreated them to do. From that time to this the father has been persevering in learning the way of salvation. He has now learned to read, and says that the more he learns of Christianity, the more he likes it. He says he thinks he has given his heart to Christ, and is determined to serve him the remainder of his life. I have seen no reason to doubt his sincerity. His wife has not made the same progress, and her friends have used all their influence to persuade her to leave him before he should openly embrace Christianity. As yet they have not been successful. Once or twice she was nearly persuaded to leave him.

Influence on their Parents—Scientific Experiments—Common Schools.

Various opportunities occur of giving religious instruction to a great many people who are in some way connected with these boys. Their mothers and sisters usually bring them their food, to whom Mrs. Abbott reads and converses while the boys are eating their dinner. They have lately become much interested in this exercise, and some of them have manifested a good deal of seriousness. Owing to the marriage connec-

villages are often brought around us, and sometimes stop several days. They often from us hear for the first time the story of Christ.

Some efforts have been made to create among the natives here an interest in this school, as well as to interest and instruct the boys. For this purpose a room has been fitted up for exhibiting the solar microscope. This was a source of great amusement and entertainment to those who saw it.

With the help of a glass lamp-shade, bottles, vials, etc. etc., I made an electrical machine, and apparatus for exhibiting the common experiments necessary to illustrate some of the properties of electricity. The atmosphere here in the hot season is so dry, that this little machine was as powerful as a large and more expensive one would be in an American atmosphere. It soon became known that I had made a machine by which I could catch "Kreshna's sister," (lightning) and play with her without danger. Such was the eagerness to see it, that I exhibited two evenings in a week, for more than two months, and had on each occasion, besides the scholars of the school, sixty or seventy individuals to witness the experiments. At these exhibitions I endeavored to explain and illustrate the properties of electricity, and show them the incorrectness of their former notions on this subject. At first they believed it to be all magic. The experiments with the leyden jar, the isolated stool, the setting fire to ether by a spark from the finger, ringing of bells, and dancing of puppets, and the simultaneous shock which all felt when they formed a circle by joining hands, interested them exceedingly. The boys were also delighted to find they could perform all these experiments themselves. These things make them feel that if God had made their shasters, he would not have made so many mistakes on this and many other subjects.

Some attempts have been made to introduce manual labor among the scholars, but as yet, little has been done. They do something at gardening, and since we have obtained a lithographic press a few of the larger boys have learned to print tolerably. If we had a letter-press and a good lithographic press, they would in a very short time be able to do all our light printing by working nights and mornings out of school-hours.

The common schools in the villages have continued under my care. Their present number is three. Two have been discontinued in consequence of the

small number of boys, and the low state of our funds. The village schools are visited once a month, either by myself or the native superintendent. When I visit the schools, I make it one principal object to give religious instruction. The people make no objection to our doing so, but when lecturing the boys on morals they take a lively interest in what is said, and often the good-will of the parents is gained by addressing the boys on the duty of obedience to parents and kindness to each other, and the boys love to be addressed on such subjects. When speaking about idolatry or about the way of salvation, the parents manifest an uneasiness, and show that they would rather such subjects should not be touched on.

The present number of scholars in our village schools is as follows:—in one school forty-four, in the second forty-one, and in the third twenty. People in other villages have been very urgent for schools, but we have been obliged to tell them that we had no funds for more schools.

REPORT FROM MR. FRENCH AT SEROOL.

Common Schools—Girls' School—Boarding School—Religious Instruction.

In February I had the pleasure of reporting eight schools, containing three hundred and fifty-eight scholars. Most of those schools were then doing well, and constituted an inviting field of labor. But about the middle of March, the teachers of three of the best of them gave up their employment, offering various reasons for so doing. One said the people did not want a school, and would not send their children; though at that very time, as I afterwards learned, he had about seventy scholars. Another pretended that his father was at Bombay, and had sent an urgent request for him to go there immediately, and therefore he must give up the school. The third presented a letter, just received from a brother of his in the government service, in a neighboring district, whose health had failed, and there was no one to take his place, who therefore requested his brother to come to his relief without delay. After listening to their excuses, I asked if these were the true reasons why they wished to leave my employment, as I had some intimations that they were led to this course by other motives. After some hesitation, they acknowledged that the principal reason had not been

mentioned. The threats of their goorooes to expel them from caste, made them afraid to continue longer in this employment. The great charge brought against them was that of teaching the rising generation those books which contained principles at variance with their own religion. I do not wonder that the advocates of Hindooism become alarmed in view of the tendency of our schools. Such is the spiritual tyranny exercised by these "blind leaders of the blind." It is proper here to remark, that the excuses offered by these young men, who, by the way, belong to one village and are all kindred, have in every instance proved to be fabrications, and they who offered them have ever since remained without employment. The result of this excitement was that those three schools, numbering one hundred and sixty scholars, were broken up. The people of a neighboring village, where I had a small school, hearing of these things, were deterred through fear from sending their children. Thus, out of my eight schools, only four are left, reducing the number of pupils from three hundred and fifty-eight to one hundred and forty-one, some of the schools that remain having diminished in size.

But you will inquire why I have not procured other teachers, and resumed these schools. I am sorry to say, the want of funds is the only obstacle. You are aware that at our meeting in April we were obliged to resort to the painful work of curtailment. One of the results is seen here. Nearly two hundred youth are thrown beyond the reach of christian instruction. And not only this—the access these schools gave us to the people generally of those villages is closed. The suspension of these schools materially affects my operations, and is an event much to be regretted.

After several fruitless attempts, Mrs. French has at length succeeded in putting a girls' school in operation. It has been in progress one month, and contains nineteen scholars, most of whom are of the Kamathu caste.

Our little boarding school for boys is prosperous. The number of pupils has been limited to ten, though I have just obtained permission to increase it to fifteen. Were the means at command, I should be glad to double this number, as this is one of our most encouraging departments of labor. Dajeeba has the chief instruction of the school at present, though Mrs. French devotes some time to it daily.

Our religious exercises for the benefit of the natives, remain nearly the same as before reported. At our daily devotions about twenty-five are present, including the boarding school. In this exercise I devote about an hour to reading and explaining the Scriptures. My Sabbath congregation averages not far from fifty, who usually give encouraging attention. I hope the day will soon come when I can report more than this. At present I have no other chapel than my school-house, which is far from being a suitable place. Had I a comfortable place for public worship, I doubt not the number of my hearers would be increased. A means of grace so important as the regular public proclamation of the gospel, ought not to be circumscribed for the want of a preaching place. But in our present straitened circumstances, I must make the best of poor accommodations. In order to make up this deficiency to some extent, I have commenced visiting different sections of the town successively, for the purpose of communicating religious truth orally and by means of books, as I can find hearers and readers.

In all my efforts to disseminate the truth, I make a free use of Dajeeba's valuable services.

As the period under consideration has been unfavorable for tours, I have not extended my observations in the neighboring villages, I was anxious to visit some places of pilgrimage, but those occasions occurred in the midst of the hot season, when prudence required me to remain at home.

Of the health of his family, and the prevalence of disease and death around him, Mr. French remarks—

As to my family, I am permitted to speak of goodness and mercy, though we have not been allowed to escape the chastening rod of our Heavenly Father. On Sabbath, May 8th, we were called to part with our only child, aged fifteen months. She was removed by cholera as with a stroke. The tender blossom was almost literally cut down and withered in an hour. But there is consolation in the hope that the opening bud was withered but for a moment, to burst into immortal bloom. Mrs. French and myself have generally been favored with good health. I had a bilious attack about the middle of May, which brought me rather low, though I am happy to say I never enjoyed better health in India than for the month past. This has been

a trying season, and the cholera has prevailed fearfully throughout the country. In some instances whole villages have been depopulated in a few days. I never before so fully realized the uncertainty of life, and the importance of working while the day lasts.

Nestorians.

LETTER FROM DOCT. GRANT AND MR. HINSDALE.

Meeting with Koordish Chiefs—Permission to enter the Mountains.

DOCT. Grant's letter was written from Ooroomiah, on the 7th of July last. Owing to the unsettled and warlike state of things on the west of the Koordish mountains, which prevented safe approach to the mountain Nestorians from that direction, he proceeded from Mosul to Ooroomiah, to ascertain whether access could be had from the east.

I reached this place on the 15th of June, via Ravendoose, ten days from Mosul. On the day after my arrival the brethren of this station resolved, in compliance with my request, to send one of their number with me to the mountain Nestorians, if it should be found practicable to enter from this side. Preparations were accordingly made for the journey; and I then proceeded, in company with Mr. Stocking and two of our native assistants, to Salmas, which was deemed the safest point of entrance to the mountains. The governor, Yahya Khan, gave us a very kind and hospitable reception at his castle, in the borders of the Koordish mountains, whither he had retired from the heat and bustle of the city. But he could give us little encouragement to proceed, until he should see the chief of the Hakary Koords, whom he expected in a few days; while the information we could obtain from other sources, was by no means encouraging. In fact, we were almost ready to abandon the attempt of proceeding at this time, when at length my old friends, the Hakary chiefs, arrived, and at once dissipated our doubts. The reception they gave me, as their old friend and physician, was at once flattering and gratifying. The head chief, Nooroolah Khan, in the presence of the Persian governor, gave the most unequivocal assurances of his countenance and protection, and an express sanction to my introducing associates building houses.

and establishing schools; while the second chief, Suleiman Beg, with whom I spent ten days at the castle of Julamerk, and who is a warm friend of Mar Shimon, said he would himself accompany us to the patriarch.

It so happened that I saw neither of these chiefs on my last visit to their country; but they remembered my former visits with apparent interest, and inquired particularly after my little son, who was such a favorite with them on my second visit. Our character and objects had become so well known to them, that they appeared not to entertain a shade of suspicion; and, so far as we could judge from all circumstances, they appeared to be most cordial in their invitation for us to accompany them on their return to their mountains, when they said they would afford all needful facilities for the prosecution of our objects among the Nestorians. To all this Yahya Khan, the Persian governor, himself a Koord by birth, but sustaining a high character, and connected with the royal family, yielded his entire assent, and assured us that we might proceed in entire safety with nothing to fear. Our several interviews were as encouraging as they seemed to be providential; and the more importance may be attached to them, considering the altered relations of these Koords, who had renounced their short-lived, nominal allegiance to Turkey, and had formed, or were now forming, an alliance with Persia. This is one of the first steps, on the part of Persia, in preparation for a war with Turkey; which, it is confidently believed by the people here, is about to commence. Orders have been sent for the return of all Persian subjects now in the Ottoman empire, and other preparations for war are in progress. An army from these new Koordish allies is to be sent at once to sustain the pasha of Amadiéh in his revolt, and to drive back the Turkish army which is besieging that fortress. The Koords and Nestorians, thus having a common enemy to fight, will more easily settle their own quarrels. The prospect now is that, for a considerable time, the mountain Nestorians may be more accessible from this side than the other; and the brethren of this mission have accordingly advised that one of the two missionaries designated to the mountain Nestorians should come at once to Ooroomiah, with the view of entering from this side. The other should join Mr. Hinsdale at Mosul without unnecessary delay. When I shall be able to return to Mosul I know not. The mountains

claim my time and strength. But Mosul must not be abandoned. A good work is begun among the Syrians there, and the time may be near when that will again be the safest point of access to the mountains. Such changes may be expected, and should be provided for. Here our labors were never more prosperous; and it is not the least encouraging feature in our work, that we are training up all the future clergy for this portion of the church. We must do the same in the mountains, and when this new band enter upon their work, a new era in the Nestorian church will have arrived.

I rejoice to learn that a reinforcement to our field may be soon expected. In the prosperity of your affairs, and the growing interest in the missionary work, I rejoice—my faith is sustained—my heart encouraged. May the Holy Spirit's advent speedily crown all our labors with success.

Efforts of the Papists in Mosul and the Vicinity.

Mr. Hinsdale, writing from Mosul, 18th July, makes the following statements.

The papists appear to be concentrating their forces upon this region. The French consul, who has recently arrived, is a bigoted papist, and acknowledges that the great object of his coming to Mosul is to protect the papists and the cause of the Romish church. He does not hesitate to say that he believes it impossible for one to be saved out of that church. The general circulation and reading of the Scriptures he condemns as mischievous in its tendency, calculated to mislead the ignorant and cause dissensions and schisms in the church. A French teacher has recently arrived here from Persia, to superintend the papal schools in this place. He says that the methodist (protestant) missionaries at Ooroomiah are doing much mischief, deceiving the people, etc. etc. He doubtless feels somewhat chagrined that the people have become so well acquainted with the Bible, that he cannot persuade them that the pope acts as God on earth, and that he has delegated to them the power of forgiving sins. Two thousand francs have recently been sent here from a papal society at Lyons, for distribution among Independent Nestorians, and three thousand more for the villages around Mosul. It should be remembered that this is not for the support of missionaries,

but to be distributed as bribes among the people. Those who are unacquainted with the almost irresistible power which money has over all classes of men in this country, can form but a very inadequate idea of the strength of this temptation. Though we would not stoop so low as to use this kind of weapons, yet, as faithful soldiers of King Emmanuel, we are bound to take the alarm, and exert ourselves to throw up the bulwarks of truth, by which to ward off the fiery darts of the adversary, and shield these unsuspecting victims, upon whom he is ready to pounce, as the lion upon his prey. Not a day should be lost.

Western Africa.

LETTERS FROM MESSRS. WILSON AND GRISWOLD.

A New Station Selected.

At page 381 of the Herald for September it was stated that Messrs. Wilson and Griswold were about to proceed from Cape Palmas to Cape Lahu and the Gaboon river, to ascertain the suitableness of those places for missionary stations. They embarked on the 17th of May and arrived at Gaboon on the 22d of June. From that place Mr. Wilson writes on the 25th.

On our way to this place we touched at Cape Lahu, Dix Cove, Almena, and Cape Coast. At the first mentioned place we had frequent interviews with the principal men, and found them well disposed to the reception of missionaries; but we were unable to effect a landing, in consequence of a very heavy surf.

We have met with a cordial reception from the natives of Gaboon; and, so far as we can judge from a few days' observations, the country affords decided advantages for the prosecution of our work. The river itself is a noble one, being about fourteen miles wide, and navigable for vessels about thirty. It is free, so far as we have ascended it, from mangrove growth, marshes, and other causes of disease, which abound in most African rivers, and especially in connection with those of the Bight of Benin. It is a place of considerable trade in ivory, bees-wax, bar-wood, and ebony, and is frequented by a large number of vessels from Bristol, Liverpool, London, and by a few from America. The slave-trade is carried on to some extent on the opposite side of the river (the south side),

from where we are about to locate. We cannot foresee that this will interfere with our operations, and it is probable that it will not be of very long continuance, since it has become so precarious a business. It is more than probable that the next man-of-war which visits the river will break it up, since this mode of procedure has become the order of the day.

The country in the immediate vicinity of the river is not so densely populated as that about Cape Palmas or Cape Lahu. The people, however, are a good deal more advanced in civilization than any natives I have before seen or expected to see on the western coast of Africa. I might adduce many proofs in substantiation of this opinion, but it is not the design of this communication to enter into particulars. No obstacles will be thrown in our way by the maritime tribes, in penetrating as far into the interior as we choose. They are too familiar with the habits of white men, to be influenced by those petty jealousies which are to be found in almost all other parts of the country.

The place we have selected for the commencement of our operations is on the north side of the river, about eight miles from its mouth, and is in the immediate vicinity of what is known as King Glass' Town. The site of our house will be on a rising ground about a half mile from the water's edge. I am to remain here to prepare a house, while Mr. Griswold goes back to Cape Palmas for the other individuals of the mission who are to join us here. For the time being, I am furnished with a very commodious house, and hope to have a still better one prepared before the arrival of our friends from Cape Palmas.

Captain Lawlin brought us to this place without any charge for passage, and while here rendered us very important personal services in talking paravers, etc. We feel very grateful for his kindness.

It is our intention to commence our educational efforts here in the way of day schools. In the course of a year or two we shall doubtless find it expedient to lay the foundation of a seminary.

Mr. Griswold, having returned to Cape Palmas, as mentioned above, writes on the 18th of July.

Reasons for Selecting the Gaboon.

Leaving my notes for another opportunity, I shall now attempt to present

only some of the principal considerations that have influenced us in commencing missionary operations at the Gaboon.

1. At the Gaboon we are not on the ground of other missionary societies.

The mouth of the Gaboon river is about twenty miles north latitude and 9° 18' east longitude from Greenwich. There are now two missionaries of the (English) Baptist Missionary Society on the island of Fernando Po, distant about two hundred miles. On the leeward coast no messenger of truth is to be found this side of South Africa; not less than 1,200 or 1,500 miles from the Gaboon. On the windward coast, proceeding north and west, the missionaries nearest are at Acra on the Gold coast, under the patronage of the (English) Wesleyan Society, and these are distant from us not less than six hundred miles.

There is then here a coast of vast extent, upon which there is not one radiating point of light and love. Within these limits there are many populous towns, to which we believe we can gain access so soon as we shall desire it; and rivers too that open the way to the people of the interior.

2. The Gaboon people desire instruction.

Within the past year a request has been forwarded by them to the Wesleyan missionaries at Cape Coast, for a missionary teacher. On our arrival a decided feeling of satisfaction was expressed, and they declared themselves willing to erect a school-house, and to give whatever land we chose for building, garden, etc. Two of the head men, one probably of more influence than any other in the two towns immediately in the vicinity of which the mission-house is to be located, remarked that, unless some one had arrived ere long to teach them, they had resolved to leave the Gaboon and all their property, if need be, to go where they could avail themselves of the means of instruction. Old and young express a determination to learn, though as fully aware as we could possibly make them, of the patience and perseverance requisite to secure the end in view.

3. Progress of the people towards civilization.

Wherever a person goes there, he is impressed with the superiority of the Gaboon natives over others upon the coast of Africa, especially where no schools have existed, and there have been no residents from America or England. If you go to the water side, you see it in their canoes, or rather boats, for

boats they are. As you enter their towns, you see it in their dwellings, many of them being neat, comfortable, inviting, and regularly ranged in streets. If you notice the people in social life, you see females treated with respect and esteem; and it is certain, that, during the few days I tarried at the Gaboon, I saw more honor bestowed upon woman, and more affection manifested for her, than I have ever before witnessed among the natives of Africa.

The dress of both sexes is far more comely and decent than I had expected to find from what I had seen elsewhere. There were seen neither men nor women entirely unclothed.

Most of the free people, at least, have advanced far enough to be sensible of the meanness of begging every article that gratifies and pleases them, and of soliciting a "dash" from every white man they meet, merely because he is white. This is progress far beyond the kings and queens, even, among whom we have been residing and laboring. We made no presents, and none seem to have been expected. They appeared to comprehend the object for which we came, and to regard themselves as the obliged ones, in case we resided among them and taught them and their children.

Far more independence is to be found here than among the natives on some other parts of the coast. What a man earns is his own. He is not under the necessity of distributing his little gains among the multitude; and, if his property amounts in value to some hundreds or thousands of dollars, his townsmen make no "palaver" for him, and in a single day or night leave him as destitute as the laziest villain in the whole tribe. The people, therefore, individually, feel and act far more independently, and, I may add, far more energetically, than they possible could do under other circumstances.

4. The people are heathen.

We have no reason to believe that any here have a saving knowledge of the truth as it is in Christ; and but few, very few indeed, have ever heard of the great truths of Christianity. On the first Sabbath after our arrival it is probable that very many heard the name of Jesus Christ for the first time. Whatever may have been their progress in other respects—in amassing wealth, and in surrounding themselves with the comforts of life, in religion they are destitute. They know that they must die; but what is to become of them after that event?

To this question their only reply is, "We know not."

Polygamy prevails among them. The number of a man's wives is limited only by his means for procuring and supporting them—of supporting them, I say, for the women here do not seem subjected to the labors and degradation of beasts of burden, as they are upon the windward coast. Yet here, as elsewhere in Africa, a large number of wives gives a man consequence and influence among his people.

In respect to their religion, so far as any exists, it is heathenism. You see a "greegree" house at the entrance of Loko's town, and that is all. No class, neither old nor young, neither males nor females, smear their bodies and load their limbs with charms, to preserve themselves from sickness, defend themselves from danger, and deliver themselves from the evil spirit. That nothing of this kind prevails in any one of the towns occupied by the Gaboon people, it would be rash for me to affirm, since I have not seen them all; but so far as I did see, the people seemed in a state that might be called waiting for the light and truth of religion.

5. The Gaboon will probably afford access to the interior tribes.

The river Gaboon, at its mouth, is fourteen miles in width, and is navigable for the largest vessels twenty-five or thirty miles. How far boats can ascend I know not. This distance has, however, been stated as not less than one hundred miles. On the river, at the distance of about thirty miles from the sea, are two towns of the Gaboon people, who carry on an extensive trade in ivory with the bushmen, as they are termed, who come in companies a long way from the interior.

May it not be that, through this channel, we are to reach the millions of that part of southern central Africa which has never yet been visited by the Christian missionary, and probably never yet penetrated by the white man. It may be that our hopes will prove groundless, but now we cannot but hope. A matter of encouragement we find in this, that the people among whom we are located, seem to feel no jealousy of our doing good to the natives of other tribes around them. Openly we declared it our purpose to teach others as well as themselves, and, so far as we had power, to elevate all from their ignorance and irreligion. Of this they expressed decided approbation.

6. A good landing.

This may be thought a matter of small consequence to those who step even from ship to shore with the utmost safety; but to us here in Africa, who may have been emptied out on these bars among the sharks, or rode over them with the breakers pouring into the boat, a good landing is a consideration of no small importance.

At the place where we have commenced operations, and which will undoubtedly be our head-quarters, the landing is excellent. At some times in the day, the river presents a surface almost unruffled, and at no time is there the least difficulty in going ashore with a boat.

7. Health.

Upon this subject we know nothing except what we have learned from others. Captain Lawlin tells us that he has lain in the river with his vessel for weeks and had no illness on board. The testimony of others, so far as I know, is not at variance with this. There are to be seen no indications peculiarly favorable or unfavorable to health and life. The country bears the true African impress; the soil is sandy, the land level, woody, and rather low.

I will state one fact that deserves to be regarded as favorable rather than the contrary, viz. that experiments made upon the water taken from different parts of the western coast of Africa, prove that it contains sulphuretted hydrogen gas, and this, it is supposed, is an efficient procuring cause of sickness. The water taken from the banks of the Gaboon was asserted to be purer in this respect than any other; and surely I can say that water so cool and good I have not found before since I left America.

Long time since, the Portuguese had a slave-factory on the very spot we have selected for the mission-house; and though a number of men were on shore for a considerable time, all remained in perfect health, or escaped with but trifling illness. However, I do not suppose that any place can be found here where missionaries from the United States can reside free from sickness; and no one must come to Africa who will shrink from suffering, or who is afraid of death.

In conclusion, I ought to subjoin a word relative to the probable number of the Gaboon people. According to the best information I could gain from the most intelligent men I met, this people originally came a long way down the river, drove back the former occupants the soil and seized upon their lands.

They (the Gaboon people) now reside in some ten or twelve towns on the banks of the river, the whole population being probably less than 12,000 souls. The Cape Lopez people, however, speak a dialect differing but very little from the Gaboon.

We sailed from Cape Palmas May 17th, on board the brig Grecian, captain Lawlin.

We could not get ashore at Cape Lahu, without endangering our health and lives. God seemed thus to decide a matter that had given us no little anxiety—we must go further. We tarried at the Gaboon about one week; arrived at Cape Palmas July 9th, having ten days passage back.

RECENT INTELLIGENCE.

SYRIA.—Rev. Charles S. Sherman and wife, from the station at Jerusalem, arrived at New York, 28th October. Protracted ill health, from which there seemed to be no prospect of his recovering, if he remained in that country, was the cause of his returning to the United States.

MAHRATTAS.—Subsequently to the return of Mr. and Mrs. Munger to the United States, the station at Jalna, where they formerly labored, was left under the care of Francis, a native assistant. On a late visit to that place Mr. Burgess mentions that he found the affairs of the mission in as good a state as could be expected. Francis had done well. Still it was thought best, considering the weakened state of the mission and other circumstances, to discontinue that station for the present, and employ Francis in Ahmednuggur and the vicinity. The missionaries express the hope that they may soon be so reinforced as to be able to resume the station at Jalna.

MADRAS.—August 16th Mr. Winalow writes that two women were admitted to the mission church in July. They appeared well. Their husbands had been received before. Three men were candidates, and were expected to join the church the next opportunity.

MADURA.—Mr. Tracy mentions in his journal, that two of the school boys, who appeared to have correct views of the way of salvation, and of their own character and desert as sinners, had applied for admission to the mission church at Terumungalum, and had been received.

Ceylon.—Mr. Minor, superintendent of the mission-press at Manepy, writes that the printing executed during the six months ending June 30th, amounted to 129,372 copies of works, embracing 5,622,600 pages, of which 3,052,000 were portions of the Scriptures, and 3,747,000 pages were executed at the expense of the Jaffna Bible and Tract Societies.

Mr. Minor adds—

The general interests of the mission are proceeding with usual prosperity. Nothing of a marked character has occurred, either to encourage or discourage our efforts. A gradual and steady advancement in the knowledge of divine truth among the people, and of its influence among them is perceptible. The power of God's Spirit is needed to break down the barriers to the speedy and universal triumph of Christianity among them. For this we wait and pray.

SANDWICH ISLANDS.—On the 2d of November Mr. and Mrs. Castle embarked at Boston, on board the barque Behring, captain Snow, for Honolulu. Mr. Castle had previously spent about five years at the Islands, from which he arrived in the United States on the 20th of April last.

STATE OF THE TREASURY OF THE BOARD.

THE first quarter of the current financial year terminated on the 31st of October. During those three months the contributions to the treasury have amounted to \$46,787 85. During the corresponding three months of last year the receipts were \$65,171 04; and the average receipts during the corresponding three months of each of the last five years, has been \$51,032. The receipts for the first quarter of the current year are, therefore, less than those of the corresponding quarter of last year by \$18,383 19; and less than the average for that quarter for the last five years by \$4,244 15. During this quarter the disbursements have exceeded the receipts by \$17,300 20.

Donations,

RECEIVED IN OCTOBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	108 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Eastham, Fem. miss. so. for Siam, 7 75	
North Falmouth,	10 00
West Barnstable,	20 00
	37 75
Ded. expenses of aux. so.	5 00—32 75
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
Canaan Four Corners, Cong. chh.	45 00

<i>Boston and vic. Ms. S. A. Danforth, Agent,</i>	
(Of which fr. fem. benev. so. of Salem-st. chh. for Joseph H. Towne, Ceylon, 20; fr Pine st. sab. sch. for a sch. house in Ojibwa na. 9;)	134 66
<i>Brookfield Assn. Ms. A. New-</i>	
ell, Tr.	2,021 00
Dudley, Mon. con. 34,01; gent.	
11,20; la. 24,57;	69 78—2,090 78
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, 2d cong. so. mon. con.	63 95
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Burlington, Presb. chh. mon.	
con. 39,50; L. King, 5;	44 50
Essex, Presb. chh. mon. con.	
8,50; la. 9;	17 50
Grand Isle, Chh. and so.	14 50
Jericho, 1st chh. fem. cent so.	5 50—82 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Brunswick, Sab. sch. for chil.	
in Ceylon,	11 00
Buckfield, Mrs. P. N.	3 00
New Gloucester, Juv. miss. so.	
5. bal. of coll. 4,75;	9 75
Portland, Union mon. con. of	
2d, 3d and High st. chhs.	40 00—63 75
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
East Bradford, Coll. 9; fem.	
char. so. 5;	14 00
West Boxford, Fem. char. so.	
8,50; do. for Ojibwa miss. 3,50;	12 00—26 00
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Lynn, Mr. Cook's so.	20 00
Salem, Mon. con. in Tab. chh.	
14,33; do. in Cromble-st chh.	
10,30; do. in Howard-st. chh.	
10,91;	35 44—55 44
<i>Fairfield co. West. Ct. Aux. So.</i>	
C. Marvin, Tr.	12 00
Bridgeport, Coll. to const. Har-	
vey B. Gray an Hon. Mem.	125 00
Darien, Gent. and la. 31; mon.	
con. 60;	91 00
<i>Fairfield, Coll. 98,50; a. sch. for</i>	
<i>Minor Sherman, Ceylon, 20;</i>	
<i>coll. for G. A. Mills, do. 20;</i>	
<i>mon. con. 18,41; N. so. gent.</i>	
<i>and la. 96,10; mon. con. 12;</i>	195 10
<i>Greenfield, Gent. and la.</i>	50 25
<i>Greensfarms, do.</i>	56 74
<i>Greenwich, do. 17,11; W. so.</i>	
<i>coll. 946,50; mon. con. 34,50;</i>	
<i>la. 52; la. hea. sch. 30; N.</i>	
<i>gent. 33,75; la. 81; mon.</i>	
<i>con. 22;</i>	516 86
<i>New Canaan, Gent. 56,70; la.</i>	
<i>64,34; mon. con. 52,85;</i>	173 89
<i>Norfield, Gent. and la. 35,31;</i>	
<i>mon. con. 20,12;</i>	55 43
<i>Norwalk, 1st so. gent. 82,09; la.</i>	
<i>73,30; mon. con. 89;</i>	944 39
<i>Ridgebury, Coll.</i>	
	22 00
<i>Ridgefield, Coll. 84,45; mon.</i>	
<i>con. to const. Rev. Asa B.</i>	
<i>Burke an Hon. Mem. 61,65;</i>	146 10
<i>Stamford, Gent. and la. to const.</i>	
<i>Rev. Frederick H. Ayres</i>	
<i>an Hon. Mem. 175; N. so.</i>	
<i>gent. and la. 33,58;</i>	208 58
<i>Stanwick, Gent. 23,45; la. 16,92;</i>	
<i>mon. con. 16;</i>	56 37
<i>Westport, Cong. chh. and so.</i>	
<i>mon. con. and coll.</i>	106 00
<i>Wilton, Gent. and la. 71,87;</i>	
<i>mon. con. 21,48;</i>	93 35—2,153 06
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Cambridge, F. Montague,	2 50
East Sheldon, Cong. chh. and so.	5 50
Fairfax, do.	20 55
Fairfield, do.	16 56
Georgia, do.	13 50
Sheldon, W. M. 6; Rev. P. K. 1;	7 00
	65 61
Ded. dis.	41
Ack. in Sept.	65 20

Franklin co. Ms. Aux. So. L. Stone, Tr.	
Hawley, 1st par. for printing in Dakota language,	14 25
Geneva and vic. N. Y. C. A. Cook, Agent.	
Baldwinsville, 9 00	
Bath, Presb. chh. 3 03	
Big Flats, Presb. chh. mon. con. 20 00	
Cincinnati, Presb. chh. 9 95	
Fairport, do. 10 00	
Fayetteville, do. 69 67	
Geneva, H. U. Seelye, 500; presb. chh. 61.83; C. A. Cook, 50; Mrs. L. Cook, for James Pitney Cook, Ceylon, 12; E. Dwight, 20; J. Sutherland, 10; 653 83	
Hammondsport, Presb. chh. 34 00	
Havana Village, 17 00	
Hector, Presb. chh. 30 07	
Jordan, do. 13 78	
Newark, do. 10 36	
Newark Valley, I. Waldo, 5 00	
Newfield, Presb. chh. 18 22	
Prattburgh, Mon. con. 1; a lady, 8; B and E. Bridges, 20; Mrs. M. W. 2.50; 31 50	
Rushville, Cong. chh. which and prev. dona. const. Mrs. MABEL C. BRACKET an Hon. Mem. 60 00—995 38	
Grafton co. N. H. Aux. So. W. Green, Tr.	
Bethlehem, 8 75	
Franconia, 9 00	
Hanover Plain, Fem. benev. so. for a sch. in Ceylon, 30 00	
Haverhill, 1st cong. chh. a sch. for Joseph Gibbs and Abel K. Merrill, Ceylon, 16; Miss G. I; Miss M. J. 25c. 17 25	
Lebanon, Mon. con. 50 00	
Lyme, J. Franklin, by A. K. P. and D. C. C. 50 00	
Orfordville, Miss D. P. 2 00—167 00	
Groton co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
West Durham, Mon. con. 5 00	
Hampden co. Ms. Aux. So. C. Merriam, Tr.	
Agawam, Coll. 16 50	
Blandford, Gent. 44 53	
Cabotville, 4; mon. con. 20; a friend, 7; 31 00	
Chester, Mon. con. 46.59; coll. 13.76; 60 35	
Chicopee, Gent. and la. to const. Rev. Eli B. Clark an Hon. Mem. 50; mon. con. 6.72; 56 72	
East Granville, Mon. con. 4 50	
East Long Meadow, Coll. 69.33; mon. con. 12.72; Rev. E. Tupper, 25; 100 25	
Feeding Hills, Mon. con. 30 07	
Ireland, Coll. 36 60	
Long Meadow, G. Burt, 50; Miss Eunice Robinson, dec'd, 75; gent. 2; 127 00	
Ludlow, Mon. con. 37.59; gent. 27.42; la. 23.98; Mrs. O. Munsell, 11.30; 100 29	
Monson, Gent. 54.33; la. 50; mon. con. 29.22; 133 55	
North Wilbraham, Mon. con. 58.71; coll. 52.92; a dying friend, 1; 112 63	
South Wilbraham, Coll. to const. Rev. J. H. Hazen an Hon. Mem. 50 00	
Springfield, 1st par. coll. 130.80; mon. con. 18.11; 4th so. coll. 51.70; mon. cou. 10.39; S. chh. 12.57; 223 47	
Westfield, A friend, 21 08	
West Springfield, Coll. 100; mon. con. 53; widow's mite, 20; R. A. I; 174 00	
1,321 48	
Ded. bad notes, 4 00 1,317 48	

Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, W. par. gent. 103.68; la. 101.52; N. par. coll. 40; 245 20	
Cummington, 1st par. 4 55	
Goshen, Coll. 22 87	
Hatfield, A pensioner, 10; la. 50.25; 60 25	
Northampton, 1st par. mon. con. 87.04; Edwards chh. do. 22.88; Miss P. P. 10; 119 92	
Norwich Contrib. 12 41	
Southampton, Mon. con. 25 00—490 20	
Hartford co. Ct. Aux. So. H. A. Perkins, Tr.	
Avon East, Gent. 29; la. 30; 59 00	
Bloomfield, Mon. con. 15 25	
Bristol, Gent. 137.38; la. 104.94; 241 42	
Canton, Gent. 58 26	
East Windsor, Wapping so. la. 20.41; East Windsor Hill, Theolog. sem. 28.5; 48 46	
Farmington, Gent. (of which fr. MARTIN COWLES, which const. him an Hon. Mem. 104;) 163.90; H. T. I; 164 90	
Hartford, Centre so. gent. 315.50; la. 398.43; mon. con. 7.55; Miss T. 1.50; N. so. gent. 632.93; mon. con. 15.22; 1,371 13	
Unionville, 20 27	
West Hartland, La. 9 37 1,988 06	
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	
Glastenbury, Eastbury, Mon. con. 3.66; la. 14.94; 17 90	
Middletown, 1st so. 251.80; Upper M. gent. 47.05; mon. con. 23.15; la. 58.45; sab. sch. 7.45; (of which to const. Mrs. ELIZABETH P. CROCKER an Hon. Mem. 100;) 387 90	
New Britain, Mon. con. 17 56	
Wethersfield, Newington so. la. (of which for Joshua Belden and Joel Brace, Ceylon, 40;) 66.64; Miss A. Camp, 10; 76 64—500 00	
Hillsboro' co. N. H. Aux. So. J. A. Wheat, Tr.	
Greenfield, Cong. chh. and so. Manchester, 1st cong. chh. and so. mon. con. 53 70	
72 70	
Ded. discount, 1 00—71 70	
Kennebec co., Me. Confer. of chhs. B. Nason, Tr.	
Augusta, H. Sewall, 33 00	
Hallowell, Mrs. S. E. Bond, to const. Rev. JOSEPH C. LOVJOY an Hon. Mem. 50; rec'd in part for notes, see M. Her. for Jan. 50; 100 00—132 00	
Lincoln co. Me. Aux. So. Rev. J. C. Goes, Tr.	
Bristol, Cong. chh. and so. 13; mon. con. 15; 28 00	
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Bethlem, Coll. 80; for Elizabeth Hillhouse, Ceylon, 20; 100 00	
Cornwall South, Coll. 56.81; mon. con. 5.34; 62 15	
Goshen, Coll. 123.99; mon. con. 17.71; 141 70	
Harwinton, Coll. 79 50	
Litchfield, 1st so. 255.14; mon. con. 20.77; South Farms so. coll. 107.43; mon. con. 22.25; fem. benev. so. 10; 415 59	
New Preston, Coll. 147 43	
Norfolk, do. 135 49	
Northfield, Coll. 44.50; mon. con. 12.10; la. cent so. 12.50; Plymouth, 1st so. coll. 144.83; mon. con. 37.17; sab. sch. for youth in India, which const. EDWARD LANGDON an Hon. Mem.; Hollow so. mon. con. 46.73; coll. 46.75; 295 48	
Salisbury, Coll. 83 00	
Sharon, D. Gould, for David R. Gould, Ceylon, 25 00	

Southbury Coll.	196 00
Torrington, Coll. 118 63; mon. con 3,71; to const. ESSEX	
Rood an Hon. Mem.	129 34
Torrington, Coll.	15 50
Warren do.	65 62
Washington do.	110 37
Watertown, do. 130.05; mon. con. 54; s. sch. 9.45;	193 50
Winchester, Coll. 14; Winsted so. 3.65;	17 65
Wolcottville, Coll.	45 66
Woodbury South. So. coll. 86.29; fem. benev. so. 13.24; mon. con 8.92;	107 75
Contrib. at ann. meeting,	55 52
	2,434 35
Ded. unavailable notes,	259 35 2,175 00

<i>Michigan aux. so. E. Bingham, Tr.</i>	
Clinton, Presb. chh.	1 00
Detroit, Mon. con.	13 91
Flint, Rev. Mr. Beach,	1 00
Goshen. Ia. Presb. chh.	10 00
Jonesville, do.	18 00
Livonia, Rev. R. Armstrong,	3 00
Lodi, Presb. chh.	8 00
Salina, do.	17 63
Tecumseh, do.	6 50
Troy, N. Y. Youngla.	7 00
White Pigeon, Presb. chh.	13 68
Ypsilanti, Presb. chh. which and prev. dona. const. Rev. I. M. WEADE and Mrs. CAROLINE N. WEADE, Hon. Mem. 81.22; G. N. Skinner, 10;	91 22

Ded. dis. on unc. money, 3 40—187 54

<i>Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.</i>	
Byron, Cong. chh.	40 00
Danville Village, Presb. chh.	98 00
Fowlerville, Cong. chh.	15 00
Livonia Fem. mite so.	8 40
North Bergen, Presb. chh.	14 33
Nunda, Presb. chh. to const. Rev. LEONARD LEONARD of Portageville an Hon. Mem.	68 25
Pembroke, Presb. chh.	5 25
Rochester, 1st presb. chh. 149.09, Washington-st. do. 10; Brick presb. chh. 71.50; s. sch. of do. for John H. Thompson and William Wisner. Ceylon, 30;	960 59
Eweden, Presb. chh.	21 00
Webster, do.	23 50
Wheatland, J. McNaughton,	5 00

Ded. loss on remit. 2 32—487 00

<i>New Haven City, Ct. Aux. So.</i>	
A. H. Maltby, Agent,	
New Haven, Mon. con. in united so. 48; do. in 3d chh. 6 54; do. in Yale coll. 98.43; Rev. Dr. Goodrich, which and prev. dona. const. Mrs. JULIA W. GOODRICH and WILLIAM H. GOODRICH Hon. Mem. 150;	229 97
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
Brantford, Mon. con.	8 15
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
Stonington, 1st cong. chh. mon. con.	10 00
<i>New York City and Brooklyn, Aux. So.</i>	
J. W. Tracy, Tr.	389 70
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Brookline, Japan miss. sew. so.	26 73
Dedham, A friend.	1 00
Roxbury, Eliot chh. and so. mon. con.	21 18—48 91
<i>Onondaga co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Cleveland, La.	7 96
Clinton, Cong. chh.	61 00
Deerfield, C. Preston,	10 00
New Hartford, Mrs. C. Risley,	4 00
Redfield, A. Johnson, a pen.	15 00
Whitesboro', La. miss. so.	55 00
Volney, Cong. chh.	2 12—155 06

<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
Brookfield, Cong. chh. and so.	
40; gent. 12.91; la. 20;	72 91
Chelsea, Cong. chh. and so.	30 00
Corinth, do.	34 17
Thetford, Gent. 26.52; la. 32.05; mon. con. 60.64; juv. asso. 7.79; 127 00	
Tunbridge, Rev. D. H. Wilkinson, 50 00	
West Randolph, Mon. con.	25 50
Williamstown, Cong. chh. and so. 20; A. Smith, 10; J. Kilbourne, 10; mon. con. 6.01; which and prev. dona. const. Rev. JOSEPH DAVIS an Hon. Mem. 46 01—385 59	
<i>Piscataqua, N. H. Confer. of Chhs.</i>	
S. H. Piper, Tr.	
Candia, Cong. chh. and so.	34 90
Chester, Cong. chh. and so. 50; la. sew. so. 21.20;	71 90
Hampstead, J. T. Howard,	10 00
Salem, Mon. con.	8 00
Seabrook, Evan. cong. chh. and so. 18; mon. con. 3;	21 00—145 10
<i>Somerset co. Me. Aux. So. C. Selden, Tr.</i>	
Athens, Mon. con.	10 00
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
A friend,	10 00
South Coventry, A. Kingsbury,	2 00—12 00
<i>Valley of the Mississippi, Aux. So.</i>	
G. L. Weed, Tr.	94 00

<i>Western Reserve aux. so. Rev. H. Coe, Agent,</i>	
Av. of paper, 32; Cuyahoga co. Ohio city. 45; Strongsville, 10.51; Erie co. Florence, 12.50; Milan, 12; A. B. Harris. 12; Sandusky city, 37; Huron co. Greenfield, 6.50; J. Childs, 10; Norwalk, 104.55; Mr. Alling's chil. 1. S. L. G. 1; J. Stebbins, 10; Plymouth, 24.17; Wakeman, 1.55; Lorain co. Brownhelm, 2.75; N. Crandall, 10; Huntington, S. Clark. 15; Wellington, 11.50; S. P. 2; Medina co. Brunswick, 50c. Portage co. Aurora, 10; Charlestown, 12.22; Nelson, 3; Randolph, 11.12; Rootstown, 15.25; la. 3.25; Streetsborough, 4; Windham, 2.25; Stark co. Canton, 5; Summit co. Cuyahoga Falls, 3.56; Hudson. 18.50; H. Baldwin. 20; G. Veader, 15; Rev. M. Grosvenor and fam. 12. S. Tracy and fam. 10; W. Rea. coll. Rev. C. Pitkin, Pitkin. 25; Rev. H. N. Day, 12.50; Middlebury, 22; J. Neal, 20. R. Kent, 10, Tallmadge, A. C. Wright, 15; Rev. W. Handford, 10; D. Upson 10; Trumbull co. Braceville, 3, ded. dis. 9;	625 18

<i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro' East, Mr. Walker's so mon. con.	40 00
Fayetteville, Mon. con.	4 04
Grafton, do.	16 00
Hartland, Cong. so.	30 00
Jamaica, Dorcas so.	4 00
Londonderry, Mr. Owen's so. coll. 6.75; mon. con. 2.26;	9 01
Putney, I. Grout,	5 08
Saxton's River, Mon. con.	14 00
Townshend, Gent. 53 55; la. 28.50; s. sch. class, 31c. inf. class, 81c.	83 17
Westminster East, La. 15.87; gent. 7.65;	23 52—228 74
<i>Windsor co. Vt. Aux. So. E. C. Tracy and J. Francis, Trs.</i>	
West Hartford, Cong. chh. and so.	10 00
Woodstock North Mon. con.	25 54—35 54
<i>Worcester co. Central, Ms. Aux. So.</i>	
A. D. Foster, Tr.	4,035 81

Total from the above sources, \$20,029 75

VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 9d presb. chh. which and prev. dona. fr. Mrs. ELIZABETH RUSSELL const her an Hon. Mem. 50; 4th presb. chh. 75;</i>	125 00
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<i>Allegan, Mich.</i>	13 00
<i>Ballston Spa, N. Y., Presb. chh. mon. com.</i>	
28,25; ack. in Nov. as fr. E. W. Lee.	
<i>Berkhamston, N. Y., Z. M. P. Luther,</i>	12 00
<i>Bethlehem, N. Y. Presb. chh. mon. com.</i>	
3,32 1. Clemence, 10;	13 39
<i>Bucksport, Me. Mon. com.</i>	25 00
<i>Camden, N. Y., A friend, to const. Mrs.</i>	
<i>CAROLINE A. P. BARTON an Hon. Mem.</i>	100 00
<i>Carlisle, N. Y. Presb. chh.</i>	60 00
<i>Chazy, N. Y., J. C. Hubbell,</i>	11 00
<i>Chelsea, Ms. Winnisimmet chh. mon. com.</i>	13 94
<i>Chester, N. Y. Presb. chh.</i>	5 00
<i>Chilmark, Ms. indiv. in Mr. Spofford's so.</i>	2 62
<i>Dover, N. J. Juv. miss. so. for a sch. in</i>	
<i>Ceylon,</i>	15 00
<i>East Hampton, N. Y. Presb. chh.</i>	25 00
<i>Elba, N. Y. Rev. G. S. Corwin,</i>	22 00
<i>Ellsworth, O. L. Lord,</i>	45 00
<i>Emerson, N. J., E. McLivaine,</i>	10 00
<i>Evans, N. Y. 2d cong. chh.</i>	4 85
<i>Fort Towson, Ark. Mon. com.</i>	27 50
<i>Gettysburg, Pa. Eng. Luth. chh. mon. com.</i>	78 42
<i>Malden, Ms. Trin. cong. so. mon. com.</i>	4 84
<i>Martinsburg, N. Y. Presb. chh. mon. com.</i>	7 90
<i>Matteawan, N. Y. Presb. chh.</i>	15 03
<i>Mobile, Ala. Mrs. Smelt, for a child at</i>	
<i>Sandw. Isl. 15; young la. bible class, for</i>	
<i>a child in Ceylon, 15;</i>	30 00
<i>Montrose, Pa. Presb. chh. mon. com.</i>	15 00
<i>Natcher, Miss. F. Beaumont,</i>	17 20
<i>Newark Presbytery, N. J., Aux. So. Bloom-</i>	
<i>field, Presb. chh. ann. coll. which and</i>	
<i>prev. dona. const. THOMAS HASTINGS</i>	
<i>and I. S. Dodd Hon. Mem. 139,57; mon.</i>	
<i>con. 38,69; Newark, 3d presb. chh. mon.</i>	
<i>con. 45,63;</i>	221 89
<i>New Brunswick, N. J., H. Leet, 31,25;</i>	
<i>ack. in Oct. as fr. Trenton.</i>	
<i>New Vernon, N. J. Presb. chh.</i>	38 23
<i>New Windsor, N. Y. Presb. chh. mon. com.</i>	4 05
<i>Northern Liberties, Pa. Central presb. chh.</i>	
<i>a. sch. miss. so. for sem. at Constan-</i>	
<i>tinople,</i>	50 00
<i>Paragany, N. J. Rev. J. Ford, 10; H.</i>	
<i>Smith, 7;</i>	17 00
<i>Peekskill, N. Y. Payson presb. chh. mon. com.</i>	11 66
<i>Pencader, Del. Chh.</i>	7 50
<i>Philadelphia, Pa. Wes. presb. chh. for ed.</i>	
<i>of two hea. youths, 40; 5th presb. chh.</i>	
<i>fem. s. sch. so. for George W. McClel-</i>	
<i>land, Ceylon, 20; Cecil, 5; ded. dis. on</i>	
<i>former remit. 10,38;</i>	54 62
<i>Pompey, N. Y. 1st cong. so.</i>	10 00
<i>Providence, R. I. Richmond-st. chh. coll.</i>	
<i>39,16; mon. con. 55.</i>	375 16
<i>Pultneyville, N. Y. Presb. chh.</i>	8 38
<i>Rensselaerville, N. Y. Fem. miss. so.</i>	18 20
<i>Smithtown, N. Y. Miss H. M. Arthur, av. of</i>	
<i>silver,</i>	1 80
<i>South Bend, Ia. I. L. Jernegan,</i>	10 00
<i>South Carolina, An epls. lady, for Nesto-</i>	
<i>rinn miss.</i>	1 00
<i>South Reading, Ms. Gent. asso.</i>	28 00
<i>Suckarunny Plains, N. J. Presb. chh.</i>	
<i>mon. con.</i>	10 00
<i>Ticonderoga, N. Y. Mrs. A. S. 5; Miss A.</i>	
<i>S. 5; juv. benev. so. for Sandw. Isl.</i>	
<i>miss. 3;</i>	13 00
<i>Troy, N. Y. 1st presb. chh.</i>	117 00
<i>Union Corners, N. Y. Presb. chh.</i>	12 62
<i>Ulica, N. Y. A friend,</i>	5 00
<i>Wading River, N. Y. Cong. chh.</i>	5 25
<i>Walton, N. Y. Columbia so. fem. benev. so.</i>	16 50
<i>West Newton, Ms. B. Eddy,</i>	3 00
<i>Unknown, A friend,</i>	1 25

\$21,768 78

LEGACIES.

<i>Bothany, N. Y. Josiah Howell, by Maria</i>	
<i>Howell, Ex'r,</i>	80 00
<i>Marlboro', Ms. Miss Lavinia A. Wilson,</i>	
<i>by William Wilson,</i>	80 00
<i>New Haven, Ct. Eliza Munson, by Caleb</i>	
<i>Mia, Ex'r,</i>	108 00

<i>Philadelphia, Pa. John W. Claxton, (prev.</i>	
<i>rec'd, 18,05;)</i>	148 00
	\$378 00

Amount of donations and legacies acknowledged in the preceding lists, \$22,146 78. Total from August 1st, to October 31st, \$46,787 85.

DONATIONS IN CLOTHING, &c.

<i>Athens, N. Y. Clothing, fr. Mrs. D. King,</i>	
<i>for Mr. Abeel, Canton,</i>	20 00
<i>Boston, Ms. A box, fr. Mason-st. a. sch. for</i>	
<i>Mrs. Coan's sch. Sandw. Isl.</i>	
<i>Borrah, Ct. A box. fr. la. sew. so. for Mr.</i>	
<i>Cherry, Ceylon,</i>	35 00
<i>Burke, Vt. A box, fr. cong. chh. for Mr.</i>	
<i>Ladd, Broosa.</i>	
<i>Cazenovia, N. Y., A box, fr. la. benev. so.</i>	
<i>of presb. chh. and so.</i>	101 00
<i>Columbus, N. Y., A bundle.</i>	
<i>Conneaut, O., A box, fr. la. sew. so.</i>	71 46
<i>Cumington, Ms. A bundle, fr. 1st cong.</i>	
<i>chh. and so.; do. fr. Mrs. H. Porter.</i>	
<i>Dennysville, Me. A barrel, fr. la. sew. so.</i>	
<i>for Mr. Paris, Sandw. Isl.</i>	32 55
<i>East Stockholm, N. Y., A box, for Allegha-</i>	
<i>ny miss.</i>	
<i>Ewing, N. J., A box, fr. la. of 1st chh.</i>	
<i>for Mr. Forbes, Sandw. Isl.</i>	
<i>Fitzwilliam, N. H., A bundle, for Mr.</i>	
<i>Locke, Sandw. Isl.</i>	
<i>Fowlerville, N. Y., A box, fr. fem. sew. so.</i>	30 00
<i>Haydenville, Ms. A box, fr. la.</i>	
<i>Livonia, N. Y., A box, fr. fem. mite so.</i>	12 75
<i>Mexico, N. Y. E. par. A box, fr. fem.</i>	
<i>miss. so.</i>	
<i>Middlebury, Vt. Cloth, fr. C. Porter.</i>	
<i>New York City, Three boxes, fr. Mrs.</i>	
<i>Annin, for Mr. Dimon, Sandw. Isl.;</i>	
<i>(via) a box, for Mr. Beadle, Syria;</i>	
<i>do. for Mr. Hall, Sandw. Isl.: two do.</i>	
<i>and a trunk, for Mr. Nevius, Borneo.</i>	
<i>North Guilford and Durham, Ct. A box</i>	
<i>and keg, fr. la. for Mr. Ives, Sandw. Isl.</i>	
<i>North New Salem, Ms. A box, fr. fem.</i>	
<i>benev. so.</i>	11 11
<i>Pittsburgh, Pa. A box, for Mr. Tracy,</i>	
<i>Madura.</i>	
<i>Richland, N. Y., A box, fr. Mr. Robinson's</i>	
<i>chh. for Mr. Ayer, Pokeguma,</i>	63 00
<i>Salisbury, Vt. One pr. slipa. fr. Mrs. Burnap.</i>	
<i>South Brookfield, Ms. A barrel, fr. sew. chr.</i>	
<i>for A. B. Smith, Sandw. Isl.</i>	37 55
<i>Springfield, Ms. A box, for Mr. Armstrong,</i>	
<i>Sandw. Isl.</i>	
<i>Vergennes, Vt. Three bedquilts, etc. fr. la.</i>	
<i>of Mr. Leavitt's chh.</i>	
<i>Walpole, Langdon and Alstead, N. H., A box,</i>	
<i>fr. la. for Wes. miss.</i>	70 00
<i>Watertown, N. Y., A box, fr. la. of Mr.</i>	
<i>Brayton's so. for Mr. Ayer, Pokeguma,</i>	175 00
<i>West Durham, N. Y., A box, fr. fem.</i>	
<i>mite so.</i>	
<i>Westfield, Ms. A box, for Mr. Armstrong,</i>	
<i>Sandw. Isl.</i>	
<i>Westfield, N. Y., A box, fr. fem. benev.</i>	
<i>asso.</i>	40 61
<i>Westford, Vt. Clothing, fr. la. benev. so.</i>	30 00
<i>West Harpersfield, N. Y., A box, fr. L.</i>	
<i>Hotchkiss, fr. Mr. French, Ahmedaugur.</i>	
<i>Whitesboro', N. Y., A bundle, fr. la.</i>	20 00
<i>Wilsboro', N. Y. Clothing, fr. presb. chh.</i>	
<i>Unknown, A box, for Mr. Jones, Ooroomiah,</i>	38 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, flannel cloth, flannel, domestic cotton, etc.

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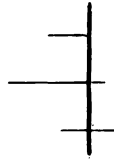
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